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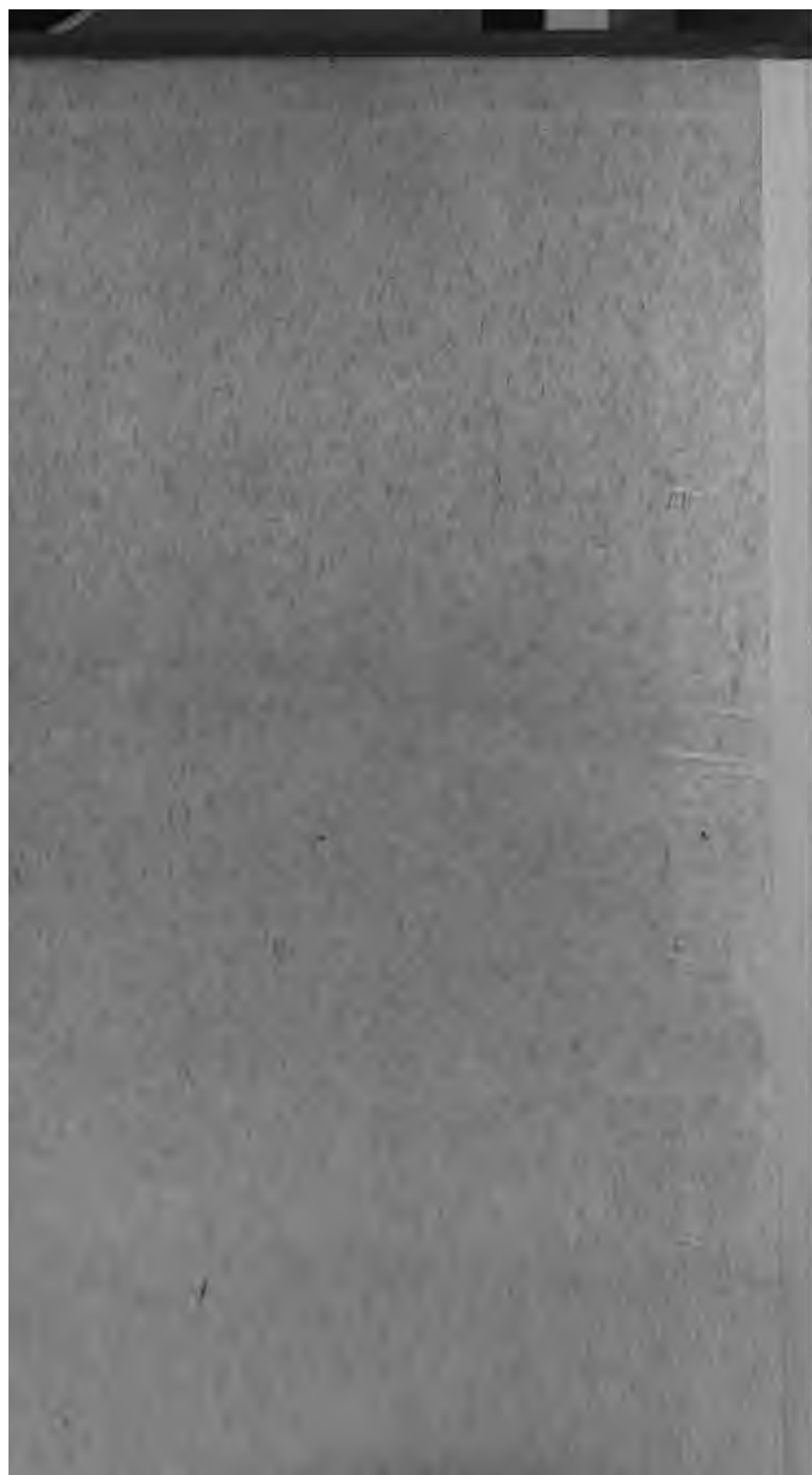
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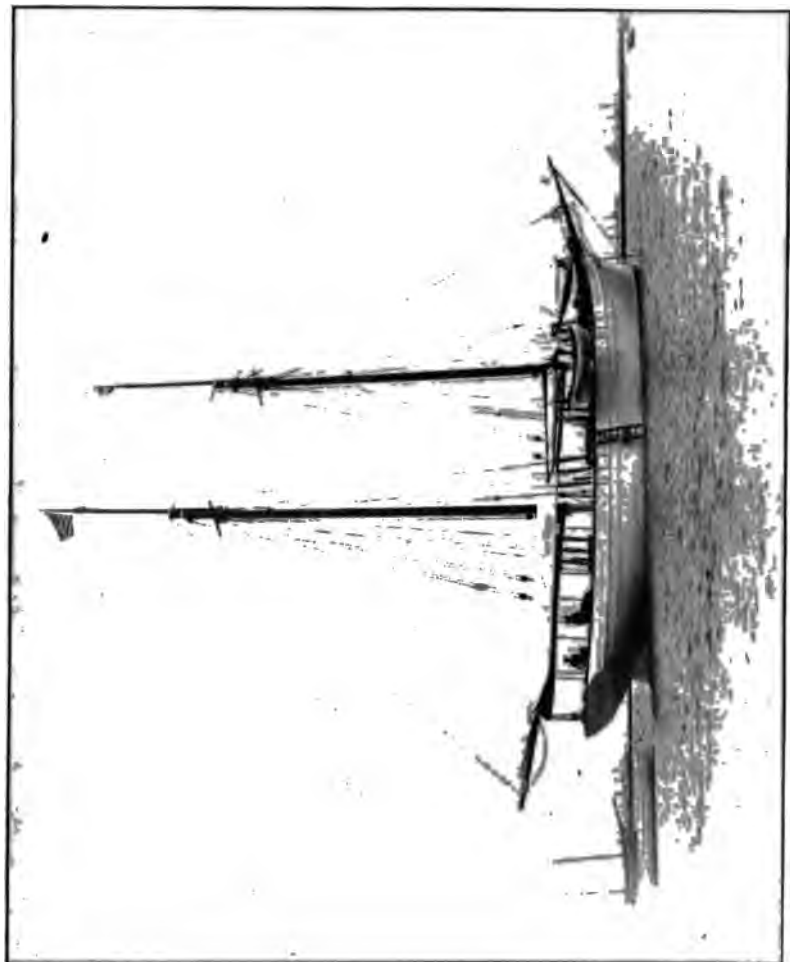
.. The Babe in Bethlehem*..

Children gay,
Christmas day,
Glad because the Savior came.
Songs of joy
Tongues employ
Glory to the Savior's name.
Once the world was lost in sin,
Human hearts were dark within,
Came the Light
By the sight
Of the Babe in Bethlehem.

Shepherds heard
Angels word
How the Babe in manger lay.
Mother's joy,
Heavenly boy,
Christ, the Savior came to-day.
Bright the light of Christmas morn
On the day that Christ was born.
Wondrous birth,
Peace on earth,
By the Babe in Bethlehem.

Joy to all,
Hear the call,
News of gladness to all men.
Peace to-day
Angels say,
By the Babe is come again.
Peace to earth is now restored
By its everliving Lord.
Love and Light,
Pure and bright,
From the Babe in Bethlehem.

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CHILDREN OF MISSIONARIES IN SERVICE

THE occasional references which have been made to the children and grandchildren of those formerly missionaries of the American Baptist Missionary Union who are now themselves missionaries serving on the various fields of the Union have excited great interest. It is inspiring to see the children following in the footsteps of their fathers in their high and holy labors for the extension of the Kingdom of our Redeemer among all the nations of the earth. So widespread has been the interest in this subject that special care has been taken to compile a complete list of the thirty-four children and grandchildren of former missionaries who are now laboring under the appointment of the Missionary Union and it is presented below. It will be found quite full, but there may be of course some family connections with which the editor is not acquainted. The list however is published in the best form in which it can be made out and any corrections or additions will be gladly received by the editor of this Magazine and will be published in a later number. Our readers will find their hearts thrilled and warmed as they read the list and consider the years of devoted and useful service which are represented by this family record. In many instances it will be found that three or more descendants of one missionary are now engaged in the service of the Union in foreign lands. Truly the promise of the Lord has been realized in this as in other directions where his blessing, promised to the fathers, has descended to the children. We are sure that special prayer will be offered for those named in the following list as well as for others engaged in the same exalted work.

IN BURMA

Rev. EDWARD O. STEVENS, D. D., for many years missionary at Prome and Moulmein, Burma, is the son of Rev. Edward A. Stevens, D. D., formerly missionary to the Burmans at Rangoon, the successor of Dr. Adoniram Judson in the revision of the Bible in Burmese, and also in the completion of Dr. Judson's work on the Burmese Dictionary, and other literary tasks.

Mrs. STEVENS is a daughter of Rev. Francis Mason, D. D., the eminent missionary and naturalist. His work on the natural history of Burma has been published in sumptuous form by the English government, and is the authoritative standard on that subject in the scientific world to-day.

Mrs. D. A. W. SMITH, wife of the president of the Theological Seminary at Insein, Burma, is a daughter of Rev. Edward A. Stevens, D. D., and sister of Dr. E. O. Stevens.

Mrs. J. H. VINTON of Rangoon, Burma, is a daughter of Rev. J. M. Haswell, D. D., for many years missionary at Moulmein, Burma. Her husband, Rev. J. B. Vinton, D. D., was a son of Rev. Justus H. Vinton, D. D., so well known to the Baptists of America as the leader of the great Karen Mission in Rangoon.

Miss SUSIE E. HASWELL of Amherst, Burma, is also a daughter of Rev. J. M. Haswell, D. D., and sister of Mrs. J. H. Vinton.

Mrs. A. E. SEAGRAVE of Rangoon, Burma, is a daughter of Mrs. J. H. Vinton and her deceased husband, Rev. J. B. Vinton, D. D., and also, of course, a granddaughter of Dr. J. H. Vinton, and Dr. J. M. Haswell.

Rev. B. P. CROSS, now in charge of the Karen Mission at Maubin, Burma, is a son of the veteran missionary, Rev. E. B. Cross, D. D., still in the service at Toungoo, Burma.

Mrs. A. V. B. CRUMB of Toungoo, Burma, is a daughter of Rev. E. B. Cross, D. D., with whom her husband is associated in the Paku and Red Karen work at Toungoo.

Mrs. MARY M. ROSE, in charge of the Karen Bible Woman's Training School in Rangoon, is a daughter of the veteran missionary, Rev. D. L. Brayton, still living and serving as his age and strength allow. The father and daughter make their home together in the Karen Compound in Rangoon, Burma.

Rev. W. F. THOMAS, professor and head of the Anglo-vernacular department of the Baptist Theological Seminary at Insein, Burma, is a son of the devoted Rev. B. C. Thomas, and his wife, Mrs. C. B. Thomas, who established the station and work of the Karen Mission at Henzada.

Rev. F. D. CRAWLEY, for several years pastor of the English-speaking Baptist Church at Moulmein, Burma, is a son of Rev. Arthur A. Crawley, a devoted missionary to the Burmans at Henzada, whose early death was greatly lamented.

Rev. E. N. HARRIS, missionary to the Karens at Shwegyin, Burma, is a son of Rev. Norman Harris, for many years a leader of the Sgaw Karen Mission at Shwegyin, and to whom is due its present strength in evangelistic work and in self-support. The son succeeds the father in the work.

Miss RUTH W. RANNEY of Rangoon, Burma, is a granddaughter of Rev. Cephas Bennet, for many years in charge of the Mission Press in Tavoy and later at Rangoon.

Mrs. E. W. KELLY, wife of Rev. E. W. Kelly of Mandalay, Burma, is a daughter of Rev. Henry L. Van Meter, formerly missionary at Bassein. Mrs. Kelly has prepared herself for missionary work by medical studies. She and her husband are at present in America.

Mrs. J. E. CUMMINGS of Henzada, Burma, is a daughter of Rev. W. H. Roberts, the devoted leader of the Kachin Mission at Bhamo, Burma. Mrs. Cummings is a graduate of Vassar College.

Mrs. TRUMAN JOHNSON, the wife of Rev. Truman Johnson, M. D., who has recently gone with Dr. Bunker to open a new station at Loikaw in the Southern Shan States, Upper Burma, is a daughter of Rev. Moses H. Bixby, D. D., formerly missionary to the Shans at Toungoo, and now for many years an able and successful pastor of the Cranston Street Baptist Church at Providence, R. I. Mrs. Johnson is at present in America with her father, while Dr. Johnson has gone to Burma to assist in opening this frontier station.

Miss EMILY M. HANNA, teacher in the Burman Girls' School, Kemendine, Rangoon, and also in charge of the Kindergarten Department at the Rangoon Baptist College, is a granddaughter of Rev. Adoniram Judson, D. D., the pioneer of American Baptist Missions.

IN ASSAM

The rich list of children of missionaries in Burma is not duplicated in Assam, both because there has been smaller number of missionaries and for special reasons at the present time. There have been in the past several children of missionaries in the service there, like Miss Maria Bronson, and Mrs. C. F. Tolman, wife of Rev. C. F. Tolman, D. D., in Chicago, daughters of Rev. Dr. Bronson. At present this list is represented on the Assam field only by

Rev. P. H. MOORE of Nowgong, Assam, son of Rev. C. C. Moore, formerly missionary in Burma.

Rev. P. E. MOORE, brother of Rev. P. H. Moore, and also son of Rev. C. C. Moore.

IN SOUTH INDIA

Turning now to the Baptist Missions among the Telugus in India we find a number of representatives of former generations in missionary work.

Miss MARY M. DAY of Madras is a daughter of Rev. Samuel S. Day, the founder of the Baptist Mission among the Telugus.

Rev. EDWIN BULLARD of Kavali is a son of Rev. Edwin B. Bullard, formerly missionary at Moulmein. Mr. Bullard's mother after the death of his father became the wife of Dr. Francis Mason of Burma.

Mrs. ELLEN B. BUSTARD, recently appointed missionary of the Union on recommendation of the Woman's Society of the West, and now at Ootacamund, is a sister of Rev. Edwin Bullard and daughter of Rev. Edwin B. Bullard, formerly of Burma.

Miss SARAH R. BUSTARD, also of Ootacamund, is a daughter of Mrs. Ellen B. Bustard, and granddaughter of Rev. Edwin B. Bullard.

Mrs. L. E. MARTIN, wife of the Principal of the Baptist Mission College at Ongole, is a daughter of Rev. J. E. Clough, D. D., the well known missionary of Ongole.

Mrs. A. H. CURTIS of Madras is also a daughter of Dr. Clough.

Rev. J. S. TIMPANY, M. D., of Hanamaconda, is a son of Rev. A. B. Timpany, formerly of the American and Canadian Baptist Missions among the Telugus.

IN CHINA

The Goddard family occupies a distinguished place in the Baptist Missions in China.

Rev. J. R. GODDARD, D. D., of Ningpo, is a son of Rev. Josiah Goddard, the founder of the Baptist Mission in East China.

Mrs. J. R. GODDARD, his wife, is the daughter of Rev. William Dean, D. D., the eminent missionary of Siam.

Miss ANNA KATHARINE GODDARD of Ningpo is a daughter of Dr. and Mrs. J. R. Goddard, and a granddaughter of Rev. Josiah Goddard and Dr. William Dean.

BRITON CORLIES, M. D., of Suichaufu, West China, is a grandson of Rev. Josiah Goddard.

Rev. WILLIAM ASHMORE, Jr., of Swatow, at present in America, is a son of Rev. William Ashmore, D. D., the veteran missionary of the South China Mission.

Mrs. S. P. BARCHET, now of Shanghai, is a daughter of Rev. E. C. Lord, D. D., formerly missionary at Ningpo.

Miss MARY K. SCOTT of Swatow is associated in the work with her mother, Mrs. Anna K. Scott, M. D. Mrs. Scott is the wife of Rev. E. P. Scott, who died in missionary service in Assam.

IN JAPAN

The missions to the Japanese are comparatively young and there has not been time for a second generation of missionaries to appear. However,

Captain LUKE W. BICKEL, in charge of the new Gospel schooner for the Inland Sea of Japan, is a son of Philipp Bickel, D. D., the director of the Baptist Publishing House, Cassel, Germany, and a missionary for several years engaged in the Baptist work in Central Europe.

Aside from those already mentioned there are a number of others who although not formally appointed as missionaries of the American Baptist Missionary Union are still engaged in the work.

Mr. HERBERT VINTON has for several years been laboring in the Karen Baptist Mission School at Rangoon. He is the son of Mrs. J. H. Vinton, and a grandson of Rev. J. H. Vinton, D. D.

Miss MINNIE DOWNIE is engaged in missionary work at Nellore, where her father, Rev. David Downie, D. D., is in charge. Her sister, Miss Annie Downie, has also been engaged in the missionary work, but at present is at the Hasseltine House, Newton Centre, preparing herself for further labors in missionary service.

Miss GRATIA CLOUGH is at present with her father, Rev. Dr. Clough of Ongole, and is quite as actively engaged in missionary service as if she were under appointment. Dr. Clough calls her his "volunteer missionary."

We are glad to say that several others, children of missionaries now on the field, are engaged in their studies in this country in preparation for missionary service, and this long and inspiring list will undoubtedly receive increasingly frequent additions in the years to come.



Never

Came

Home



WE find this list of missionaries who are said never to have returned to their home land : Archdeacon Henry Williams, during 45 years of labor in New Zealand ; Oakley, during 51 years in Ceylon ; Rebmann, during 29 years in East Africa ; Robert Noble, during 24 years in Masulipatam ; Bishop Bompas went out to Northwest Canada in 1865, and has since come home but once, viz., in 1872, for his consecration ; Alexander Mackay, during 14 years of labor in Uganda.

From the lists of the American Baptist Missionary Union we can give the names of several who, although they have visited America once or twice, have labored continuously in heathen lands longer than some of these. Adoniram Judson remained at his post in Burma for thirty-three years, returning to America on account of Mrs. Judson's sickness in 1845. He again went to Burma in 1846, but died and was buried in the sea in 1850. Rev. Durlin L. Brayton, still living and serving at Rangoon, Burma, has visited America but twice in a missionary service of sixty-two years, his last visit being in 1872, twenty-nine years ago. Rev. Edmund B. Cross, D. D., yet in active service at Toungoo, Burma, has come to the United States twice in a service of fifty-five years. His last visit was in 1869, just thirty years ago. Mrs. Marilla B. Ingalls of Thongze, Burma, previous to her last visit to America had been in Burma twenty-two years. Rev. Francis Mason, D. D., in a service of forty-four years in Burma, came to America but once. Rev. Jonathan Wade, during a service of forty-nine years in Burma, came home twice. Doubtless there are others with similar records.

But the words "never came home," rather than those noted for length of service, call to mind those choice and devoted souls of whom these words are literally true. Those who have gone forth in the brightness and enthusiasm of youth, to lay down their lives an early sacrifice to the cause of Christ in heathen lands: George Dana Boardman, dying in the Karen jungle after six years of labor, and his wife,

Sarah Boardman, afterward the wife of Dr. Judson. She sleeps on the island of St. Helena. Grover S. Comstock and his wife Sarah Davis who gave their young lives for Arakan. Norman M. Waterbury of Madras was also one of those who "never came home," so was Charles G. Hartsock of the Congo, Bennett J. Mix of Toungoo, Burma, Cyrus A. Chilcott of Siam, H. M. Campbell of Arakan, and many others, a "cloud of witnesses," martyrs for the name of Jesus among the heathen. Their terms of labor were indeed brief, but who will say that their devotion was less or their sacrifice less acceptable to their Lord than the service of those who have been permitted to spend long years among the heathen? If "the blood of the martyrs is the seed of the church," shall not these young lives early laid on the missionary altar also plead with the Lord of the harvest that these precious offerings shall also not be in vain?

The International Missionary Conference which will convene in Carnegie Hall, New York City, on the 21st of next April will be the third world's Conference on foreign missions held, and the first on the American continent. It will remain in session ten days, discussing the planting and development of the Christian religion among unevangelized peoples, and will unquestionably be an occasion of great interest and largely attended by representatives from all parts of the world. It will be a cosmopolitan missionary conference, and it is thought that it will probably be the largest conference of the kind which has ever been held. We again urge our readers, and especially pastors of churches, to arrange to be present at this unique and important and inspiring gathering to consider the world-wide interests of the kingdom of Christ.

Charles W. Perkins, Esq., cashier of the Massachusetts National Bank, the oldest bank in Boston, has been chosen chairman of the Finance Committee of the American Baptist Missionary Union in place of the late Deacon George W. Chipman. Mr. Perkins is a deacon of Clarendon Street Baptist Church, Boston, and has been a member of the Executive Committee of the Missionary Union since 1888, and a member of the Finance Committee for several years. The other members of this important committee, which controls the investments of the Missionary Union, are, John Carr, Esq., president of the First National Bank of Boston, and Dudley P. Bailey, Esq., attorney at law, of Everett and Boston. Mr. Carr is a deacon of the Dudley Street Baptist Church, Boston, and Mr. Bailey, a deacon of the First Baptist Church of Everett, Mass.

Copies of this Magazine for September, 1899, are needed, as the issue is exhausted. Any who have such copies which they may be willing to spare will confer a favor by sending them to BAPTIST MISSIONARY MAGAZINE, Tremont Temple, Boston, Mass.

Missionary Representatives of Notable Families. Globe trotters and other occasional visitors to Asia have sometimes referred to missionaries as persons of little importance, of low social standing, and of inferior education and breeding. Those who are familiar with the membership of the missionary force of various societies and denominations are perfectly well aware that this is far from being the truth. In making up the list of missionaries' children in service of the American Baptist Missionary Union we have been impressed with the large number of missionaries who belong to families of high standing. As this matter has been brought so forcibly to our attention in this way we made a record of the names of some of the missionaries of the Union, whose family connections will exempt them from the slighting allusions of travellers above referred to. It would be interesting to give the names, but we respect their personal feelings, which would lead them to avoid such public parade of their family connections. There are four sons or daughters of professors in our denominational colleges, seven who are members of the families of eminent ministers and pastors, two nearly related to distinguished writers of national reputation and two of the families of high officials of the Missionary Union. This list might be much extended, but will serve to show that as far as a large number of the missionaries of the American Baptist Missionary Union are concerned, at least, when occasion arises, as it has seemed to in the present instance, they can claim, like the apostle Paul, to defend themselves from the aspersions of their would be detractors by a just and dignified reference to their birth and family connection.

Another Famine in India is prevailing in the western and central divisions. It is stated that no such general and prolonged scarcity of rain has been known in India for many years as has occurred in the affected portions during the last few months, and it is feared the present famine will exceed all those of recent years in disastrous results. The revival of the bubonic plague in the Bombay Presidency adds to the terrors of the situation. So far few of our own mission stations are affected, none coming within the famine territory except the fields in the Deccan, and those are not in the regions most severely afflicted. Northwestern India and Southeastern Russia are now the plague and pestilence spots of the earth.

The Trustees of the Shwe Dagon Pagoda at Rangoon, Burma, are arranging to have the Pagoda regilded, as stated in "The Indian Witness." That portion of the Pagoda, immediately below the *hst* is to be covered with gold leaf to the thickness of the sixteenth of an inch, while the remaining portion is to be sprinkled with gold dust. The cost of this work is estimated at about five lakhs of rupees, or about eighty thousand dollars. Buddhism is evidently by no means defunct or even moribund in Burma, and our missionaries on that oldest field of American Baptist Foreign Missions still have a great work before them.

The Missionary Calendar of Prayer for 1900 has been issued, and can be obtained from Mrs. H. N. Jones, 1420 Chestnut Street, Philadelphia, Pa. Price twenty-five cents. It has twenty-seven missionary portraits, and is a thing of beauty.

.. Alcohol in Africa ..

OUR attention has been called to an article under this heading, published in various papers and written by "Ex-Attaché" in the *Chicago Tribune*. The statements in regard to the evils of intoxicating liquors in tropical countries, and their injurious effect upon both the natives and white people are true and just, and with most of the article we are entirely agreed. There is one reference, however, to which we wish to call attention for the purpose of correcting it. The statement is made in these words:

"The white missionaries are largely dependent upon these traders, not merely for society but for those comforts and conveniences that are destined to alleviate the difficulties of existence in the dark continent, but are even compelled to rely upon them for the necessities, and missionaries who attempted to preach total abstinence to the natives would be subjected to such treatment by the traders that life would become intolerable. They are therefore handicapped. Still, the fact remains that whereas Christian civilization and missionary effort tolerate the use and abuse of alcoholic liquors on the part of the dusky races, not merely temperance but total abstinence is preached by the Mohammedan missionaries."

There are three misconceptions likely to arise from these statements: first, that the missionaries are dependent upon the traders in Africa for support, which is not true in any case of which we have ever heard, after an exhaustive and careful study of missions of all societies and in every part of Africa. The second misconception would be that the missionaries in Africa are unable to preach total abstinence without subjecting themselves to ill treatment by the traders. There may be some truth in this, but not enough to justify the statement as made, and we have never heard of any case of opposition on the part of traders which has prevented any missionary from preaching total abstinence or from insisting on temperance among the converts. The third and more important misconception is that missionary efforts tolerate the use and abuse of alcoholic liquors on the part of the dusky races. The writer is somewhat inconsistent, inasmuch as he has referred in the first part of his article to the proposal of the Chamber of Commerce of Lagos to institute legal proceedings against the Bishop of the Church Missionary Society at Nigeria on account of his opposition to the use of intoxicating liquors in Africa. We do not believe there is a missionary of any body in any part of Africa who views with indifference the abuse of alcoholic drinks on the part of the natives. There are some European missionaries who do not hold strictly to total abstinence, but all missionaries of every body advocate temperance as they understand it, and are firm in upholding everything which they believe to be for the good of the natives, and are not to be intimidated or in any way dissuaded from the exercise of their conscientious scruples in the carrying out of their work by the fear of any ill treatment on the part of traders or government officials.

Moreover, American missionaries are practically a unit in their opposition to the use of intoxicating liquors. Total abstinence is the rule both for themselves and their converts, and this is strictly enforced in the missions of the American Baptist Missionary Union, and we believe, in the missions of all American societies. As far as our Baptist missionaries on the Congo are concerned it can be said from positive knowledge that the rule of total abstinence has never been relaxed in any instance, nor has the opposition of missionaries to the use of intoxicating liquors ever been for a moment

diminished by the opposition of traders or officials. Such statements as these referred to are liable to do great harm, especially when, as these are, they are coupled with a certain amount of knowledge of the country, gained from a limited experience in the tropics; but while some of the statements have a basis of truth the impressions gained from the article as a whole, as far as concerns missionary work, are entirely misleading.

Plague and Paganism in Asia cannot be safely ignored in America. Two cases of the bubonic plague have appeared in New York harbor, and the government has adopted the most stringent measures to prevent its landing on our shores. Not so much care has been taken to prevent the entrance of the paganism of India, Already disciples of Mohammedanism and Hinduism are found in our great cities. It is admitted that the best way to combat the plague is to destroy it in its home and breeding place, and without doubt the best method of weakening the force of paganism in America is to overthrow it in India. In the new imperialistic ideas prevailing so strongly in this country it is coming to have a startling emphasis that "to save America we must save the world."

The Independent takes exception to the editorial in the MISSIONARY MAGAZINE for December on "The British Government and People," and claims that it is not true "that there is such a divergence between the Government and the people as is assumed. In England as in the United States, and even more than here, the Government is the direct expression of the people, and represents their real judgment." Such an expression in a journal like *The Independent* is a surprise. Such a difference between the English Government and people is a commonplace of English history. In England remarks upon just such a divergence between the British Government and people are common. The British Government *was* responsible for the attitude of the East India Company toward missions in former years. During the Civil War in this country the British Government was hostile to the North, while the English people generally were friendly. The British Government sustains the opium atrocity in the trade with China, while, if the question was submitted to the English people, unquestionably a majority would be against it. The history of England, from the Magna Charta to the present time, is a story of reluctant concessions by the Government to the demands of the people. Reforms in British legislation proceed by repeated rejection by the House of Lords of progressive measures passed by the House of Commons representing the people, but the people always triumph in the end.





MR. MARUYAMA, EVANGELIST. CAPT. LUKE W. BICKEL
CREW OF THE "FUKUIN MARU"

== First Voyage of "Fukuin Maru" ==

CAPTAIN LUKE W. BICKEL.

(See Frontispiece)

ALL the perplexing problems having been dealt with I was able at last on September 18 (Monday), at daylight to heave up anchor and set sail from Yokohama for Kobe. The "Gleaner" gave us a pull out as far as the lightship and then we spread our wings. It was a bad time of the year, and the barometer began to fall after we left, but we had a good run down the gulf and round the coast into the Kii Channel. We made sometimes five miles, sometimes twelve per hour. We ran neck and neck on the Tuesday morning with the steamer "Otaru Maru" for

several hours. We averaged "to the good" nine miles an hour until within fifty miles of Kobe, with a fair prospect of getting in on Tuesday evening, when it began to blow and the sea rose. Well, the upshot of it was that I spent five days over the other fifty miles, and days of hard work. We had three struggles during that time, beat up into the Gulf of Osaka three times, and had to run out before a gale as many times. The last gale was very heavy, and after twelve hours of hard beating and straining to keep my ground I had to give in and run out through the

Tennis Straits again in the night. It thundered, it rained, it fairly howled, and the sea ran high, and by the flashes of vivid lightning I picked my way through the passage. It was a grand sight though, and all through the vessel behaved splendidly. When we got into Hiogo Bay and I got my clothes off and into bed for the first time in a week I could not help feeling grateful for the experience. After a few hours' rest I got up hale and hearty, and congratulating myself on having "had it out" with the young lady at the very outset and once for all. Twice during those five days I had to beat off a lee shore, and once drifted down within ten feet of a rock bed in a dead calm. I could not help smiling as I remembered the injunction of the Executive Committee, "We do not expect you to look after details concerning the vessel, but to entrust those to the care of the Japanese crew." After what I have seen even now, that injunction will have to remain unheeded if I remain here for thirty years, unless this nation or that portion of it which has charge of ships gets converted in mind, soul and body.

"And what are you doing in Hiogo now?" you will ask. Well, just this—waiting for a permit. When the application had been made to Colonel Buck, the United States minister, he could not ascertain to whom it should be made by him. He tried the Foreign Office, and after some delay and a fortnight wasted over a letter sent to wrong address, he found I had to apply to the Minister of Communication. I had to make out a fresh

application which after two weeks produced a reply to the effect that the names of all places we wish to visit must be specified. This I have now done, and from the tenor of their note, I should not by any means look for a refusal, which will mean that the United States flag now flying may continue to fly. But to guard against all possibility of failure I went up for my examination and passed, in case we should have to go under the Japanese flag. I expect a definite reply from the minister inside of ten days, but in the mean time we are not idle.

I came into Hiogo Bay instead of Kobe for several reasons, one among which was the fact that large numbers of Inland Sea sailing vessels frequent this place. We are holding meetings on board for the crews of these vessels, going to them beforehand and giving them a personal invitation. We tell them of the purpose of the vessel, and if they cannot come on board now to look out for us down among the islands. To most of the men the whole subject of Christianity and the motive underlying our action seem to be new, and the motive gives food for thought. By visiting half a dozen junks and schooners during the day, all of which are within hailing distance, I can get enough hearers for the evening to fill the little cabin, say twenty or thirty, and as these vessels come and go continually we get a fresh lot of men. Coming as they do to us as our guests, as it were, we have a great advantage in maintaining proper order.





THE FORT AT AGRA, INDIA

Our Indebtedness to India

REV. J. HEINRICH, PRESIDENT OF THE BAPTIST THEOLOGICAL SEMINARY, RAMAPATAM, INDIA

INDIA is being better understood to-day than a generation ago. The sciences of comparative religion and philology have enabled us to do this and have also brought us into closer touch with this wonderful country. The higher castes of the Hindu population belong to the Aryan or Indo-Germanic stock, from which we ourselves have descended. And these Aryans had attained to a high degree of civilization when their brethren of the Anglo-Saxon race were as yet barbarians. The history of ancient Europe is the story of the Aryan settlements around the shores of the Mediter-

anean; and that wide term, modern civilization, merely means the civilization of the western branches of the same race. These branches have made some splendid contributions to our present civilization, for which they have received a full amount of recognition and praise. India, with the eastern offshoots of the Aryan stock, has likewise added many elements to the intellectual, ethical and social features of our life. But this has not been recognized as much as it should have been. It shall be my endeavor in this article to point out a few of these contributions which have placed us under a debt of gratitude to India, and which should induce us more cheerfully to discharge our Christian obli-

gation to that country, which needs not our philosophy, education, ethics and social life as much as it needs the Gospel and the life of Christ.

The writer professes no sympathy with the theosophic craze, or with the assertions of the Vedantist and Theosophist that Christianity has borrowed a large portion of her teachings and forms of religious life from Hinduism or rather Buddhism. On the contrary *all the ethnic faiths of Asia*, such as Zoroasterianism, Mohammedanism, as well as those just mentioned, which had their origin in India, can be shown to be *greatly indebted to the Christian religion for many of their sublimer elements*. We know that even in the time of Solomon India came into contact with Judaism. In the early centuries of the Christian era the Hindus, who were not prohibited, as at present, from foreign travel, frequently visited the Occident. Many were sent as embassies to western countries. The emperors Claudius and Trajan, Autonius Pius and Diocletian, received such embassies from Ceylon and India. In A. D. 274 a body of Hindus were carried by Aurelius to Rome to grace his triumph. According to Ptolemy there were many Hindus at Alexandria in the beginning of the third century, who doubtless felt the power of Christian truth through such men as Clement and Origen. In like manner also we should remember the early turning of Christians towards the East. While it is still doubtful whether the apostle Batholomew established the Christian faith in Southern India, yet it is an historic fact that Christians have lived there and have striven to promulgate their faith among the Hindu community for at least sixteen centuries. The Syrian church, or "St. Thomas Christians" in India, who are nearly all Protestants, number their adherents by the hundred thousands. So it cannot be gainsaid that the Christians for many centuries have not been without influence in shaping the religious thought

of the plastic and compromise-loving Hindu. Add to this a primitive divine revelation to mankind before the development of races began and the fact that God, "who in times past suffered all nations to walk in their own ways, has not left himself without witness," (Acts 14: 16-17) and it will be readily seen that Hinduism, in religious matters, has borrowed from the Christian religion rather than *vice versa*.

Not the doctrines of Christianity, but some of its external features have had their origin in India. Such for instance are the institutions of monastic and conventual life, the retirement from the world and self-torture of hermits, the use of bells for churches, of rosaries, of pictures and relics of saints, all of which it is difficult to account for in any other manner than that they have come to us through Buddhism, which originated in India, and which during its early stages made its influence felt over the whole Orient.

A few years ago it was generally thought that Brahmanism was little else than the insane ravings of well-meaning, but unguided, or rather misguided, denizens of darkness, their whole literature was considered a mass of intellectual and moral rubbish. How much the verdict of Western scholars has changed need not be mentioned. We are not prepared to accept the statement of the great pessimistic German philosopher who exclaimed, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death." And yet the religious truths contained in the Upanishads, the Bhagavad Gita and many other sacred books of the Hindus are numerous and spiritually helpful. Many descriptions of divine attributes and actions, expressions of piety and devotion stand, for poetic diction and for flights of the imagination, second to none in the world.

The contributions of India to our intellectual life, however, are more numerous than the

religious, and these have placed us under another debt of gratitude. Dr. Matheson maintains that "It is not too much to say that the mind of the West, with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. . . . These have been the cradle of all Western speculations, and wheresoever the European mind has risen into heights of philosophy, it has done so because the Brahman has been the pioneer. There is no intellectual problem in the West, which had not its earliest discussion in the East, and there is no modern solution of that problem which will not be found anticipated in the East." This may be regarded as rather strong language, yet this Scotch divine undoubtedly knew what he was writing about.

Poetry.—The Brahmins have been at once the composers and the keepers of their sacred literature, the philosophers, the men of science, the law-makers and the poets of the Hindu people. The amount of their intellectual activity and philosophical speculation several thousand years before Christ was enormous. Some of their philosophical treatises are still used as textbooks in our great European universities. The Mahabharata is the greatest epic poem ever written. It contains 220,000 lines, while the Iliad of Homer does not amount to 16,000 lines and Virgil's Æneid contains less than 10,000. Fables of animals have from old been favorites in India. The Sanskrit Pancha-tantra, or "Book of Beast-Tales," which every Telugu missionary must study to perfect himself in classical Telugu, was translated into Persian as early as the sixth century A. D., and thence found its way to Europe. Goethe's great poem, "Reinecke Fuchs," is based upon it and the animal fables of ancient India are the beloved nursery stories of Germany, England and America at the present day.

It is to the Hindus that we owe the first

system of medicine. In this branch of learning the Brahmins learned nothing from the Greeks, but taught them much. Arab medicine was founded on translations from Sanskrit works about 800 A. D. European medicine, down to the seventeenth century, was based upon the Arabic. The Indian physician, Charaka, who is supposed to have lived before Christ, was often quoted in European books of medicine written in the middle ages.

"There were only two nations in the whole history of the world," says Max Müller, "which have conceived independently and without any suggestions from others, the two sciences of *Logic and Grammar*, the Hindus and the Greeks." The Sanskrit grammar of Panini, compiled about 350 B. C., is still the foundation of the study of language. In this subject the Brahmins were far before the Greeks or Romans, or indeed any European nation down to the present century. Plato knew only of noun and verb, the distinction of the numbers was first pointed out by Aristotle. In the Pratisakya, on the contrary, we meet at once with an exhaustive classification of the parts of speech. Panini was probably the greatest grammarian that ever lived. The Sanskrit or "perfected speech" was used only by the learned. The common people spoke a similar form of the same language, called Prakrit. From this old Prakrit the modern dialects of India descend, hence also the similarity of our own Telugu grammar with that of the Sanskrit language.

The Indian syllogism is five membered: 1, Assertion, the mountain has fire; 2, Reason, because it has smoke; 3, Proposition, all that has smoke has fire; 4, Assumption, the mountain has smoke; 5, Deduction, therefore, it has fire.

In arithmetic the Hindus have the glory of inventing decimal notation. The science of algebra received a remarkable degree of development in India; the application of algebra to astronomical investigation and

to geometrical demonstrations is a peculiar invention of the Hindus; and their manner of conducting it has received the admiration of modern western mathematicians.

The Brahmans had also an *art of music* of their own. The seven notes which they invented, at least four centuries before Christ, passed through the Persians to Arabia and were thence introduced into European music in the eleventh century A. D. Indian music with its complex divisions or modes and numerous sub-tones, prevent it from pleasing the European or American ear, which has been trained on a different system; but it is highly original and interesting from a scientific point of view. Dr. McLane, a former collector of the Nellore district in India, who has made a thorough study of this subject, claims that "real music can only be found in India." This is probably an extreme view; it is a fact, however, that the people of India much prefer their own music to ours.

Occultism.—The Hindus claim to have sixty-four different arts and sciences. Many of these are of an occult nature. A

few have recently been introduced into Western countries through the theosophist propaganda and Swami Vivekananda's preaching in America and England. I mention some of these: No. 12, The science of prognosticating by omens and augury; No. 36, The art of summoning by enchantment; No. 51, The art of walking in the air and of becoming invisible; No. 54, The art of leaving one's body and entering another lifeless body or substance at pleasure; No. 62, The art of preventing the discovery of things concealed. It must be confessed that this last one is a rather doubtful contribution and a bad legacy, but possibly the only one that can be mentioned. The sooner we give it back to India the better, or the more speedily we can supplant it by the highest of all sciences and the religion of Jesus Christ the better for India and ourselves. India owes us little, but we are heavily indebted to it. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." (Luke 12 : 48.)

THE HINDU ON HINDUISM

A VERY influential paper, *The Hindu*, the organ of orthodox Hinduism in Madras, says of the present Brahman priesthood:

"Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing girl who insults the Deity by her existence, to the pining child widow, whose every tear and every hair of whose head shall stand up against every one who shall tolerate it, on the day of judgment."

And of the endowed temples and shrines it says in another issue: "The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling."

The Reis and Rayyet, an influential newspaper of Northern India, sneers at Mrs. Besant's ecstasies over the "Beauties of Hinduism" and utters these scorching words: "When an English lady of decent culture professes to be an admirer of pantric mysticism and Krishna worship, it behooves every well wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding that which is rotten."

The Indian Nation, another orthodox paper, says: "The pure, undefiled Hinduism which Swami Vivekananda preached, has no existence to-day; has had no existence for centuries . . . as a fact abomination worship is the main ingredient of modern Hinduism."



MOHAMMEDAN TOMB NEAR NELLORE, INDIA

❁ ❁ A RICE CONVERT ❁ ❁

BY THE AUTHOR OF "AN HONORARY MISSIONARY"

LYING in my hammock, half awake and half asleep, I was dreamily watching a sinuous and slowly moving bulge on the white canvas cloth over my head. I knew it represented a snake, but I knew also that he would not harm me if I let him alone, and I waited to see if he would capture the rat which inspired his slow and stealthy progress across the cloth ceiling of my room. Outside, the hot and brilliant noon of India reigned supreme. Not a living thing seemed to move in its deathly and enveloping heat. Even the punkah-wallah, overcome by the noon-tide fervor, had fallen asleep. I was all the hotter for lack of the feeble artificial breeze he had been making, but was too

hot to make the exertion necessary to awaken him.

I never could make up my mind to adopt the ingenious plan of some white men in India, who arrange a dish of water, so placed that when the punkah-wallah, overcome by the heat and drowsiness, drops asleep, and the whirring rope ceases to act, by pulling a string, the sleeper gets an involuntary bath. I always thought how little I should like it myself. Then again the dish of water would serve only once and the Hindu would fall asleep many times. So my punkah-wallah often slept at his ease, while I rolled and perspired with the heat.

The bulge in the cloth ceiling was al-

most to the wall of the room. A quick shake of the cloth and a small squeak showed that my friend the snake had helped to make the number of rats in the thatch of my house one less in number. I shared his satisfaction at his success, and involuntarily turned to try again for another sleep.

As I turned my eyes toward the doorway I saw that one of the sharp, brilliant rays of sunshine which penetrated the semi-darkness of my room through every crack in door and shutter, was interrupted by some object, and with lazy curiosity I watched developments. Something was surely moving across the floor of my room. What it was and how it got there I could not tell.

As it came nearer into a little brighter ray of sunshine on the floor I saw that my guest was a man,—a tall, athletic Hindu, with the stripes of his caste in the centre of his forehead, and dressed in the snowy turban and robes of his class.

"What do you want?" I sharply asked.

My uninvited guest salaamed profoundly, and with deep, melodious voice replied, "May it please the Sahib, I am a Christian."

This was decidedly interesting. Converts from the higher castes of India are too rare a sight to a missionary to be neglected. With a vigorous pull on the string I stirred my sleepy punkah-wallah into action, and turning to my uninvited guest I asked him how he became a Christian.

I found he did not believe in idols, either that they were gods or that they had any power for good or ill. He had been a fakir in the past and had learned by experience the worthlessness and holowness of priestly pretensions, and the falseness of the claims of the Brahmins.

As, with the courtesy native to the Hindu, and with soft, melodious voice, he told his story my heart rejoiced at this new recruit for Christianity. With graceful

and persuasive gestures, he emphasized his desire to leave his old religion and to become a follower of the God of the Christians. With a caution learned by long experience of Hindu ways I began to question him.

"What will your friends say if you leave the Hindu religion and become a Christian?"

A cloud passed over his countenance as he replied: "They will cast me off, but I will serve the mission. I shall give up my family and I shall lose my work, but I will become a servant of the mission."

Alas! there came to light the hidden subtlety of the Hindu mind. The idea of sacrifice without compensation is unknown to the Hindu. If he builds a temple it is for merit; if he fasts it is that he may gain favor; if he walks on burning coals, lies upon a couch of spikes, permits himself to be hung by a hook from a lofty pole, or throws himself under the wheels of the car of Juggernaut, he always expects to gain more than he will lose.

My hopes failed. I explained to the would-be convert the necessity of sacrifice for his new faith. I told of the unrewarded sacrifice of Jesus Christ, how He gave Himself for us, and all for our good, expecting nor gaining nothing in return. I urged the new convert to follow in the footsteps of the Savior.

"The words of the Sahib are good, they are true. I believe them," was his reply. "But without work I cannot live. Can I not serve the mission?"

It never came to me before with so much force, the great contrast between a convert to Jesus Christ in a Christian land and a Christian convert in a heathen land. In the home land the convert finds everything to help. Friends cluster around him; the arms of the church are open to receive him; he enters more fully even into the current of life in the best and highest sense.

Before the Christian convert in India

there is nothing but a blank; a future, indefinite, uncertain; old ideals are broken; old friends are lost; old ways are left; old means of support fall away.

What shall the new convert do?

I tried to encourage him. I told him of the hopes which the religion of Jesus Christ brings for the future and of the comfort for the present time. I explained that being so ignorant of our religion he could not serve the mission well for a long time.

His face was sad, and he slowly turned to go away. Before he faded into the bewildering sunshine he once again turned and said, "I am a Christian,"—and he was gone.

For many days I wondered what had become of my noontide guest. He had not told me whence he came nor even his name, but everywhere I went I watched the dusky faces of those who gathered to hear the preaching of the Word to see if among them all I might again meet with my would-be convert. At times I felt that perhaps he had come simply, as so many do, in the hope of obtaining employment. He might be simply a "rice" Christian, seeking daily food by means of the profession of a new faith; but more often I felt that there must be something genuine behind his first confident profession, "I am a Christian."

One day we pitched our travelling tents on the outskirts of a large village. In the early morning we made our usual progress through the streets of the village, singing Christian hymns, giving tracts, and inviting all to come to the preaching service at the tent. In the pariah palem many of the poor people listened to the songs and received the tracts and promised to come. In the handsomer and cleaner and more orderly caste quarters of the village few listened to the songs or received the tracts, but many expressed their contempt for the strange religion, in both manner and words. Fierce threats, and even

stones assailed us, but we made a safe escape, and at the morning service a goodly number of pariahs were present but none from the Brahman quarters. Resting through the sultry noon, when it is almost death to the white man to be exposed to the direct rays of the Indian sun, we again visited the village. As the shades of evening drew on, in some way I became separated from my native helpers and associates, and losing my way in the growing darkness I wandered through the streets of the village, vainly seeking the way to our encampment.

As I passed through the streets in the caste portion of the village the hatred of the morning, intensified by the preaching of the day, again showed itself. Stones began to fly about my head and a noisy and turbulent crowd gathered on either hand. I realized my danger and hastened to escape, if possible; but the peril became more serious. In vain I tried every side street and alley which I came across. My way was hedged up by an impenetrable mass of angry people, and I saw that I was caught in a trap. Realizing that something must soon be done or my life might be the forfeit, I plunged desperately into the first narrow alley, with the resolve to push my way through at every hazard. I struggled with those who sought to detain me, and for a time succeeded in warding off the blows aimed at my unlucky head. The darkness and confusion were in my favor, but one straight blow disabled my right arm. I felt my strength failing and feared that all was over.

Just then a strong arm grasped mine. I knew vigorous blows were directed at those in front and on every side, and in the grasp of a powerful man I was hurried rapidly through the group of men who closed the way through the alley but quickly dispersed before the vigorous assault of my unknown helper. The peril past, we hurried rapidly forward until I

saw the lights of our encampment on the outskirts of the village.

Turning in wonder to thank my unknown helper I saw that he had not escaped unscathed. Blood was streaming from wounds on his head; his left arm now hung helpless by his side. As we approached the light of our civilized lamps

at the tent he made as if to go away. I turned to thank him and to ask his name—and saw that it was my noontide guest.

"Why, is it you?" I said.

He gravely smiled and as gravely said, before disappearing in the darkness,

"Sahib, I am a Christian."

And I began to believe him.

Tidings from Podili



REV. ALFRED C. FULLER

THE following is taken from a recent very interesting letter written by Dr. Clough just after one of his great Quarterly Meetings held at Podili Mission:

By way of explanation we will say that the Quarterly Meeting is a very important event among the Christians in the Telugu country; at the time of this meeting the Christian people from all the region gather themselves together at the mission headquarters; here they assemble in great convocation. In some ways it reminds one of the coming together of the Jews to Jerusalem at the time of the Passover and other great feasts. At these meetings they transact whatever may arise in the way of business; candidates for baptism are examined, if there be any, and if satisfactory the ordinance is performed, generally on the afternoon of Sunday. They also gather around the table spread in memory of the sufferings and death of our risen Lord. Difficulties, disputes and misunderstandings are adjusted, and generally, at some time during the three-days' session, a number of couples are married. The work for the coming three months is planned and this is the Quarterly Meeting of the Telugu Mission. The letter is written to the former missionary at Podili and here it is:

American Baptist Mission House,

PODILI, INDIA, Oct. 9, 1899.

REV. ALFRED C. FULLER,

Cambridge, Mass., U. S. A.

My dear Friend,—Another Quarterly Meeting has come to a close and I am sitting at your great writing-table while the punkah is gracefully swinging over my head and making the heat bearable; by the by, this house is admirably planned for comfort and health. The weather is yet hot and but little rain has fallen; the result is, the people are uneasy and some are fearful; but on the whole they are of good courage and are at peace among themselves and generally with all men.

This morning I have been with the people for two hours. The Quarterly Meeting was a success clear through to the end; at the service Sunday morning there were 381 present by count. The Lord's Supper was celebrated at this service. In the afternoon over 400 were present; thirty-three candidates were baptized, making in all 106 baptisms in Podili for the year thus far.

Your sincere friend,

J. E. CLOUGH.

KANSAS IN FIFTY YEARS OF WORK FOR FOREIGN MISSIONS

REV. I. N. CLARK, D.D., DISTRICT SECRETARY, KANSAS CITY, MO.



REV. I. N. CLARK, D.D.

BOUNDED on the north by Nebraska, east by Missouri, south by the Indian Territory and Oklahoma, and west by Colorado, Kansas embraces a geographical area of 81,700 square miles, with a population of 1,500,000.

Sixty years ago, it belonged to the Louisiana purchase, which was bought by the United States government from France in 1803. It was occupied by Indians under treaty arrangement with the government as an important reservation, several tribes being located within its limits. It was organized into a territory and assumed territorial relations with the government in May, 1854, and was finally numbered with the other states of the Union by act of Congress, January 29, 1861.

From 1854, its territorial day, until now, its experiences have been varied, sometimes thrillingly interesting, often touching closely the realm of the dramatic and sensational. At one time in bitter contest with proslavery aggression; at another at war with the grasshopper. Now fighting by scientific inoculation, chinch bugs and other pests of field and harvest; then piercing the hot atmosphere with tremendous projectile explosives, to cluster the scattered vapors and shake down the refreshing rains. Again in hot battle with saloons and alcoholism; then with trusts, mortgages and merciless combinations. And ever from the beginning has Christianity had on these plains, fierce engagement

with ungodliness and the numerous and almost indescribable phases of irreligion. Thanks be to God, the victory has come to the standard of temperance, of education, of righteousness, of true religion! Not that the conflicts are all over, the victories all won and perpetual tranquillity assured, but that splendid and diversified successes all along the line afford cheering prophecy of larger achievements in the future.

Half a century ago the Missionary Union then known as the "General Convention of the Baptist Denomination in the United States of America for Foreign Missions," was planting the seed of the Kingdom on this soil. It was in 1815 that Luther Rice said, "Not only do I conceive it proper that a mission should be established in the West on account of the importance of the region itself, but indispensably necessary to satisfy the wishes and expectations of pious people in all parts of the United States." In 1817 the Convention in session in Philadelphia provided for the occupancy of this, the then further or remote West, in the following instruction: "The Board shall have power at their discretion to appropriate a portion of their funds to domestic missionary purposes in such parts of this country, where the seeds of the Word may be advantageously cast." One thousand dollars was appropriated for the inauguration of this western work, and the Reverends John M. Peck and James E. Welch were sent forth as exploring pioneer missionaries. In the instructions which they carried were these remarkable, almost prophetic words: "Western as well as Eastern regions are given to the Son of God as an inheritance. The Gospel *will* triumph among the settlers of the Mississippi and the sublimer Missouri, and extend

to all the red inhabitants of the wilderness." Following this programme, missions were founded among the red men of the West. The Ottawas, Chippewas, Miamis, Kickapoos, Putawatomes, Shawanoes, Delawares, Cherokees, Stockbridges and other tribes received the benefit of these missionary appropriations and labors. From 1817 to 1864 the Missionary Union had charge of this work. In the latter year all the Indian work was transferred to the A. B. H. M. Society. It was during this period that Charles Journeycake, the great Delaware chief and impassioned preacher, was baptized, in 1833, by the Rev. Mr. Likins. This was twenty-one years before Kansas was made a territory and opened for settlement. Journeycake was probably the first person baptized in what is now the state of Kansas. In 1835, his father and mother were baptized, and these formed the nucleus of the first Baptist church among the Delaware Indians, and perhaps the first Baptist church in this great state. There was a little later a Shawanoe Indian church, a Stockbridge church and an Ottawa Indian church. In 1860 Dr. S. M. Osgood was appointed district secretary of the Missionary Union. His territory included all the country west of the Missouri River, and his tender appeals and loving ministries strongly marked church beginnings and gave missionary trend to their early movements. In 1866, Dr. C. F. Tolman was placed in charge of all the Southwest, and entered upon his official duties with inspiring zeal and efficiency. In 1871, a district was formed of all the territory lying west of the Mississippi River, called the "Western District," and over this, Rev. James French was given the supervision. He operated for one year. The annual report of 1872, referring to this matter, says: "As a result of Mr. French's explorations, it was not wise to keep a secretary in the comparatively new and poor region embraced in the district." Two fruitful districts and a large

part of a third have since been formed of this *poor* territory, in which there is now a resident population of 10,000,000, with fully 2,500 Baptist churches having a membership of 160,000. After the resignation of Mr. French, this territory was again committed to the care of Dr. Tolman. In 1867, Dr. Tolman made his first visit to Kansas and the region west of the Missouri River. Many of the older people will remember the fervency of his appeals and the skill with which he enlisted the attention and sympathy of his audiences. The South-Western District was formed in 1886, embracing the states of Missouri, Kansas, Colorado and Nebraska. Two or three times the district boundary lines have been changed. The most recent revision puts nine states and territories in charge of the present secretary, who has made the attempt to give tillage to the field, since its formation, now more than thirteen years.

From the beginning of its territorial history, and through all the changeful periods of its statehood to this auspicious moment, Kansas Baptists have maintained unfaltering devotion to the Missionary Union in the great work it is doing among pagan and papal peoples. Its pioneer ministers who founded its churches, and had the tug and battle of their primitive pastorates, had strong and heroic words for wider missions; and in the sittings were men and women whose undimmed vision and large heartedness kept them in touch with the lost millions beyond the seas. Of the worthy multitude who wrought well in those earlier days, whose hearts grasped with lively solicitude the whole field of Christian missions may be mentioned: John Tecumseh Jones, Rev. Robert Atkinson, Dr. J. W. Warder, T. R. Peters, J. C. Post, H. K. Stimson, J. B. Hardwick, Homer Eddy, A. S. Merrifield, J. B. Mulford, A. L. Vail, F. S. Walker, J. P. Way, E. Anderson, W. W. Willis, T. C. Coffee, L. M. Whiting, A. B. Charpie, Granville Gates, A. G. Sawin, J. F. Harper, C. J. P.

Fox, Geo. Merriam, H. H. Branch, E. B. Tucker, John Cairnes, J. B. Thomas, J. Heritage, A. B. White, L. A. Holt, B. F. Tabor, Dr. E. Gunn, J. W. Saunders, J. H. Rider, W. E. Bates, M. D. Gage, E. O. Taylor, Dr. John Fulton, W. A. Briggs, O. W. Van Osdel, S. P. Wright, J. Currier, L. M. Newell, J. C. Pope, A. J. Essex, Winfield Scott, J. B. Tuttle. These all with many other workers are now out of the state. Some of them have conquered in the final battle and rest in the pleasures of victory.

Of the pastors at this time, it may be confidently said that ninety-nine per cent of them have only helpful words for this blessed work, and give the use of their pulpits in most cordial welcome to its agencies and appeals. Entrenched in the confidence and fidelity of such a ministry and people as we now have in this young and thrifty Commonwealth, world missions is secure in its advocacy, as also in the increasing support of its dependent and worthy treasury.

In 1829 when Kansas, or part of the territory of Kansas, was an important Indian reservation, the Shawanoes, Delawares, Ottawas and other tribes came to it and pitched their tepees on the banks of the Kansas River and along the windings of Ottawa creek. Here missions were established and churches were founded. It was from these Indian Christians and Indian Baptist churches that the first offerings towards universal missions came credited to Kansas.

Sept., 1843, Shawanoe Ch. Mo. Concert	\$6.12	
" 1843, Delaware " " "	11.25	\$17.37
June, 1844, Shawanoe " " "	3.32	
" 1844, Delaware Stockbridge Chs.	2.25	5.57
Feb., 1847, Stockbridge Ch.	15.00	
May, 1847, J. T. Jones and wife	11.00	
July, 1847, Stockbridge Mo. Concert	20.00	46.00
Sept., 1848, Ottawa Ch.	11.00	
Nov., 1848, " " "	10.00	21.00
Oct., 1849, Shawanoe Ch. Mo. Concert	3.37	3.37
June, 1852, Ottawa Ch. J. T. Jones	10.00	
Dec., 1852, " " "	10.00	20.00
" 1853, " " "	10.00	
" 1853, " " J. T. Jones	40.00	50.00
Feb., 1854, " " "	10.00	
" 1854, " " J. T. Jones	10.00	
June, 1854, " " "	10.00	
July, 1854, Delaware Ch.	6.00	36.00
Mar., 1855, Ottawa Ch.	10.00	
" 1855, " " J. T. Jones	10.00	

May, 1855, Ottawa Ch., J. T. Jones	\$10.00	
July, 1855, Delaware Ch.	10.00	
Aug., 1855, Ottawa Ch.	10.00	
" 1855, Delaware Ch.	82.75	\$132.75
Jan., 1856, " " "	50.00	50.00
June, 1858, Ottawa Ch., J. T. Jones	20.00	
" 1858, Delaware Ch.	40.00	60.00

But now the heart of the country was inflamed, the engines of war were unlimbered, North and South were jolting together in terrific battle. When the brighter and better banner was unfurled in victory at Appomattox and peace came once more to the land, the Missionary Union transferred to the Home Mission Society all its Indian missions with all government appropriations and government lands, and turned again its entire missionary appropriations and activities toward the occupancy of fields over the seas. In 1860, Dr. Osgood sent out circular letters and messages of information and appeal to the scattered Baptists and little churches that were found in Kansas. The first veritable contribution from an English church in Kansas was from the church in Wathena, June, 1859, \$2. That was forty years ago, and I think the church has not failed to make some offering in every year from that date to 1899. In the same year (1859) there was an urgent appeal sent out from the Rooms for one dollar donations to cancel debt of the American Baptist Missionary Union. Five persons in Kansas sent one dollar each. I have not been able to secure their names, which were published in the old Macedonian. Then as now there were missionary debts, then as now awakening appeals must be made, and thus will it ever be so long as delinquents are in the majority, and worldly societies have stronger claim upon the finances of the churches than the Lord's treasury. The annual contributions from Kansas were as follows:

1860.....	\$7.00	1881.....	\$821.68
1863.....	28.00	1882.....	855.45
1864.....	44.05	1883.....	925.28
1865.....	306.60	1884.....	1680.39
1866.....	354.30	1885.....	2111.20
1867.....	213.58	1886.....	1906.60
1868.....	69.76	1887.....	2437.62
1869.....	532.95	1888.....	3021.65
1870.....	191.06	1889.....	2802.87
1871.....	241.20	1890.....	2887.98
1872.....	278.51	1891.....	3181.36
1873.....	225.70	1892.....	4312.71

1874.....	\$245.28	1893.....	\$6358.93
1875.....	104.04	1894.....	3522.89
1876.....	224.07	1895.....	3608.75
1877.....	349.00	1896.....	3335.46
1878.....	277.86	1897.....	2921.30
1879.....	552.86	1898.....	3282.40
1880.....	707.82	1899.....	3362.55
1843-1858 Offerings from Indian churches.....	\$442.06		
1860-1871 First decade.....	1988.50		
1872-1881 Second decade.....	3786.82		
1882-1891 Third decade.....	21,900.40		
1892-1899 Fourth decade (8 years).....	30,704.99		
Total.....	\$58,822.77		
Gain 1st decade.....	\$1,798.32		
" 2d decade.....	18,113.58		
" 3d decade.....	8,804.59 (8 years)		

In 1871, the Woman's Foreign Missionary Society, auxiliary to the Society of the West, was organized with Mrs. E. C. Taylor of Topeka as state secretary. She was succeeded in 1874 by Mrs. Dr. Gunn of Atchison. In 1879, Mrs. A. S. Merrifield of Newton was chosen. She was followed in 1880 by Mrs. A. L. Vail of Olathe. In 1886, Mrs. O. W. Van Osdel of Ottawa was appointed. Then came Mrs. M. E. Stevens of Chetopa; she was followed in 1890 by Mrs. M. B. Elwell of Marysville. In 1891, Mrs. G. S. Warne of Fort Scott was favored. Next came Mrs. Henry Cocks of Rosedale in 1895. She was succeeded by Mrs. Emma McLain of Kansas City in 1897. In 1898, Mrs. G. Grovenor of Lawrence, the present occupant, was chosen. Under the efficient services of these faithful secretaries, missionary activities have been greatly stimulated, many Christian women have been enlisted, study circles have been formed, and large offerings in the aggregate have been added to the treasury of missions.

The annual offerings to the treasury of the Woman's Society are:

1872.....	\$58.10	1886.....	\$830.72
1873.....	62.10	1887.....	1082.54
1874.....	40.99	1888.....	1255.71
1875.....	29.10	1889.....	1108.35
1876.....	55.87	1890.....	1066.50
1877.....	86.57	1891.....	1069.04
1878.....	104.02	1892.....	1023.12
1879.....	76.98	1893.....	1643.45
1880.....	133.85	1894.....	1030.44
1881.....	212.30	1895.....	1020.78
1882.....	269.72	1896.....	1220.85
1883.....	409.57	1897.....	830.70
1884.....	418.57	1898.....	1064.76
1885.....	664.79	1899.....	993.22
Total First decade.....	\$861.88		
" Second decade.....	825.11		
" Third decade.....	8827.32		
Total.....	\$17,964.31		
Gain 1st decade.....	7413.23		
" 2d ".....	552.21		

Donations to the Home for Missionaries' Children at Chicago:

1897.....	\$56.37
1898.....	89.72
1899.....	162.12
Amount to Treasury of Missions.....	\$308.20
Grand Total.....	\$18,272.51

The largest annual receipt was in 1893, \$1643.45, centennial year.

Combining all these offerings we have the following results:

Given to Treasury A. B. M. U., including donations permanent fund.....	\$62,942.93
Given to Treasury W. S. W., including Missionary Children's Home.....	18,272.51
Add to this.....	\$81,215.44
Offering of Kansas Baptists towards debt A. B. H. M. S. and A. B. M. U.....	1,427.86
Grand Total.....	\$82,643.30

An annual average of \$2,119.00 since it became a state. An amount in the aggregate sufficient to support 390 missionaries in pagan lands twelve months, at the present annual cost of our workers in those countries. An amount sufficient to support the entire work of the Union in Assam for two years. Enough to carry on our whole work in China nearly two years. Sufficient to keep the entire work in Africa moving forward for three years.

The remaining pages of this review will have touches of the sombre. In some instances the figures take on a decidedly pessimistic cast. Our growth in the state has been rapid; churches have sprung into existence, and church membership has increased, almost phenomenally.

In 1860 there were 30 churches, 15 ministers, 537 members	
" 1870 " " 104 " 54 " 3,333 "	
" 1882 " " 407 " 285 " 17,514 "	
" 1898 " " 671 " 463 " 38,860 "	
" 1860 one Baptist church member in 199 population	
" 1870 " " " " 109 "	
" 1882 " " " " 57 "	
" 1898 " " " " 38 "	

While in the rapidly going year the contributions to world missions have largely increased, they have not kept proportionate pace with the thrift of the denomination in members and material resources. During the Conventional year which closed the twelfth of October last, twenty-six Associations, comprising 463 churches with an aggregate of 38,860 members, and holding

church property valued at \$870,314.48, gave \$4,079.84 for foreign missions as represented by the A. B. M. Union and the W. B. F. M. Society. This was 1.6 per cent of their entire contributions for all purposes, or four mills to the dollar of the valuation of their church property. There were two Associations whose gifts to foreign missions averaged over four cents to the dollar of their entire gifts to all religious interests, three which gave less than four cents, ten that gave less than three cents, eight that gave less than two cents, and two that gave less than one cent, while there was not an Association in the state that did not spend over ninety-five cents for home work in one form or another as often as they gave some fraction of a nickel to world-wide missions.

Of the 463 white churches, 192 or nearly forty-five per cent made no offering to this cause. Of the membership of the contributing churches not more than forty per cent have any part in the offerings. Of the giving churches there were thirty-six whose offerings from the entire church fell below three dollars, there were eight that settled the account with one dollar each, nine which gave less than one dollar. The membership of these churches ranges from twenty to one hundred.

The total benevolence of the state as summarized in the last annual was \$16,407.46, of which the Germans and Swedes together with a total of 1,643 church members, less than one twenty-fourth of the whole membership, gave \$4,585.21, or more than one-fourth of the entire amount. An average per member for them of \$2.79, while the Kansas Baptists without them averaged a fraction over thirty-one cents to the member for these objects. Does it not seem a little paradoxical, that those who come to us from papal lands, countries where state religions dominate personal liberty, where generous pulsations are repressed by ecclesiastical exaction, should give us who have breathed the atmosphere

of an untrammelled religion from infancy an example of real, genuine liberality?

Those who seem to be restless and disturbed for fear the cause of foreign missions may get the lion's share of our denominational sympathy and offerings have evidently no need for anxiety. Until the spiritual poverty and wretchedness of 1,100,000,000 people imbedded in the cheerless dogmas of Paganism shall appeal forcefully enough to Christian hearts in America to draw from their purses more than five per cent of their religious donations, there will be no occasion for serious alarm. But if the churches were giving fifty per cent of all donations would that be too much? Until America puts more money into the spiritual regeneration of heathen nations than it puts into chewing gum, let no fear of extravagant appropriation prompt unjust criticism. There are faithful hearts and opened hands in most of the churches, who may be relied upon. It is the large number who take no interest in the world's evangelization who cripple our treasury and retard the progress of Christianity in the world.

From 1889 to 1899, twelve churches, ten of them city churches, one a village church, the other a country church, gave \$10,028.06. In the first five and one-half years they gave \$5,499.59; in the last five and one-half years they gave \$4,528.47, a loss in the last half of the decade of \$971.12. Six of the ten city churches fell below the offerings of the first half of the decade from ten to fifty per cent, while their membership increased in the aggregate more than thirty per cent. The largest offering from any Sunday-school came from Wichita, \$66.35 in 1889. The next largest came from Alden, \$58.45 in 1892. The largest cash offering received from any church at one time came from the first church of Wichita, \$477.35 in 1889; the second largest was from the first church Topeka, \$258.16 in 1890. Four churches reached \$100 and more last year. Ottawa, \$129.09; Mound Valley, \$224.93;

Burden, \$143.33; Cherryvale, \$199.50. Two of these, Mound Valley and Cherryvale, passed the \$100 line because of bequests. Eleven churches gave \$50 or more. Medicine Lodge, \$54.75; Fort Scott, \$54.37; Lawrence, \$63.45; Kansas City, First, \$75; Hiawatha, \$70.75; Delaware, \$57; Sabetha, \$50.40; Coffeyville, \$55.50; Kansas City, Swede, \$66; Winfield, \$79.06; Pleasant View, \$61.75.

Turning from the cold and passionless recital of figures we note that Kansas Baptists are linked to pagan fields in a precious living fellowship. Dr. W. H. Roberts of Bhamo, Burma, whose splendid tract, "Touring among the Kachins," has thrilled so many hearts, went from Kansas in 1878. Rev. Wm. Dring and wife of Tura, Assam, left the state in 1890. Rev. W. A. Sharp and wife of Toungoo, Burma, left McPherson for India in 1893. Rev. W. R. Manley and wife, now identified with the state and tentatively residents of it, whose field is Udayagiri, went out in 1879. Miss Hattie Browne of Japan went out in 1886. And still by another bond reaching from silent sepulchre, stretching over the seas along the great river of Burma touching Rangoon, Ava, Mogaung, Mergui, Tenasserim and Arakan, are our people attached to these mighty fields. No man of more heroic spirit or purer purpose ever carried appointment from the Missionary Union than Eugenio Kincaid, whose body is entombed in Kansas. It seems a providential honor, a sacred trust, that here such a man should lie in silent sepulture awaiting the dawn of resurrection day.

What of the future? Now that thrift is with the ploughman, the stock man, merchant, mechanic, and banker, that debts are paying, mortgages burning and wealth accumulating; when the Macedonian cry (never louder) for help is coming from old fields for reinforcements, from new fields for immediate occupancy, what answer will Kansas make to these monumental calls?

If the Union suggests an average of two pennies per month from every resident Baptist church member, shall "No" be the chilling answer? If the appeal is for an average of one penny a week, shall the reply be "Too much, too much, missions are too expensive?" Men and women of the Lord's kingdom, have we not crossed the penny line in missions? Under the tremendous pressure of providential suggestion enforced by the urgency of immediate opportunity shall not our hearts enlarge and our purses open wider? Glorious victories to the Gospel are within easy grasp. Capital invested to-day in the redemption of nations will to-morrow send back as revenue Christian melodies with offerings for missions in other countries, and thus will it be until Christianity shall have planting and fruitage in all the world field.

A recent Kansas publication says, "Kansas is again stricken, this time by a dangerous plethora of agricultural production, too much wheat, too much corn, a surfeit of cattle, a glut of hogs, too much money, the banks growing purple in the face from congestion, alarming symptoms of financial apoplexy." Summing up the situation our financier says, "Kansas has four times as much money as she knows what to do with." The Bank Commissioner says, June 20, 1889, bank deposits, \$24,122,563; reserve, \$11,192,435; borrowed money, \$208,420; surplus cash, \$6,368,000. The Auditor of State says at the same date, total value of property, \$327,175,107, increase in one year, \$2,530,643.

Baptists have a large share in these millions of dollars and in all this increase of wealth. May missionary societies hope for one-tenth of it for the enlargement of Christ's kingdom? Will not these many stewards of the Lord's herds and harvests and money take into immediate and prayerful account the wider needs of the field divinely opened to them? For fifty years the churches besought the throne of God pleading that He would open the gates of

the nations and continents to an untrammelled proclamation of the Gospel. These importunities have been heard and gloriously answered. All peoples and languages await the coming of the messengers with the message. These opened gates are a divine challenge to the Lord's people to enter. We must obey. We asked God for this opportunity. We must use it. The thrift of Zion is conditioned upon it. Showers of blessing will not fall upon the home land until a generous and adequate obedience is rendered to this supreme call. Spiritual paralysis will linger with us;

baptismal waters will be little disturbed in this land until Christianity is carried into these newly opened regions. God invites a forward movement all along the line. His plan demands the immediate mobilization of the entire force in Immanuel's army of occupation and subjugation.

The Missionary Union carefully noting the conditions in the whole field, home and abroad, puts this question before the Baptists of the country.

Shall we sustain and expand, or contract and retreat?

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF NOVEMBER 13, 1899. EIGHT MEMBERS PRESENT

A MINUTE expressive of the appreciation of the Committee for the life and services of the late Deacon George W. Chipman was adopted and ordered inscribed upon the records, and copies sent to the family, the Tremont Temple Church and *The Watchman* for publication.

The Recording Secretary reported the result of a conference held in New York on November 9, between the American Baptist Home Mission Society, the American Baptist Publication Society and the American Baptist Missionary Union, as to rates of annuities to be paid upon gifts, and presented the scale of rates as agreed upon.

Rev. John McLaurin, D. D., Rev. Wheeler Boggess and Rev. Alfred C. Fuller, of the Telugu Mission, were introduced to the Committee, and the subject of self-support as established on the Kundakur field was fully considered. Dr. McLaurin also made a statement regarding the proposed commentary in Telugu on the New Testament, and the preparation of an original commentary was approved. Dr. McLaurin also made statements concerning the correspondence with the British and Foreign Bible Society in regard to binding their translation in Telugu of the Old Testament with the New Testament translated into the Telugu by the missionaries of the Union.

THE MEETING OF NOVEMBER 20, 1899. ELEVEN MEMBERS PRESENT.

The certificate of the auditors to October 1 was presented and placed on file.

A report was presented by the Foreign Secretary of the conference of representatives of various mission boards held in New York, November 9, to consider the situation in Japan with reference to education, and the action of the directors of six Christian schools in refusing recognition of the Japanese government under the conditions of the rule promulgated by the minister of Public Instruction was approved.

A communication to be addressed to all the missionaries of the Union regarding advisory powers of Mission Conferences was presented by the subcommittee on Rules,

and ordered forwarded to the missionaries. A special communication to the Telugu Conference was also presented, and approved to be forwarded.

THE MEETING OF DECEMBER 4, 1899. TWELVE MEMBERS PRESENT.

The passage of Rev. E. W. Kelly to Mandalay, Burma, and the return passage of Rev. E. W. Clark, of Assam, to America were authorized.

It was stated that representations in regard to the holding of real estate in Japan by the Missionary Union had been laid before the Department of State at Washington.

As the work among the Hakkas in the South China Mission has been concentrated, with headquarters at Kayin, it was agreed that the name of Munkeuliang as a mission station be dropped from the lists of statistics of the Union.

It was also stated that the Board of the Woman's Society of the East approved the communication to the missionaries regarding advisory powers of Mission Conferences, with a few additional suggestions.

Rev. Eric Lund of Spain was requested to go to the Philippines with a Filipino who has become a convert in his mission in Spain, to organize a Baptist mission in those islands, with the understanding that next year a new man shall be sent out to relieve Mr. Lund, so that he may return to his work in Spain.

Rev. Charles L. Rhoades of New York City was requested to represent the Missionary Union at a conference of various charitable corporations, to meet in New York City on December 7, to consider what action may be taken in reference to the war revenue taxes on bequests for charitable purposes.

PERSONAL NOTES

REV. E. V. SJOBLUM has returned from Sweden to the Congo mission and will probably locate at Ikoko Station, on Lake Mantumba.

MISS LUCY H. BOOKER sailed from San Francisco September 29, returning to Batavia, India.

REV. M. D. EUBANK, M. D., and wife left Chicago for San Francisco, en route to Huchau, China, November 9.

REV. F. D. CRAWLEY has returned to Moulmein, Burma.

REV. GEORGE H. WATERS sailed from San Francisco, November 9, going to Swatow, China.

REV. A. FRIESEN and wife and REV. H. UNRUH and wife reached Nalgonda, India, October 4.

MISS MARY D. FAYE of Nellore and MISS SUSAN I. KURTZ of Madras, India, arrived at New York about October 21.

MISS L. B. KUHLEN of Ongole, India, has returned to America for rest and health.

DONATIONS

RECEIVED IN NOVEMBER, 1899.

MAINE, \$88.79.		Plainfield ch.....	7 00	Montgomery Centre ch...	5 00
Bath, 1st ch.....	\$2 00	Fitzwilliam ch.....	7 00	MASSACHUSETTS, \$1,825.66.	
Farmington, Mr. and Mrs.		Andover, Mrs. Lois S.		Newton Centre S. S. for	
W. A. Leavitt for student		Messer	5 00	sup. stu. in Theol. Sem.,	
sin Lew, of Rev.		New London, L. Evalyn		care Rev. D. A. W.	
D. A. W. Smith.....	25 00	Carter for graduate in		Smith	80 60
Livermore Falls, 1st ch.	17 58	sch., care Mrs. E.		Quincy, Swedish ch.,	
Waterville S. S., for sup.		Tribolet	33 00	King's Daughters	10 60
Lamborn in Assam....	12 49	Louden, Mrs. Samuel B.		Boston, Ruggles St. Bible	
North Alfred ch.....	3 00	Lovering, for sup. Chinnah,		Sch., Y. P. Dept., for	
Oxford Association	5 47	care Rev. W. A.		Lol Kaw Mission.....	62 86
Dexter ch.....	6 02	Stanton	5 00	Bernardston ch.....	8 26
Mile ch.....	6 03	VERMONT, \$183.59.			
Dover and Foxcroft chs...	8 20	Bennington, Emma W.		East Milton, Y. P. S. O.	
Old Town, N. H. A.		Yale	100 00	E. tow. sup. nat. pr.	
Gammon and wife, for		Georgia, Mrs. E. J. Stevens		San Per, care Dr. Bunker	
work, Banna Mantake..	8 00	for stu. Insein, Burma	25 00	of the Lol Kaw Mission	12 50
NEW HAMPSHIRE, \$115.00		Barre, 1st S. S. and C. E.	8 59	Jamaica Plain, Miss Lillian	
Washua, 1st ch.....	55 00			Young	2 00
Plainfield, Y. P. S. C. E.	3 00				

Holden, ch. for sup. free bed in hospital, care C. H. Finch, M. D.	25 00	Providence, Cranston St. ch., "In His Name," for student in Burma.	2 10	Clay ch.	1 00
West Somerville S. S., Mr. Shaw's Bible Class, for Lol Kaw Mission, care Dr. Bunker	30 00	CONNECTICUT, \$306.47.		Elbridge ch.	75
Newton, 1st ch.	404 77	Rainbow, Henry P. Clark, tow. education of Karen boys, care Rev. A. V. B. Crumb	25 00	Syracuse (9th) ch.	2 50
Winchester, B. Y. P. M.	5 00	Rainbow, Geo. W. Hodge, tow. edu. of Karen boys, care Rev. A. V. B. Crumb	25 00	North Manlius ch.	25 00
Gloucester, 1st ch.	25 17	Rockville ch.	15 00	Corinth, Y. P., tow. sup. nat., care Rev. C. B. Antislod	10 00
Medford, 1st ch.	5 00	Hartford, Memorial ch.	8 00	New York, Washington Heights ch.	25 49
Dedham, 2nd ch.	22 00	Hartford, South ch.	23 00	New York, 1st Swed. ch.	33 35
Dorchester, Mrs. Martha C. Williams	3 00	Hartford, 1st ch., "Steadfast Club," for Hemmay Klapo, care Rev. A. Bunker	10 00	New York, 16th Y. P.	100 00
Dighton, 1st ch., B. Y. P. U.	8 35	Stratfield, Y. P. S. C. E.	3 00	New Rochelle, Salem ch.	85 80
West Gardner ch.	2 97	Norwich, Mrs. Emma Cautle	5 00	Bankville ch.	15 00
Marshfield, 1st ch.	10 50	Norwich, Mrs. J. W. Gallup	1 00	New York, Judson Mem'l ch., Mrs. Mary D. Harris	1,000 00
Tyringham ch.	2 50	Quaker Hill, Henry Smith	50 00	NEW JERSEY, \$479.63.	
Sandisfield ch.	2 50	Norwich, Mrs. Elizabeth G. Perkins	25 00	Princeton, E. H. Loomis	20 00
Lowell, Northern St. ch.	45 04	A friend, tow. printing press for Dr. Bunker.	1 00	Paterson, A. W. Rogers, M. D., for Kurnool Mission	200 00
Wakefield ch., G. G. Floyd, to be expended at discretion of Rev. W. F. Thomas and wife	25 00	Hartford, Olivet Bap. ch.	4 72	Jersey City, Bergen Heights, Miss Eva Palmer, N. P., under Rev. A. V. B. Crumb	6 25
West Acton ch.	32 01	Danbury, 2nd ch.	50 00	Jersey City, Summit Av., King's Daughters, Willing Workers, for sup. Isaki, care Rev. H. Richards	12 50
Allston, Brighton Ave., Y. P. S. C. E., tow. sup. Kin Kanno, care Miss A. S. Buzzell	12 50	Meriden, Swedlab, Y. P. S.	10 00	Arlington, Sw. ch.	7 75
Fitchburg, Mrs. L. Jewett, a Christmas offer.	5 00	Meriden, 1st, E. B. Miller, Esq., tow. sup. Dr. Leslie, Bansa Manteke.	100 00	Orange, Italian Mission.	2 00
East Somerville ch.	196 53	Groton, Individual	25	Bloomfield, sup. Rev. J. M. Carvell	117 70
Lawrence, 1st ch., King's Daughters	3 00	NEW ENGLAND, \$1,000.		Florence ch.	7 30
Clinton ch., for sup. Rev. Solomon Vencutlah, care Dr. Clough	30 00	A friend	1,000 00	Berlin, Y. P. S. C. E., for Rev. W. M. Upcraft's work	7 50
Worcester, So., Y. P. S. C. E., tow. sup. Rev. E. T. Welles, Congo.	31 25	NEW YORK, \$3,866.10.		Haddonfield Y. P. S. C. E.	10 00
Palmer, Mrs. Frances W. Dimock	1 00	Troy, Fifth Ave. ch.	87 84	First Burlington S. S., Mrs. Hall's class, for nat. pr., care A. H. Henderson, M. D.	12 50
A friend	25 00	Rochester, Chas. M. Williams, to constitute self an H. L. M.	100 00	Keyport ch., Int. Seabrook Legacy	67 25
East Boston, Central Sq. Bible School	5 75	Poughkeepsie, 1st S. S., for sup. Ko Shway Nhin, Ko Himaw and other, care Rev. C. L. Davenport	100 00	Cape May Court House, B. Y. P. U., nat. pr., care Rev. C. L. Davenport	3 79
Newton Lower Falls, Miss Lois E. Davis, for Congo Mission	1 00	Walesville ch.	6 40	Dividing Creek S. S.	5 00
North Attleboro, Y. P. S. C. E., and S. S. for sup. Mounq Ouet and Ma Cha, care Rev. C. L. Davenport	12 50	Walesville, Y. P. S. C. E.	1 18	PENNSYLVANIA, \$1,256.68.	
Brockton, Warren Ave. ch.	4 00	New Berlin ch.	10 00	Calvary B. Y. P. U.	5 00
Boston, Clarendon St. Y. P. S. C. E., tow. sup. Rev. Thos. Hill	50 00	Elizabethtown ch.	2 00	Gethsemane ch., King's Daughters, acct. nat. pr., care Rev. L. W. Cronkhite	15 00
West Newton S. S., sup. nat. pr. (addl.), care Rev. W. F. Thomas, Insein, Burma	80 00	Saranac Lake ch.	1 20	New Tabernacle S. S., Class acct. nat. pr., care Rev. L. W. Cronkhite.	12 50
Springfield, State St. ch.	54 01	Saratoga Springs, 1st ch.	93 30	Bethlehem ch. members, acct. nat. pr., care Rev. J. R. Goddard	15 00
Springfield, State St. B. Y. P. U., sup. Indlah Kotiah	15 00	Fayetteville ch.	33 85	Bethlehem Y. P. S. C. E., special	103 00
Haverhill, 1st ch.	32 38	Oswego, 1st Y. P. S. C. E., for sup. Haloal, care Dr. Bunker	10 00	Bethlehem ch. acct. nat. prs. and hospital asst., care M. B. Kirkpatrick, M. D.	180 00
Salem, 1st ch.	200 00	Yonkers, Warburton Ave. ch.	1,761 20	Memorial Y. P. S. C. E., acct. nat. pr., care Rev. A. E. Seagrave	20 00
Brockton, 1st B. Y. P. U.	6 73	Troy, Second ch.	40 00	New Tabernacle ch.	42 45
Boston, 1st ch., Samuel N. Brown	250 00	Hemlock S. S., for nat. miss'y Bago, care Rev. E. G. Phillips, Assam.	14 50	Lehigh Ave. ch.	14 25
Haverhill, First, B. Y. P. U.	35 00	North Hector ch.	26 75	Thirty-Fourth St. ch., S. S. Association	10 00
RHODE ISLAND, \$164.35.		Buffalo, Delaware Ave. ch.	43 92	Balligomongo ch.	5 00
Quidnessett ch.	81 00	Horseheads, Y. P.	5 00	Third Germantown ch.	9 55
Providence, "A. A. L."	40 00	Hornellsville ch.	22 50	Church of the Evangel.	118 30
Providence, Broadway ch.	5 75	Coventry ch.	10 00	Hathboro Y. P. S. C. E.	10 00
Providence, Broadway Y. P. S. C. E., tow. sup. Aung Baw, care Rev. E. Grigg, Moulmein.	28 00	Westport ch.	2 00	Frankfort ch.	51 55
Jamestown, Y. P. S. C. E., tow. sup. nat. pr. Modunath Momin, care Rev. E. G. Phillips, Tura, Assam	7 50	Attica ch.	30 00	Morristown, Second ch.	29 35
		Attica Y. P.	15 22	G. L. Reno	5 00
		Hermitage ch.	5 50	Halstead Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronkhite	25 00
		Hermitage Y. P.	1 00		
		Perry Y. P., sup. Rev. E. T. Welles	20 00		
		Nyack Y. P.	23 10		
		Brooklyn, E. Avenue ch.	10 00		
		Greenport ch.	32 00		
		Brooklyn, a friend	31 50		
		New Woodstock ch.	8 00		
		Whitesboro ch.	12 17		
		Tully ch.	8 20		

Donations

31

First ch.....	88 44	Dayton, Central ch.....	108 63	Swea. Sw. Soc.....	15 00
S. S.....	17 65	Dayton, North ch.....	18 86	Meridan, Sw. ch.....	10 00
ch.....	4 00	Union ch.....	1 25	Colfax ch.....	2 00
h.....	16 50	Peru, Mrs. Kingsbury.....	5 00	Dubuque ch.....	20 00
.....	2 22	Oberlin, Y. P. S. C. E.,		Little Flock, B. Y. P. U.,	
h.....	4 00	tow. sup. Rev. G. H.		for Abhoda, care Dr.	
.....	4 00	Brock, India.....	8 50	Bunker.....	1 35
e ch.....	1 00	Perrysville ch.....	0 88	Centreville, B. Y. P. U.,	
h.....	1 42	Cincinnati, Ninth St. ch.....	59 00	for Abhodu, care Dr.	
h.....	2 25	Coll. Miami Asso.....	6 18	Bunker.....	75
g ch.....	60	Franklin ch.....	4 05	Doon ch.....	6 70
ch.....	4 00	Delhi, George Bascom.....	5 00	Shell Rock ch.....	18 67
h.....	4 85	King's Mills ch.....	16 00	Mason City ch.....	79 48
S. S.....	6 07	Linwood ch.....	18 70	Clear Lake ch.....	1 00
ch.....	12 70	Linwood S. S.....	1 15	Grinnell ch., for Bible	
ch.....	13 45	Linwood R. Y. P. U., Jr.	11	work.....	20 00
Fifth Ave.		Owl Creek, B. Y. P. U.	46	Emerson S. S.....	4 00
.....	16 06	Toledo, Memorial ch.....	9 46	Alta ch.....	26 90
ch.....	37 42	Canton, 1st ch.....	51 50		
acct. salary		Middletown, 1st ch.....	9 00		
M. D.....	100 00			MICHIGAN, \$196.26.	
acct. sal. Rev.		INDIANA, \$176.81.		Detroit, Ferry Ave. ch.....	2 95
nton.....	50 00	South Bend, Sw. Ladies		South Haven Junior Union,	
ch., acct. Rev.		for sup. of "Boka," care		for mission station,	
nton.....	15 25	Rev. O. L. Swanson....	20 00	Mandalay, Burma.....	2 00
ch., acct. Rev.		New Albany, Miss. Soc'y	5 00	Mt. Vernon ch.....	3 85
nton.....	32 30	Fort Wayne, 1st ch.....	124 81	Mt. Morris ch.....	16 91
h., acct. Rev.		Lawrenceburg S. S.....	2 00	Kinderhook ch.....	11 00
nton.....	18 00	Mt. Aerie ch.....	13 00	Midland ch.....	12 00
ch., acct. Rev.		West Port ch.....	12 00	Benton Harbor ch.....	26 08
anton.....	12 00			Grand Rapids Sw. mission	1 19
alley ch. and		ILLINOIS, \$382.24.		Ann Arbor ch.....	80 00
J. E.....	10 60	Chicago, Mesalah, B. Y.		Walled Lake S. S.....	1 42
nship ch.....	8 68	P. U. for sup. Mr. Ishi-		Scottville.....	1 40
rs ch.....	1 70	kawa, a stu. in Theo.		Kalamazoo First ch., tow.	
so., Lake ch.....	25	Sem., Japan.....	30 00	sup. Rev. C. L. Daven-	
Welsh ch.....	5 00	Momence, 1st ch.....	19 70	port, Sandoway, Burma.	10 00
Mrs. A. T.		Chicago, Mrs. Ethel Roe			
.....	100 00	Lindgren.....	50 00	MINNESOTA, \$526.78.	
AWARE, \$7.00.		East Alton ch.....	50	Duluth, 1st Am. ch.....	48 50
1st Swedish.		Greenville ch.....	10 52	" 2d Am. ch.....	25 00
.....	7 00	Joliet, Eastern Ave. ch.....	41 50	St. Paul, 1st Am. ch.....	60 20
		Farmville ch.....	8 63	Minneapolis, 1st S. S. for	
		Yaknount ch.....	26 11	Bungiah, care Rev. A.	
		Auburn Park ch.....	33 35	H. Curtis, Madras.....	50 00
		Chicago, 2nd Ave. Bible		Mound, E. L. Creasey, for	
		League, sup. nat. pr.		W. China.....	1 00
		care Rev. J. M. Foster,		Harris, H. P. Johnson....	9 00
		China.....	10 01	Isanti, A. Grant.....	2 50
		Chicago, Welcome Gospel		Cambridge ch.....	67 50
		Mission.....	1 66	Wyanette Band.....	5 00
		Chicago, Miss S. C. Mason	10 00	Dalbo ch.....	18 85
		Grant Works, Hattie E.		Birchard ch.....	20 00
		Gallup.....	6 00	Lake City Sw. soc.....	24 00
		La Grange ch.....	37 91	Albert Lea, Union Coll....	16 25
		La Grange S. S.....	12 32	Poppleton S. S.....	2 10
		Streator, Y. P. sup. work-		Stanchfield ch.....	50 79
		er, care Rev. E. T.		Fish Lake ch.....	70 20
		Welles, Africa.....	4 00	Houston, Minnie Swenson.	2 00
		Bethel ch.....	8 50	Willmar, for J. Nassaga,	
		Cordova ch.....	40 20	care Rev. W. C. Owen..	5 00
		Roseville S. S., sup. Vt-		Isanti, N. ch.....	25 00
		loori Ramiah, Ongole,		Springvale ch.....	15 29
		care Dr. Clough.....	12 50		
		Evanston, Sw. ch.....	3 80	WISCONSIN, \$274.32.	
		Geneva, Sw. ch.....	1 00	Trade Lake, Mr. Oker-	
		Humboldt Park, Sw. Young		strom.....	2 00
		Ladies' Soc.....	5 88	Weyaswega ch., sup. Rev.	
		Sycamore, Sw. ch.....	5 00	W. N. Sweet, China....	19 20
		Chicago, 1st Sw., Mrs.		Hudson ch.....	45 74
		John Berg, sup. Philip,		Malden Rock ch.....	1 00
		care Rev. O. L. Swan-		Bangor ch.....	8 00
		son, Assam.....	3 00	Hustler, Ranney ch.....	1 25
				La Crosse, 1st ch.....	20 71
		IOWA, \$461.63.		Warrens ch.....	19 82
		Toledo ch.....	9 60	Madison ch.....	51 50
		Toledo B. Y. P. U.....	3 75	Madison ch., 1st ch.....	88 50
		Waterloo ch. (1st).....	110 00	Milwaukee, coll. union	
		Coldwater, Rudolph Lande	25 00	missionary meeting.....	6 60
		Manchester Y. P. for		Fond du Lac Y. P.....	5 00
		work at Banza Manteke.	17 00	MISSOURI, \$3.50.	
		Bradgate ch.....	2 75	Stark's Creek ch.....	3 50
		Livermore, Rev. C. Brooks	10 00		
		Decorah, Rev. J. W. Allen	5 00	KANSAS, \$190.74.	
		Brainerd S. S.....	1 63	Republic, 1st ch., W. M.	
		Waukon ch.....	15 05	Circle.....	3 50
		Waukon S. S.....	1 00	Stafford S. S.....	1 00
		Kiron, Sw. ch.....	50 00	Blue Rapids ch.....	4 85
		Davenport, Sw. ch.....	5 00	Stone School House Mis-	
				sion S. S.....	61

Donations

Him Creek.....	6 45	Edenberg soc.....	5 00	Wethersfield, Ct., Merit Butler.....	45 78
Marshall Center.....	21 35	Beaulieu ch., for Rev. C. Nelson, Africa.....	1 05	Income Henry Jackson fund, Providence, R. I.....	18 75
Roxbury ch.....	1 00	SOUTH DAKOTA, \$25.		New York, N. Y., Mary H. S. de Ramos, Americas, Kas, sale of Mary S. Little lots	85 85
Florence ch.....	50	Big Springs, Mr. and Mrs. J. Johnson.....	25 00	Harriet H. Morse.....	100 00
Eden ch.....	1 69	WASHINGTON, \$53.02.			1,162 48
Oak Creek S. S.....	1 00	Spokane, Alvin Zuelsdorf.....	10 00		\$17,203 79
Ottawa Y. P. S. Intermediate Division des. tow. Chengra, care Henrietta F. Morgan, Tura, Assam	9 04	Tacoma, 1st ch.....	12 52	Donations and legacies from April 1, 1899, to Nov. 1, 1899.....	
Ottawa S. S. des. to Garo school, Tura, Assam, extra to make up 27 per cent discount.....	10 08	Vancouver ch.....	7 00	Donations and legacies from April 1, 1899, to Dec. 1, 1899.....	
Ottawa, special, Mrs. W. Uring, des. to same.....	1 00	A. L. Johnson.....	10 00	Donations received to December 1, 1899:	
Centropolis des. to same.....	5 25	Ballard, Sw., Rev. N. J. Thornquist.....	10 00	Maine.....	\$1,626 16
Louisburg S. S.....	2 50	Kihikitat, Hartland ch.....	3 50	New Hampshire.....	800 08
McLouth ch.....	6 80	IDAHO, \$8.10.		Vermont.....	774 00
Burr Oak ch.....	8 10	Lost River ch.....	8 10	Massachusetts.....	14,399 00
Wathena ch.....	2 25	GEORG A, \$2.		Rhode Island.....	1,461 85
Beverley ch.....	50	Atlanta, Miss M O. Brooks.....	2 00	Connecticut.....	2,614 14
Solomon Valley Asso. coll.	7 60	ALABAMA, \$10.		New England.....	1,000 00
Mimra ch.....	1 50	Rosedale, Max J. Schimmel.....	10 00	New York.....	14,793 22
Beloit ch.....	50	OKLAHOMA, \$54.36.		New Jersey.....	3,594 00
Columbus ch.....	7 15	Edmond ch.....	1 61	Pennsylvania.....	8,408 75
Parsons ch.....	25 15	Oklahoma City ch.....	40 00	Delaware.....	35 50
Leonardville, Sw. Y. P. S., tow. sup. Ma Naw, care Rev. W. H. Roberts, Bhamn, Burma	25 00	" S. S.....	10 00	District of Columbia.....	347 54
Kansas City, Y. P. S., tow. sup. n. pr.....	12 50	Salt Fork Asso. coll.....	2 50	Virginia.....	30 85
Cheyenne ch.....	13 80	Owens ch.....	25	West Virginia.....	1,400 49
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Grand Center ch.....	1 13	Mexico City, Miss Susan E. Jones, for sal. Coh-Da-foh, care Rev. J. R. Goddard.....	5 00	Michigan.....	2,159 83
Turkville ch.....	75	SIAM, \$100.		Minnesota.....	2,227 78
Lucas ch.....	25	Bangkok, Rev. H. Addamsen, M. D.....	100 00	Wisconsin.....	952 88
Downs ch.....	3 95	SCOTLAND, \$486.00.		Missouri.....	120 98
Woodston ch.....	1 80	Glasgow, Robt. S. Allan, to be placed at disposal of Rev. E. A. Thomsen in assisting Liu Chiu Mission, £100 stg.....	486 00	Kansas.....	1,457 75
Round Mound ch.....	50	BURMA, \$2,306.62.		Nebraska.....	1,053 57
NEBRASKA, \$97.06.		Henzada, per acct. Rev. J. E. Cummings, Sept. 30, 1899, Pegu Burman Asso., Rs. 75; from Christians, Rs. 37; miscellaneous, Rs. 34 8-6; total Rs. 146 8-0.....	48 84	Colorado.....	291 42
Diller, 1st ch.....	2 00	Rev. W. I. Price and Rev. J. E. Cummings, acct. from Karens for evangelists, Rs. 1,744 14-8; from Karens for school, Rs. 4,988 7-6; from W. I. Price for evangelists, Rs. 40; total Rs. 6,778 5-9.....	2257 78	California.....	1,104 08
Kearney ch.....	15 00	MISCELLANEOUS, \$100.		Oregon.....	410 25
Lincoln, 1st ch.....	10 00	Rev. J. Heinrichs, from friends for his work in India.....	100 00	North Dakota.....	70 52
Grand Island ch.....	25 00	Total.....	\$10,041 22	South Dakota.....	404 15
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Pawnee City ch.....	14 45	New buryport, Mass., Mary Elwell.....	\$23 15	Nevada.....	1 00
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Valley, 2d Swed. W. C.....	5 00	New Hartford, Ct., Abbie E. Lyman.....	798 28	Wyoming.....	40 37
York, Y. P. S.....	5 00			Montana.....	73 15
COLORADO, \$35.50.				Arizona.....	1 00
Florence, Rose J. Clarke, tow. sal. Coh-Da-foh, care Rev. J. R. Goddard	5 00			Kentucky.....	15 00
Colorado Springs, 1st Y. P. S., tow. sup. B. W.....	5 00			Louisiana.....	6 00
Pueblo, Mesa ch.....	43 00			Georgia.....	45 34
Pueblo, 8th St. S. S.....	50			Alabama.....	55 00
CALIFORNIA, \$53.75.				Indian Territory.....	59 10
Hynes, A. E. Matsou, for work Rev. C. B. Antisdell, Congo.....	15 00			Oklahoma.....	123 41
Los Angeles, Orchard Ave. Y. P. S.....	2 50			New Mexico.....	7 90
Orchard Memorial ch.....	5 00			Mexico.....	5 00
Miss Myrick.....	20 75			Canada.....	20 00
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OREGON, \$31.07.				Denmark.....	350 00
Oregon City ch.....	7 75			Sweden.....	310 00
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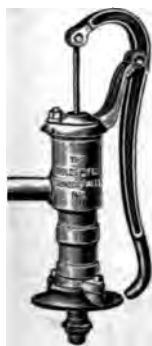


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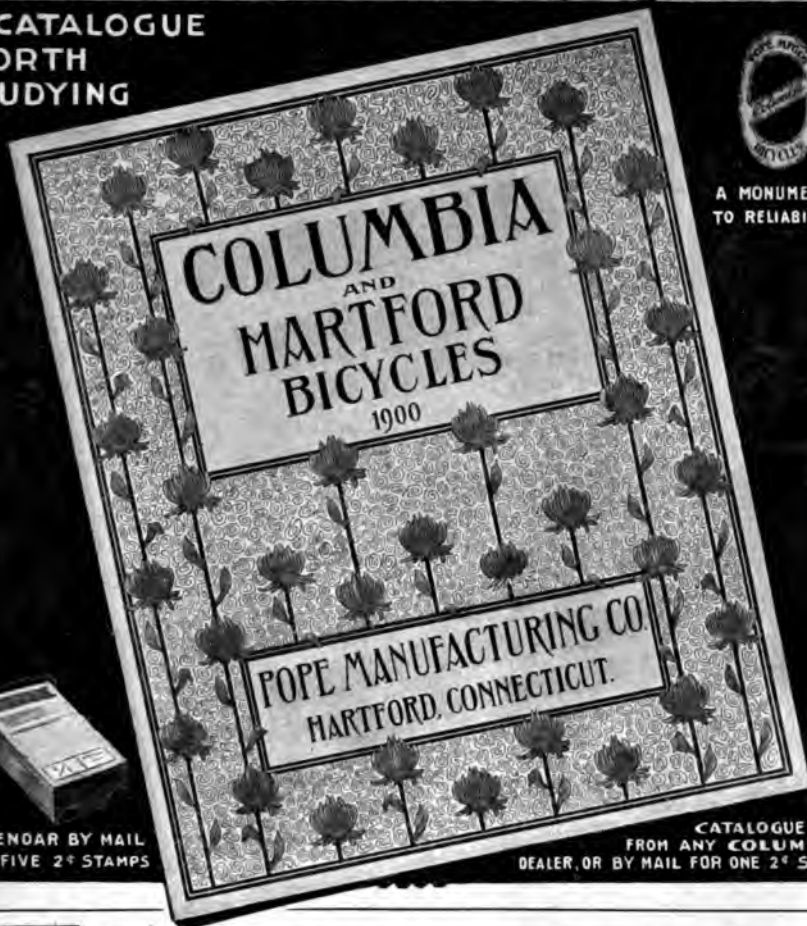
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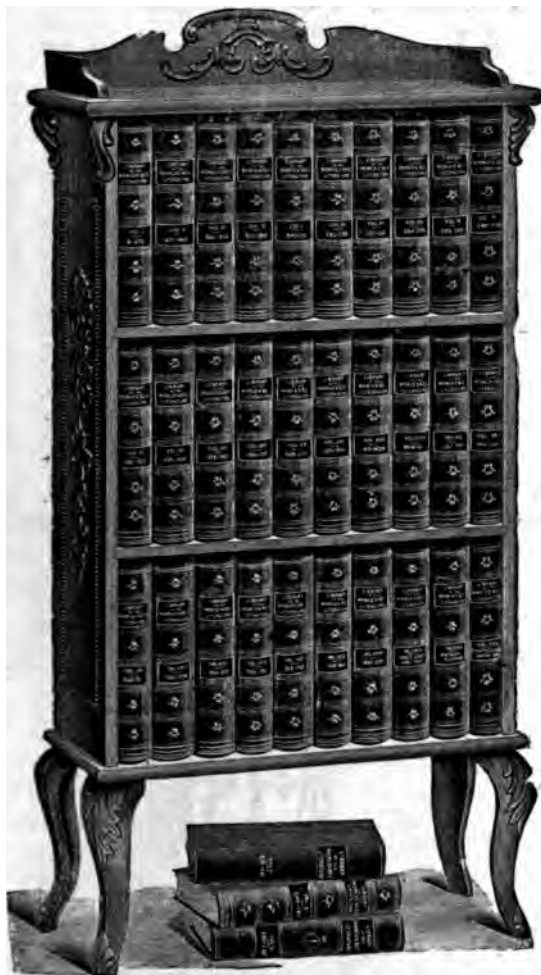
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BAPTIST MISSIONARY MAGAZINE

Tremont Temple, Boston, Mass.



REV. THOMAS S. BARBOUR, D. D.
FOREIGN SECRETARY



REV. HENRY C. MABIE, D. D.
HOME SECRETARY

CORRESPONDING SECRETARIES OF THE AMERICAN BAPTIST MISSIONARY UNION



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No. 2

A MESSAGE FROM The Home Secretary



IN the "Mid-year Letter," which is printed elsewhere, the secretaries have set forth our actual situation, which every friend of the Missionary Union will desire to know.

We have also indicated the principles of what is deemed a sound policy for the improvement of that situation. They need not be restated here, but we trust every line of the letter will be thoughtfully read and pondered.

What is primarily required is a fixed and regular devotion to this form of our Lord's work, which will put new heart into our missionaries on the field and into those commissioned to administer this sacred trust at home.

In so far as well-chosen plans of giving in any church or association are prevailing, we trust such plans will be persevered in and corrected wherein they are deficient. We fear it will be found in some cases that new methods adopted have unintentionally wrought to diminish rather than increase the funds for foreign missions.

For a long period past the bulk of the donations for this cause have been wont to come in during February and March, the last two months of the fiscal year. For reasons this probably will still be the case. But, alas! our figures for two years past show that the gross amounts received even in February and March have fallen off rather than increased, with little corresponding gain during the earlier months of the year.

We are confident this is due to an unpremeditated but unfortunate working of new plans which call for reconsideration or for supplemental effort. In concentrating attention upon system there is at first danger that the motive for giving shall be weakened, and that thus the amount of money secured may be lessened. Such a result may be also partly due to the fact that many people with uncertain incomes are reluctant to commit themselves by pledge to a plan running through a year. Probably not over thirty-three per cent of an average church membership can usually be got thus to enroll themselves.

In cases where such a condition exists, and where the offerings for foreign

missions are thus far too small, will it not be possible—nay, is it not the duty of the church—to afford special opportunity to those who contribute little or nothing to this cause on any regular plan, to do so by a supplementary plan?

If training in methodical giving is fundamentally important in the life of a church, may it not be as true that for a considerable period in the life of a large portion of our membership provision needs to be made also for those who if they give at all must do so in some other way? The best plan provides for both the methodical and the occasional giving.

Then between now and March 31, whenever consistent,* let pastors preach a broad and informing discourse on the world-interests of the Kingdom, closing with a statement of the fruits, promise and needs of the work of the Missionary Union, and give opportunity for a supplementary offering; and we cannot doubt that large financial gains will be made. And they are greatly needed. The practical problem of this year is to maintain the current work of the year without a deficit, and also to pay the debt of \$54,000 of last year.

* These suggestions are not designed to interfere with the wheel plan where that prevails.

Henry C. Mabie

Home Secretary.

.. A MID-YEAR LETTER ..

TO OUR PASTORS AND CHURCHES, GREETING:

The divine Word invites whosoever hath an ear to hear what the Spirit saith unto the churches. The message given by the Spirit in recent reports from the great harvest field will hardly need an interpreter. We congratulate you that statistics showing so gratifying advancement can truthfully be printed, and that revelations of so self-denying Christian character, cheerful, hopeful, persistent in the face of whatever discouragements and difficulties, have been made. God has done great things for us whereof we are glad. He has given us a great inheritance from the heathen world. He has set open wide doorways of opportunity. He has given us workers whose spirit as a polished mirror reflects the very beauty and glory of our Lord.

And we are glad to express our conviction that He is moving His people to an increase of offerings for the support of His work for the nations. The first half of our financial year has shown an advance of about \$22,000 as compared with the same months of the preceding year. And what of the months remaining? It is of this we would write you, confident of your interest and of your desire that the facts as we know them shall be put clearly before you. The last year closed with an indebtedness of upwards of \$54,000. The present year, ending with the thirty-first day of March next, must bring an increase of twice that amount, or of \$108,000, if the expenditure of the year is to be met and the indebtedness removed. We know that you will feel that it would be a sad misfortune to increase or to continue indebtedness when in every land to which God's providence has led us white harvest fields are waiting, and laborers are few and worn with toil.

But our purpose in writing you in this mid-year season is particularly to call your attention to the deeper character of the question confronting the work of the Union, as it is more and more plainly revealing itself to those most familiar with the work. This question is not one relating merely to financial results

for a year. Recent years have witnessed retrenchment. Only needs that were most urgent have been met. Our force of missionary workers has been steadily depleted, until now the number is less by eighteen than that of five years ago. Important stations, once well manned, are cared for only in occasional visits of workers from other fields. With no reserves to be used in sudden emergencies, it is sometimes the case that only by a painful weakening of one field is the need of another provided for. Weary laborers work on beyond their strength. In more than one instance within the year, death or alarming prostration has resulted because rest was too long delayed. Do you wonder that our committee, when arranging the schedule of expenditures for the present year, were moved by a conviction that the limits of safe tension had been reached and that further retrenchment could not honorably be made? The committee did not indeed venture to make what they believe to be adequate provision for the needs of the work. Their schedule as originally adopted included not one hospital building, not one chapel or missionary dwelling, though in not a few cases the hope that such buildings would be provided had been encouraged from year to year till workers had grown heart-sick with hope deferred. But your committee did record their judgment that further retrenchment would involve too great hazard; and the appropriation made was the same as that of the preceding year. So well your committee knew that the work, the care of which has been put into their hands by you and by the Master, is not a list of names and stations in a book; it represents real interests, sacred as the welfare of the immortal spirit of man, sacred as the redeeming work of the Son of God.

To those familiar with the true character of this work, we seem, as a body of Christian people, to be standing now at a parting of the ways. God is giving to us a new era of prosperity. Business conditions are greatly improved. In this return of normal conditions, on what basis is provision to be made for our work for the world? The question facing us, as we have said, is of a fundamental character,—so fundamental as this: What ideal is to govern your representatives in the discharge of their trust? Are they to be shut up to a kind of opportunism? Or are they to be able to follow lines of rational progressive development? Are they to be forced to content themselves with giving help in dire extremity, such help only as will avert grave disaster? Or shall they be able to pursue a self-respecting, consistent, progressive policy, shaping wise plans and steadily following them; accepting the proffered rewards of past investment; building upon the foundations laid by the hands of the living and the dead; entering, one by one, in wise succession, doors of opportunity which the providence of God has opened? The work of the Union represents a great outlay, the pouring out of a great treasure of money and thought and life. In the past other men have labored, and now God invites us to accept the reward of their fidelity. The possibilities of success are literally without bound. Shall we accept them? Shall we meet the responsibilities of the work in a spirit befitting stewards and servants of God? To this question we are confident there will be but one answer in the Christian hearts to whom the message of our leaflet comes. A missionary, contemplating return to his field of service, wrote us recently: "If I return, it should be to make my life count for the utmost." And shall not we make the life of our missionary workers of the present and the past, and the life and the death of Him who led the way in a divine mission of ministry to the world, count for the utmost for the world's redemption and for the bringing in of the kingdom of God?

In behalf of the work,
HENRY C. MABIE, THOMAS S. BARBOUR,
Corresponding Secretaries.

... OPEN EYES ...

REV. E. W. LOUNSBURY, D. D., DISTRICT SECRETARY, CHICAGO, ILLS.



REV. E. W. LOUNSBURY, D. D.

"EYES have they, but they see not." Blindness is the cause of missionary inactivity. Our Savior said to his disciples, "Lift up your eyes and look on the fields; for they are white already to harvest." It means look out, look abroad, not at your feet, but at the distant fields. Eyes closed to the world's needs characterize too many of those who profess to love Him. What vital need of our praying, "Thy kingdom come" in us, that we may be conscious of the world's need of the kingdom.

The pastor needs open eyes. Astigmatism is prevalent. Too many are not looking upon the whitened fields. Many good, conscientious pastors see only the things at hand, their immediate environment, and fear that

money given for foreign missions will curtail the salary or lessen receipts for the home work, forgetting that withholding tends to poverty. The near-sighted, low-sighted pastor will come to want. He needs to look out broadly upon God's great mission field and see open doors and beckoning hands—two-thirds of our race without knowledge of the Savior. He needs to behold the marvellous providences by which God calls his children to active service, such as an awakened Chinese empire after a sleep of 5,000 years; four hundred millions of people ready for Christian civilization, with industry, economy and intellectuality, eminently fitted for Christ's evangelizing agency; also the placing of the world's sceptre in the hands of three Christian countries, England, Prussia and the United States; also the sending of the negro race to us that through most degrading bondage it at length may draw largely upon our sympathies and purses for Africa's evangelization; also the centralized wealth in this country, nearly one-third the wealth of the civilized world, the richest of nations, having \$81,750,000,000 treasure; \$23,000,000,000 greater than Great Britain, with room for much greater expansion and development; also the sudden realization of the fact that this beloved government has become a world power, with enlarged territory, augmenting our influence and bringing us not only into intimate touch with all peoples, but laying upon us obligations that can be met in no other way than by evangelization.

The pastor needs open eyes, spiritually illumined, focused upon these things. He is largely responsible for the spirit of his people. *Beholding and heralding* will help his brethren into heights of blessed privilege. A seeing missionary pastor will produce a seeing missionary people. God give our churches pastors with open eyes. Let us all pray, "Open thou mine eyes that I may behold wondrous things."

∴ The Real Question ∴

REV. CHARLES L. RHOADES, DISTRICT SECRETARY, NEW YORK, N. Y.



REV. CHARLES L. RHOADES

THE problem on the home field is seemingly simple, "only to raise enough money to carry on the work," some think and say. Easily solved. As one business man said to me, "If every member of our Baptist churches would give a dollar a year you would have all you want. That is easy, send out a circular telling them that and you will get it."

Is it not true that the mistake has been in making the problem to be primarily a financial one? So that whenever official or pastor mentions missions the first thought suggested is that of money. Has it not narrowed the conceptions of God's people as to this great work, and in thus narrowing their thoughts also tended to make them sordid and hence selfish? Nearly all objections to missions are based upon the financial aspect. Whoever hears of an objection from the spiritual, moral, intellectual or philanthropic point

n? We have money enough, men enough, and a desire to do the Lord's

Never before has money been so lavished upon charitable, philanthropic and educational works as now. When men can see or know the needs of the work they will supply the necessary means.

And again have I heard it said by Christians, "I have not heard a sermon on missions for twenty-five years, unless it was coupled with a collection."

Hence the idea in the mind that missions mean "begging" instead of action.

In our citizenship and commercial relations we are satisfied only with world-intelligence and effort. Publishers of papers, periodicals and books can keep pace with the demands. Is it so with the citizens of the kingdom who are interested in their desire for intelligence and the commerce of the truths of the kingdom?

Do they seek after and demand from pulpit and publisher the world-intelligence of God's movements midst the nations of earth in the bringing of the kingdom of his Son? Are they seeking to know the soul needs of the multi-millions of earth's peoples that they may enlarge their conquests and bring in the Lord?

My experience as a pastor has been multiplied many fold since I entered this work, and my conviction from this experience more deeply grounded, that what God's people need is definite, systematic, persistent information and instruction, and what is most encouraging is that they are desiring it, and I hope soon will *demand* it.

They want to know more about the society that represents them: its difficulties and failures; its progress, opportunities and needs; its problems and plans.

Missions must be taken out of the field of romance and put into the field of Christian science and ethics.

Deficits and failures will not dishearten if we know the *reason* of them. They will enlarge our experience, confirm our convictions and unite us in the "*will to do His will.*"

All this is being realized by me in my work in this district. Pastors and church officials, professors and students in our seminaries, are coöperating with me in working out plans for the instruction of all; from the children in the Sunday-school, through every department of the church, until intelligence shall bring its corresponding responsibility and the Christian conscience demand the carrying forward of the Lord's work even according to his commands and the world's needs.

The Sunday-School Missionary Lesson Leaflets are expected to be ready for use the last of the first quarter of the new year. Conferences that mean *confering* are being asked for more rapidly than your secretary can fill the demands, and plans for their furtherance are foremost with me. The hearty coöperation of the faculties and students of our seminaries, the interchange of pastors and young people's societies in missionary instruction, give heart and encouragement that God is moving in the midst.

The series of studies issued by the Baptist Young People's Union is being recommended and received most heartily and with gratifying results. I hail with delight the new plan of the Union as to the MISSIONARY MAGAZINE, and trust that it will be followed by as vigorous work all along the line of our literature. The demand is increasing, and with this will come the logical, because natural result, a forward movement, backed by the intelligent praying and giving of God's people.

Missionary Conferences have been arranged by Rev. Henry C. Mabie, D. D., home secretary, during January and February, as follows: January 9, 10 at Parkersburg, West Va.; January 17, 18 at Toledo, Ohio; January 25, 26 at Grand Rapids, Mich.; January 30, 31 at Chicago, Ill.; February 6, 7 at Lebanon, Ind.; February 13, 14 at Quincy, Ills.; February 20, 21 at Milwaukee, Wis.; February 26, 27, 28 at Bloomington, Ills.

Extended arrangements have been made for these conferences, and it is hoped that all the pastors within reach will attend. Addresses by the home secretary and local pastors on assigned subjects will be made. Especial attention will be given to Bible exposition and subjects relating to the fundamental principles of the extension of the kingdom of Christ on earth; such subjects, for example, as "The first denial of Missions," Gen. xiv.9; "The folly of a self-centred Judaism"; "The missionary import of Pentecost." These conferences cannot fail to be largely helpful, spiritually as well as in missionary directions.

THE CHEERING SIGNS OF OUR TIMES

V. FRANK PETERSON, DISTRICT SECRETARY, MINNEAPOLIS, MINN.



V. FRANK PETERSON

AMID the toil and varied experiences of the district secretary there are some things which greatly lighten his burdens. The chief of these is the effectual aid he receives from noble missionary-minded pastors. The cause of Christian missions is never allowed by them to be crowded into a corner, but is held before the people as the chief business of the church. And I am glad to note that, as a rule, the churches are plastic and responsive to the pastor's touch. They grow, mission-wise, in the same direction as the pastor himself is inclined. It is a cheering sign of our day that the number of mission-minded pastors is on the increase, and wherever they are placed their fields become responsive to the Macedonian call.

These pastors are our happiest workers, for they are discovering that as the missionary spirit grows the grows in purity and power. They frequently preach upon the subject, that though they cannot preach to the heathen, by preaching missions, they are preaching Christ for the heathen. And while thus encouraging people to more liberal offerings, they find that their churches are not poorer, but richer by all their sacrifices.

their preaching is bearing fruit is clear to be seen. From their meagre individual contributions are sent in, and the letters of these indicate that their giving is not from an impulse quickened into life by some public move, but is the result of a principle, which in some cases has been a whole year in careful planning for the offering. I cull from a few received:

enclosed offering is the profits from a potato field which I have grown Lord, and as I have watched them grow, I have prayed for those to whom the proceeds shall be sent."

ier: "Our pastor has encouraged us to adopt the tithe system, that we may have something to give for Christian missions. I now send you another which makes \$60 in all since last fall. We now have money for all Christ's work, and you do not know how pleasant it is to thus distribute of our work for Christ's sake."

ier: "I herewith enclose the amount of one month's income. I know where my earnings could be placed where they will do more good than in the hands of the Lord for Christian missions. Our pastor, who is missionary-minded through and through, has given such a telescopic view of the field as I have never had before."

another comes the following: "I herewith enclose my offering of \$10 for all-wide missions. After a good sermon on missions by our pastor, we were asked to join in singing, 'Onward, Christian soldiers,' but I felt I could not do that until I had given something to enable them to go forward, else the singing would be a mockery."

A young lady who sold off some of her surplus jewelry and sent the proceeds to missions, says: "When our pastor preached on missions from Second Corinthians viii. 9, 'Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich,' I asked myself, what sacrifices have I made for Him? Though I have always given of my means for missions, yet I could not bring to my mind an instance when I had given so that comfort and pleasure had been sacrificed. Ah, me! on what downy beds of ease I have been loitering in my Christian service! My heart became heavy and I could find no peace, till I asked Him who became poor for me, and who never shrank from a sacrifice in my behalf, for forgiveness. I enclose my offering to Christian missions in our foreign field."

The pastors who thus influence their flocks to reach out for the unsaved are noble servants of the Lord. They are soul-winners in the full sense of the word. They touch the world. They win souls in the antipodes as well as within their own church walls who are within the reach of their voices.

❁ ❁ TO WHAT TO APPEAL? ❁ ❁

REV. FRANK S. DOBBINS, DISTRICT SECRETARY, PHILADELPHIA, PA.



REV. FRANK S. DOBBINS

ONE may "burn over the ground" by appealing to emotions simply. A touching story, full of pathos, may awaken a temporary interest in missions. It is apt, however, to simply melt the outside of the block of ice, only to have it freeze up again harder than ever. One may make an appeal so general in its terms as to awaken no emotions or thoughts whatsoever. Or, one may make his appeal at such length, or with so many incidental diversions, that the main business is completely lost to sight.

If one appeals to the believer's relation to his Lord, there can surely be no mistake. Loving obedience is the right basis for appeal. Does Jesus Christ command missions, does He desire missions, do missions lie close to His heart, are missions a part of His great purpose? If this is brought right home to a disciple's heart, if he has any regard for his Savior and Master, how can he fail to respond? Let it be always a question between a man and his Lord, not between the heathen and him, nor between his brethren, the missionaries, or any missionary organization and him, and he must respond aright.

It may not be necessary to keep reiterating this basis of a right interest in missions, and yet it should always be in evidence. It should lie as the substratum in every missionary appeal. We should hark back to it every now and then, and, when having recourse to other reasons for a deep interest, with enthusiasm, it may be wise to say, "These are but secondary reasons."

This leaves a lasting impression, it gives ground for a persisting interest. Other conditions fluctuate. Success is irregular, needs are not always the same, personal interest changes, but this never. Then, with this supreme motive always in one's heart, present and press every other claim to fortify this. A healthy, steadily strengthening interest must follow, marked by a steady rise in gifts of money and men.

BREAD RETURNING

REV. W. E. WITTER, M. D., DISTRICT SECRETARY, BOSTON, MASS.



I WISH to make a few quotations from letters recently received from pastors of Baptist churches that have heard the call for a "forward movement."

"Ours is a church made up almost entirely of laboring people and children. It used to be considered a great burden to raise seventy-five dollars or one hundred dollars for foreign missions. This was done by an annual offering towards the close of the year. One year ago we were behind in our current expenses and had a mortgage of three thousand five hundred dollars. The church had been in this condition of debt for several years. It was then decided that we should have our own missionary. The undertaking met with a great deal of enthusiasm and pledges for his support were very readily obtained. At the same time we felt moved to do away with the church debt and pledges for the same were given with a like enthusiasm. The pledges

in both cases have been paid when due and by the first of January, 1900, both obligations will have been met. During this same period we have opened a Young Men's Annex at the expense of about five hundred dollars; have repaired and repapered our house of worship, have spent two hundred and fifty dollars on a Sunday-school campaign, while during the year our Woman's Missionary and Farther Lights Societies have substantially increased their offerings besides, and in a word we find our finances in a most flourishing condition,—nothing like it in the history of the church. Now whatever causes this may be attributed to, I firmly believe that it can nearly all be traced to our heroic response to meet the expenses of our missionary on the Congo. Tell the brethren everywhere, 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'"

Another pastor writes: "At this time last year our church had in round numbers a debt of twenty-six thousand dollars. We were giving at that time to foreign missions one hundred and twenty-five dollars a year, not including the amount that the Woman's Society was raising. Our debt was large and had a restraining influence upon the beneficence of the church for several years. The pastor was restrained from pressing the claims of the several missionary and benevolent objects of the church, by an unexpressed consensus of opinion, that so long as we had so much debt it was not expedient to attempt very much outside of caring for home expenses. The church as such was doing little for missions and was under the misapprehension that it must not undertake missions in real earnest so long as it had a big debt on its property. It is interesting and instructive to me to observe how the great Head of the Church was preparing for us an exodus from a local condition that restrained us from larger giving to missions. Last summer I discovered two earnest states of mind in the church. The one was that the time had come to reduce the debt, the other that the church was able to raise eight hundred dollars for the support of a missionary in the foreign field. I saw that we would have to

do both in order to get either done. It was a taking idea with the church that we were to have a minister abroad as well as one at home. In my judgment the missionary church has the least trouble in caring for home expenses. In the first place the missionary church will properly reduce the home expenses to a minimum, and secondly the interest and zeal in missions awaken the people's beneficence. Hence local conditions are seldom if ever a just restraint upon beneficence. The current expenses of our church were the same for 1898 and 1899, but at the close of 1898 we had to raise by special effort one thousand three hundred dollars to close the year without a debt. In 1899, with the same expenses as in 1898, we had only about four hundred dollars to provide for by special collection, and in the year when our annual deficit fell from one thousand three hundred dollars to four hundred dollars we raised six thousand dollars upon our church property and eight hundred dollars for our own missionary. I attribute the better showing of 1899 over that of 1898 to the people's enlarged Christian beneficence, and this improved beneficence is explained chiefly by the awakened missionary zeal in the church."

From another comes this word: "For this year we have pledged a little over one thousand dollars towards the support of our own missionary, and the amount contributed by the Woman's Society, Farther Lights and Sunday-school will be over and above that amount and will, I believe, be an increase over last year. Not a benevolent offering has been taken since we assumed the support of a foreign missionary but has been in advance of last year,—no other cause is receiving less because we are doing this. Our people are benefited spiritually in the prayerful interest awakened among them in 'our missionary' and in the direct touch which comes to them with the foreign work. I do not think our church was ever in a better condition spiritually."

And still another writes: "We have pledged towards the support of our own missionary five hundred and fifty dollars. The Sunday-school will at two stated times gather offerings for the same. It is safe to expect six hundred dollars for this cause. This does not include the offerings of the Juniors or the Woman's Society. This six hundred dollars is to be compared with one hundred and sixty-seven dollars and seventy cents raised last year for this cause. This offering has in no ways hindered or diminished other offerings. I think the people give more cheerfully than before. Nothing in my present pastorate has seemed to do more good than this effort to support our own missionary. It is refreshing and encouraging to hear some of our younger members tell of what a pleasure it is to pray for the salvation of the lost in other lands. I received a letter from our missionary last Friday and read the same to an eager congregation yesterday morning."

Another sends this testimony: "The contributions of our church for foreign missions have varied, some years one hundred dollars or more, and sometimes less. Last year it was fifty-five dollars. Our Sunday-school and young people, before the effort to support a missionary, had done little for foreign missions. One year ago we pledged as a church to the salary of a missionary in China six hundred dollars. Up to date four hundred and ninety-five dollars have been paid in and all will be paid by January 1. Our people are surprised at the ease with which this money came, and I am glad to say it has not decreased giving for other objects, but I truly think our finances are better this year than they were last year and our church has now taken definite steps towards a new church building."

About twenty-four missionaries are being supported by individual churches or by groups of churches, and with like results upon their spiritual life, their local expenses and their benevolences in other directions. This for the Missionary Union is but a beginning. Fully two hundred and fifty of the five

hundred and thirty Congregational missionaries are supported by funds contributed specifically for themselves, and of the seven hundred Presbyterian missionaries five hundred and fifty, including one hundred men, are thus supported.

During the last fiscal year the Church Missionary Society of England has secured more than four hundred salaries from different sources, chiefly churches and individuals.

Reports from all the Presbyterian churches which have pursued this plan indicate that their missionary offerings during the years when they were supporting their own missionaries were more than twice as large as during the same number of years when they simply contributed to the general fund, while the contributions to the Woman's Societies for those same years were also larger after the congregations had assumed a larger obligation, so that experience contradicts the fear that the Woman's Boards will suffer any diminution of receipts from the churches which adopt this system.

The testimony of the Church Missionary Society of England is that this method has not only provided four hundred salaries over and above the general offerings, but that the general offerings themselves have increased.

In my own visits among the churches I have found that nowhere the missionary interest was so intense and practical and every department of the church work in so flourishing a condition as in the churches where they are supporting two pastors, one at home and the other abroad.

At a recent roll-call one of our churches was able to report only two baptisms at home during the year just closed, but could rejoice in an addition to its fellowship of one hundred and sixty-three souls in the regions beyond who had been baptized into six self-supporting missions of this church by its missionary in Assam.

"Fukuin Maru," the Baptist Mission Ship for the Inland Sea of Japan, a picture of which was given in the last *MAGAZINE*, was designed by Mr. Watson, the designer of the famous "Valkyrie" so well known to Americans by her contest for the "America's" cup in 1895. We need not be surprised that our new mission ship is a noble vessel, as shown in her victorious contest with a typhoon on her first voyage from Yokohama to Kobe. Mr. Watson is also the designer of the famous yachts "Thistle," "Britannia," and of the "Distant Shore," now building, a possible future contestant for the "America's" cup.

"Children of Missionaries in Service." By the kindness of friends we are able to make the following additions to the list of descendants of former missionaries of the Union who are now engaged in service on our foreign fields. Mrs. E. N. Harris of Shwegyin, Burma, is a daughter of Rev. Thomas Allen, formerly missionary in Burma, and later the esteemed District Secretary of the Missionary Union for Ohio and West Virginia. Miss Ruth W. Ranney, who is named as a granddaughter of Rev. Cephas Bennett, is a daughter of Rev. Daniel Whitaker, a former missionary in Burma. After the death of Mr. Whitaker, his widow married Mr. Thomas Ranney, missionary printer in Burma, by whom the children were adopted, and they took his name. Miss Ranney's mother and sister are now in England.

✦ The Bottom Difficulty ✦

REV. JAMES SUNDERLAND, D. D., DISTRICT SECRETARY, OAKLAND, CAL.



REV. JAMES SUNDERLAND, D.D.

THERE are certain facts about the home support of our foreign missionary work that are not pleasant to consider. But they are significant, and they demand consideration. One-third or more of our churches, each year, give nothing to it. Some of these never give. Others are irregular and cannot be depended upon. The average giving of our membership, taken as a whole, is very low. In the report to the churches of their giving last year, the Missionary Union showed that its constituency averaged only twenty-eight cents per member for the year. States with a good Baptist membership of average intelligence and wealth gave to it only thirteen cents, eleven cents, ten cents and as low as four cents per member. If what was given to the Women's Societies were added it would only increase this amount about one-third. What is the meaning of this? It is not that

the *givers* average only these small sums. It is believed that the givers average between one and two dollars, and probably nearer the latter sum.

What does this mean but that a large majority of our membership give nothing to this cause? In a "quiz" upon this subject it was stated as the opinion of well-informed pastors, that from one-half to seven-eighths of our membership give nothing. This is the most serious fact with which we have to deal in carrying on this work. There is a fault with many of those who do give, in giving to it stingily. But the greater difficulty is with the large mass of non-givers. And these are not alone the poor. Many of them are among our most forehanded people. They are the prejudiced, the unspiritual, the untaught, not a few of our young people who have not yet fallen into line, and a proportion of our poorer members. And yet all of these have solemnly covenanted with each other and before God, angels and men, to "give regularly and cheerfully for the spread of the gospel through all nations." Here is the secret of embarrassed treasuries, retrenchments, debts, great open doors unentered, souls going down to death in vast numbers untaught, who might have been taught.

This becomes a most serious matter when the importance of the work is considered,—the value of the gospel to humanity, the value of salvation to the individual soul, of Christian civilization to society; and especially so in view of the unlimited opportunities that in these days crowd themselves forward for recognition. As never before the whole heathen world is uttering one great Macedonian cry, "Come over and help us." All doors are open. All peoples are made ready for the gospel. Wherever the gospel is preached the triumphs are marvellous. And yet three-fourths of those to whom is specially committed the duty of carrying it to those in need are absolutely doing nothing, and many of them are standing as obstacles in the way of others helping. It is a serious matter also in its relation to the development of the Christian character of these churches at home, and especially of these persons who

do not give. Only a thoroughly missionary Christian is a Christian after the Christ type. Only a thoroughly missionary church is a true gospel church.

What is the reason for this state of things? Is there fault somewhere? Is there a remedy? It is not satisfactory to say that this comes from the weakness of the flesh, for there are churches not a few whose members almost all give, and give generously. It is not satisfactory to say that our people have come up out of anti-mission prejudice and opposition. Some have outgrown this. Why have not all? We shall hardly be willing to charge these non-givers, as a rule, with being naturally more selfish and stingy than other people.

Is it not true that the mass of these people are untaught, and so ignorant and prejudiced? And is not this "the bottom difficulty?" Has there ever been any practical, systematic, persistent effort made to show them the grounding of missions to the very nature of Christianity, in the mission of Christ, as well as in the commands of God? That all the progress the gospel has had since the days of the apostles has been primarily through foreign missions? That foreign missions is no new thing, that it goes back to the days of Christ and the apostles? It is only reviving apostolic life and labor. The truth is that the great majority of these people are utterly ignorant of the primary principles and facts of missions. Many of them suppose they know something, but they have substituted misapprehension and prejudice for knowledge.

Where lies the fault? The parties themselves are not faultless, for they have the Bible, the great charter of missions. And the world is full of the most instructive and convincing missionary literature. But, alas! their appetites have not been cultivated for the literature, and their missionary eyes have not been opened to see this great truth ablaze in the word of God. Many of them have always sat under a ministry as untaught and indifferent as themselves. The bottom difficulty points straight at the pastors and leaders of our churches. We have three classes of pastors.

1. Those who see this whole matter in something near its true importance; who believe with Dr. Gordon, "the first and principal business of a disciple of Christ is to give the gospel to those who have it not;" and with Dr. Broadus, that "if you want Christianity to flourish you must take hold of it according to the largeness of its true conception." That "if you will interest yourself, your children and your church in saving the people on the other side of the round world, then you can get them to take hold of things nearer home." That "foreign missions is the place to stand on for Christianity to do its work for the human race." And with Dr. Evers, that "the first great duty of the church is to accept the fact that the evangelization of the world is her task, and the second grand duty is to get under this burden with her gold and consecrated energy, with the same spirit of self-sacrifice that characterized the God-man."

Such pastors use every agency for the instruction and training of their people. And they have their reward in churches growing in missionary knowledge and grace and efficiency, as well as in all other Christian graces.

2. The second class of pastors are those who believe in foreign missions somewhat. Many of them take collections every year. Some of them give of their money. They may perhaps preach a sermon on foreign missions when they take their collection. This is as far as they go in missionary cultivation. No missionary prayer meeting inspires the members. Little care is had about whether missionary literature is taken and read in the church. They are not much burdened about a world's salvation outside of their own parish. They never waken in the night with the awful vision of the millions of the heathen

who are going on, tramp, tramp, tramp, to a Christless grave and a Christless eternity. They have never felt the obligation, as the pastor of a church, to make that church a thoroughly missionary church in the large sense. They take their foreign mission obligation easily, except that when the collection is to be taken it burdens them for a time, until it is past; and they are glad it does not come oftener.

This class of pastors never develop churches in missionary giving. They are lukewarm themselves. How can their churches be otherwise? They are not well informed themselves. How can they expect their churches to be? They have small views of the whole subject. How can their churches have large views? They make little sacrifice for the cause themselves. Their churches can scarcely be expected to make more.

3. The third class of pastors are still less interested because less informed. They take no missionary periodical. The missionary articles in the weekly religious papers they are inclined to skip. Some of them do not take even the weekly religious paper. They never preach on foreign missions. They would make queer work if they should try. They know nothing to preach. Some of them may occasionally take a collection when prodded on by outside influences. It is easy to see what kind of a presentation it would have, and what kind of a collection would follow. Some of them no more think of raising money in their churches for foreign missions than for the support of the South African war. There are more of such pastors in some sections than in others, but there are few sections in which there is not at least a sprinkling of them.

Every genuine pastor in this day can do no less than to form a fixed purpose, whatever his church may be when he takes it, to make it a thoroughly missionary church. He may not quite see beforehand all that this will involve; all the labor, teaching, prayer, patience, courage to overcome obstacles. And a church is not truly a missionary church until it *loves* missions, and welcomes the collection box and counts it a privilege to have part with Christ in the salvation of men anywhere. To bring about this from the average church cannot be done in a year. One missionary sermon a year will not do it. Sermons must follow sermons, buttressed by continual prayer and intelligent and persistent conversation. The missionary prayer meeting must be made the brightest and most inspiring meeting of the month. Missionary periodicals must be in every home for old and young. The women must be encouraged and helped in their noble work, and the young people in their missionary conquest course and prayer meetings and other studies of this great subject.

Plans must be made and carried out for systematic giving to this and other missionary causes, that shall reach the entire membership of the church. The names of leading missionary workers must be made household words in every home. The very atmosphere of the church life must be made missionary, which is only another way of saying that it must be truly Christian.

"The bottom difficulty" of ignorance and indifference can only be removed by a great increase of effort to teach and to mould into the real life and spirit of Christ.

The Reductions in Club Rates for the BAPTIST MISSIONARY MAGAZINE (see back of frontispiece) are the lowest terms offered for any first-class missionary periodical. Pastors are earnestly requested to commend the MAGAZINE, announce the terms to their congregations and appoint some one to receive subscriptions. Large clubs have been made up in many churches in this way. *Try it.*

The Southwestern District

REV. I. N. CLARK, D. D., DISTRICT SECRETARY, KANSAS CITY, MO.



REV. I. N. CLARK, D.D.

THIS district embraces five states and four territories, as follows: Kansas, Nebraska, Wyoming, Colorado, Utah, Indian Territory, Oklahoma, New Mexico and Arizona. These contain a geographical area of about 695,000 square miles. On this territory the state of Massachusetts may be duplicated eighty-five times; it is equal to twelve states the size of New York, ten times larger than all New England; out of it fifteen states as large as Ohio may be made, or more than ten states equal to Missouri. The population of the district, including Indians and colored people, is not far from 5,000,000.

Almost all Christian denominations are giving attention and culture to the field, and very nearly all sects find adherents and advocacy among the people. There are, including the Indian and African churches, about 1,700 Baptist churches in the district, and these are organized into nearly ninety associations. The entire territory is missionary ground, for the churches are for the most part young and feeble financially. All the stronger churches were fostered by the helpful hand of the Home Mission Society, while many of the small churches and new missions are now sharing its careful and generous supervision.

Most of the states and some of the territories have adopted a systematic plan of giving attention and support to our general benevolences. In operating this plan the churches of a given section study and gather offerings for foreign missions, while the churches of another division are considering home works; those of another section, publication; another, state missions; and yet another is having to do with education; in all, five divisions, in each of which two months of the year are devoted to the consideration of each of the above causes. In giving tillage to the field we aim at conformity to this plan, as far as is consistent with the pressing need to secure the effective coöperation of all the churches within the fiscal year. At the same time the conviction abides that the plan puts the great work of the Missionary Union at no small disadvantage. At the beginning of each new fiscal year an estimate is made of the amount of donation we may reasonably expect from each of the churches in the district. Three considerations determine this estimate: first, the numerical strength of the churches, as reported in the minutes; second, the material ability of the church, as far as it is known; third, the giving habit of the church. This latter is largely the product of missionary education. These estimates contemplate an annual advance. They are sent to the churches, with a statement of the receipts from each of the churches in the association during the preceding fiscal year. Thus at the opening of the new year every pastor and church in every association is informed of the amount of offerings in the past year, as also the amount asked of them in the ensuing year. When the period suggested in the systematic order comes, the churches in that geographical division are informed and urged by personal letter to consider the claim and respond to the need of the foreign work. Secretarial visits are made, missionary literature is distributed, missionary meetings are held, and

large effort is made to stimulate the missionary spirit and fervor of the churches, and thus secure an increase of givers and gifts. After the expiration of the allotted time for taking our offerings the churches that have not responded are visited or asked to fix a special time for the consideration of this cause. In this way, fully recognizing the independence of the churches, the effort is made to enlist the sympathy and material help of every church in the district within the fiscal year. With the increase of missionary information the missionary conviction deepens; intelligent minds find expression in increased offerings. This makes the demand for the circulation of our periodicals and leaflets almost imperative.

The need of the district is a more permanent pastoral relation. The average continuance of pastorates in all the district will not reach more than twenty-four months. With these revolving circles it is almost impossible to form and test the efficiency of any missionary plan. I find it consumes quite a little time to say good by to retiring pastors and welcome to incoming ones. Indeed, in some instances, with all the industry I can use, they come and go before I have had the joy of seeing them and asking them to lay the cause of world missions before their people. No plan, however adjustable to conditions, can dispense with the value of personal appeal and supervision. The letter, leaflet, tract and periodical, each and all have large ministry in giving tillage to the field; but short range, face to face work is more potent of good results than all other forces combined. To do this most needed work, in so large a district, puts tremendous strain upon one's powers of locomotion. If I should speak to the people of a different church every day in the year and see two churches every Sabbath, I should be a little more than four years in making the single circuit. All the churches want the Sunday service, but for lack of three hundred and sixty Sabbaths in the year, many churches and communities are most cordial in arranging week time meetings.

The tiller who would cultivate his field must keep his hand on the plough.

Every Baptist Pastor of a church which contributes to the American Baptist Missionary Union should at once send his address and receive a free subscription to the BAPTIST MISSIONARY MAGAZINE, and every pastor of a Baptist church which has not contributed to the Missionary Union within a year is invited to take a collection in his church for the Union and send his address for a free copy of the MAGAZINE.

All Premium Offers in connection with subscriptions to the BAPTIST MISSIONARY MAGAZINE will be withdrawn March 1. Those who have begun to make up clubs in accordance with these offers should complete their work before that date. In the reduction of rates to clubs we have adopted the policy of giving our subscribers the advantage in the low rates, rather than in premiums. We believe that the members of our churches will appreciate the opportunity of obtaining a first-class and handsome missionary magazine at the extraordinarily low rates now offered to clubs. See that a large club is formed in your church.

The Mennonite Brethren of Kansas have sent to the Missionary Union \$889.20 for payment of the salary of Rev. A. J. Hübert of the mission at Nalgonda, India. These brethren were visited by Rev. A. Friesen during his stay in this country, and became deeply interested in the flourishing mission at Nalgonda. Their sympathy and aid in this noble work are greatly appreciated.

Systematic Beneficence in 1900

MAY I ask from fellow Baptists a hearing on this theme?

If you are disappointed as to what the Commission has accomplished, whose fault is it? This Commission had no power to compel giving. It had no power to control societies, nor to dictate to them. If any friction whatever exists or may arise between these, we may reasonably hope for adjustment when we all enter on the work given us to do with practical unanimity and sympathy.

The serious difficulty thus far is a failure to recognize individual responsibility. Did we recognize this, all our treasuries would be reinforced, the hand of every worker would be strengthened, our local churches and Bible schools, our city and state missions, our academies and colleges, and our great societies would leap forward with vigor and life such as we have never seen. No one of us doubts this, thousands long to see it, but why not act? Why wait for concerted action? Why not act each one, as God enables him or her, and so have concerted action? Decide as to the objects to which you should give; decide as to the amounts God enables you to give; then *regularly* give, but by all means *begin*. Don't regulate this year's giving by that of 1899. If you gave too much then, reduce it now, but do this conscientiously in the fear of God. As conscientiously, increase, if God enables you. If we do this at once, there will be no cry of despair from our secretaries, no fear of appalling debt. God has given abundantly to his people in 1899. He has even earthly treasure ever in store for stewards who are faithful to their trust. His grace is manifest in countless ways beyond our power to estimate or express. What shall be our return?

This is not a question for a multitude, but for each one. It is not what some other man shall do. "What is that to thee? Follow thou me." It is not a question to the few who are rich. It comes with equal insistence and equal importance to every one alike, to give account of his stewardship, "not of that he hath not, but of that which he hath."

Systematic beneficence is not the work of any commission, but your work, your privilege, your obligation. With God's Spirit to guide each one in the discharge of this duty, with God's blessing on each one in the cultivation of this grace, money will be offered in abundant measure, every heart will be enriched in the giving, and the Lord's work will be done on earth.

Three years and seven months we have given as Baptists of the Northern States to meditation and deliberation and general organization of our forces. Why not enter now on a decade or a lifetime of individual action and vitalizing of these forces?

I write not by authority of the Commission on Systematic Beneficence, but because I am a member of it, and because I am convinced that good "plans" are not lacking, but that the most perfect plan possible to devise would be absolutely useless unless the spirit of beneficence pervade our minds and hearts, and unless we follow the teachings of that spirit.

I am perfectly aware that Christian service is not simply the giving of money and that there is other and perhaps higher and more important service. But this Commission was appointed to aid in developing this one grace of giving; and surely God has a special blessing for the individual and the church and the whole body of believers, who honor him by growth in this grace also. In His Name,

Your brother,

H. K. PORTER.

PITTSBURG, PA.

The End of the War in the Philippine Islands seems to be approaching, and this gives pertinency to the action of the Executive Committee of the Missionary Union in requesting Rev. Eric Lund, for many years missionary of the Union in Spain, to proceed to the Philippines, to organize the American Baptist Mission in that newly acquired territory. Mr. Lund is to be accompanied by the Filipino convert who has recently been baptized in our mission in Spain, and the new mission probably will be opened with headquarters at Iloilo, but the work is to be carried on in the island of Negros. The convert is of the Visayan tribe and familiar with that language, so that work will at once be inaugurated both in the Spanish and Visayan tongues. It seems providential both that this convert has come to the Spanish mission just in time to aid in opening this mission in the Philippines, and also that he is a Visayan rather than a Tagalo, since the war has so alienated the Tagalos who occupy the island of Luzon, that Protestant missionaries would probably be received with little favor among them for several years to come. The situation in the Visayan group is much more favorable, and the beginnings of our Baptist mission there will be regarded with the greatest interest, we are confident, by all the members of the Baptists forming the home constituency of the American Baptist Missionary Union.

Another Famine in India is among the serious disasters which afflict the earth at the present time. Over large portions of Northern and Central India no rain has fallen for many months, and millions of the poorer people are in a starving condition. The Viceroy of India telegraphs that 2,451,000 were receiving government relief at the date of his dispatch. Doubtless as many more in the outlying districts are slowly dying of starvation and its accompanying evils. It is estimated that 30,000,000 people are affected by this famine which threatens to be the worst which has ever fallen upon plague and pestilence stricken India. All our Baptist mission fields in the interior are suffering, and our missionaries write that their hearts are bleeding with sorrow at the suffering about them which they are not able to relieve. For five years India has been continuously scourged with famine and plague. It would seem as if some general measures were called for to redistribute the population and relieve the situation in those districts which are unable to sustain the multitudes now found there.

Rev. J. E. Clough, D. D., of Ongole writes:

"At this writing, November 23, it looks as though the good Lord intended to try our faith again and that very severely. The northeast monsoon rain, due here October 15, has not come yet and the standing crops all over North Ongole, Podili and Darsi Taluqs (Counties) have dried up, and unless we have a good rain within the next ten days the outlook will be exceedingly gloomy. What the good Lord means by sending these semi-famines year after year is more than I can understand, but as I have undoubted faith in Jesus I will not complain. He knows best, but as before said, it is all dark to me.

"The above is enough, but unless rain comes as indicated, it will not do for me to leave India. I shall have to cancel the leave which the officers at the Rooms and the Executive Committee have so kindly granted to me."

"A Cycle of Prayer" has been issued suggesting special topics of prayer for each day of the month. Copies can be obtained from the Baptist Mission Rooms, Tremont Temple, Boston, Mass., at five cents each.



TREMONT TEMPLE, BOSTON, MASS.
AMERICAN BAPTIST MISSIONARY UNION OCCUPIES THE THIRD FLOOR FROM THE TOP



E. P. COLEMAN, ESQ.
TREASURER OF THE AMERICAN BAPTIST MISSIONARY UNION



REV. T. G. FIELD, ELYRIA, OHIO
SECRETARY OF THE AMERICAN BAPTIST MISSIONARY UNION
THE MIDDLE DISTRICT, COMPRISING OHIO, MICHIGAN AND WEST INDIANA

Editor regrets that no article was received from Mr. Field in or this "Home Department Number" of the BAPTIST MIS- MAGAZINE.]



REV. MANLY J. BREAKER, D.D.
SECRETARY OF THE MISSOURI STATE BOARD FOR
HOME AND FOREIGN MISSIONS

A STUDY IN MISSIONARY METHODS

REV. WILSON WHITNEY, CHICAGO, ILL.

PART I. THE JESUITS: THEIR SUCCESS AND THEIR FAILURE

THE basic principle of missions is obedience to the great commission. The motive to obedience is twofold: a divine philanthropy, and a spirit of loyalty. For many weary, dreary years even the professed followers of Jesus Christ had been unmindful of his command, and without the inspiration of this motive. Amidst the dense darkness of the middle ages, there was only here and there a glimmer of gospel light. But when the Renaissance began to enlighten and liberate the minds of men, and the Reformation to touch their hearts, then began the inquiry into the needs of their fellow-men, and the sense of personal responsibility followed; and the solution of the problem of giving the gospel to a lost world was undertaken. Little wonder if in that twilight hour earnest souls should stumble, and even fatal mistakes be made in the application of gospel principles and motives.

Among the first to feel the obligation of missions, and to give response to the divine ought, were the few heroic men who banded themselves together in an association destined to become historic as the Society of Jesus. We must give these men credit at the outset for planting themselves squarely on the principle of obedience to the commission of our Lord, and being wonderfully wrought upon by the twofold motive above referred to. They were gripped with the conviction that Christianity was designed to be aggressive. Whatever Jesuitism afterward became, and whatever errors were incorporated into the system, we must admit that it had its origin in the thought that Christians had something which the world needed, and which they were under obligations to furnish. Acting on the command of the

risen Lord, and swayed by the mighty impulse of love for the perishing and loyalty to duty, they went forth to their work; and the formation of the Society of Jesus was their solution of the tremendous problem of enlightening the world with gospel radiance. It is easy for us to see, in the light of history, that their solution was erroneous, and later exposed them to grievous dangers, and led the way ultimately to disaster, but it is only just to grant them the meed of sincerity in an honest and earnest effort to prosecute the work of world-wide missions.

In their plan of organization they were far in advance of the existing orders in the church. The earlier bodies were known as orders, and were established for the personal good of the membership, and were utterly exclusive in their sympathies and aims. But here was an organization formed with a different purpose altogether; formed by men mutually attracted to each other from different parts by the lodestone of missionary zeal. They established not an order but a company, thus suggesting in the very name the idea not of separation but of association, not of segregation but of congregation. Others had sought personal good, they aimed at the general good and were all inclusive in aim and purpose. Their organization was rigid, and, as we shall try to show a little later, seriously open to criticism, but its object in the minds of its originators was sublime, an object lost sight of for ages, but which proved them in regular apostolic succession; no less an object than world-wide supremacy for the kingdom of their Lord. In pursuance of this transcendent aim the Jesus-ites, as they might not improperly be termed, were ready to bear the gospel as they understood

every land. In the prosecution of their work with untiring zeal, and with a tenacity for more than two centuries, they actually planted the word of the Cross in India, Japan, and in various parts of North and South America. Between 1540 and 1650 they had enrolled hundreds of thousands of professed converts in different lands; 260,000 in China

And all this amidst well-nigh insupportable hardships and persecutions; many as 400 sacrificing their lives at the altar of devotion in a single year.

But yet, with the right basis of action, and the right motive impelling them, and self-renunciation, we become the anomalous result of an utter obliteration of their work. A writer on the Jesuits in the *Encyclopædia Britannica* thus sums up the results of their manifold labors. Speaking of the universal hostility and suspicion roused against them, he goes on to say: "It could not be the policy of Spain, when Spain was declining, with good reason to hope for success, at the hegemony of France, and Spain came out of the struggle well-nigh the last among the nations. It secured the monopoly of religious teaching and influence in France under Louis XIV and XV, and it was to see an atheistic revolution break out under Louis XVI, and to overthrow the nation after a century of Jesuit training. It guided the action of James II, lost the crown of England to the house of Stuart, and brought about the limitation of the throne to Protestant succession. Its Japanese and Red Indian missions have perished without leaving a trace behind. Its labors in Hindustan did but prepare the way for the English empire here; it was swept out of its Persian domains without power of revenge; and having in our own day concentrated its efforts on the maintenance of the temporal power of the papacy, and raised it almost to the rank of dogma of the Catholic faith, it has in Rome proclaimed as the capital

of united Italy, and a Piedmontese sovereign enthroned in the Quirinal." An examination into the causes of this stupendous failure after such prophecy of magnificent success may well engage our attention.

We suggest two reasons only. First, that the system put man in the place of Jesus Christ. The general of the Society was practically superior to the pope himself, who as head of the Church was nominally viceregent of Christ on earth. Loyola had been a soldier, and he organized his Society with military precision and absolutism. Unquestioning obedience, not to Christ directly but to himself as Christ's representative, was demanded and enforced from every adherent. This exaltation of the human, finite will to the seat of supreme authority was in itself enough to invite ultimate defeat, for Jesus Christ never granted to any man such absolute sway over the hearts and lives of men.

Another reason lay in the obliteration of all individuality, a result naturally growing out of such despotic imperious rule. No room was left for the development of individual traits, however helpful. The man stood for nothing, and by consequence in time manhood stood for nothing. The candidate for highest honors must begin at the age of fourteen years when the character is plastic, and the will yielding, and continue his course of training for thirty-one years till the age of practical fixedness of character is reached. And all that long course of subjection was to the end that the individual should absolutely lose himself in the system of which he had become a part. Crushing every thought but that of obedience to a superior; "the will of a Jesuit novice scooped out to make way for that of the general, as a watchmaker might remove the works of a watch from its case to make room for another." A writer suggests that "men of the highest stamp will either refuse to submit to the process, or will come forth from the mill with their finest quality pul-



JESUIT ASTRONOMICAL INSTRUMENTS ERECTED BY THE JESUIT MISSIONARIES OUTSIDE THE WALLS OF PEKING, CHINA, THREE HUNDRED YEARS AGO

verized and useless." Such a system, practically eliminating the divine element while assuming to obey God, and depreciating the powers of a man while endeavoring to lift up humanity, was doomed to failure. Though the workers stood upon the one foundation, yet building with wood, hay and stubble, their building must be consumed. Crushing out the life and retaining the form while denying the power, the only logical result must be a decaying carcass, a stench in the nostrils of men and an offence to Heaven. It is a lesson for the ages upon the folly of exalting any part of the human to the rank of the divine. *Loggia* made the fatal mistake of seating his will on the throne of power.

It may be asked if we of to-day are not in danger of putting reason in the same seat. We may be sure that reason in place of God will prove no better master than will, and if we bow to its behests we shall soon find ourselves bereft of spiritual power, and smothering in the miasmatic atmosphere of a decaying formalism. If the world is to be evangelized, it must be by the power of an endless life pulsating every heart throb, energizing every activity, bringing into captivity every thought to the obedience of Christ, and yet developing every capacity of the individual to the highest efficiency. So shall our missionary activity and zeal be efficient and sufficient for the conquest of the world.

A Day of Prayer is observed on Thursday, February 8, by the Woman's Baptist Foreign Alliance (Book 1). An hour in the afternoon is set apart for special prayer for the American Baptist Missionary Union, and it is recommended that the evening be devoted to this good object. We cordially endorse the recommendation, and trust that as many as possible will adopt the suggestion. We are working for the world! "Prayer moves the arm that moves the world."

PART II. THE MORAVIAN BRETHREN AND THEIR ENDURING SUCCESS.

It was in the early part of the eighteenth century that Count Zinzendorf of Saxony became deeply imbued with the missionary spirit, and with a desire to become in some way practically identified with the work of carrying the gospel into the regions beyond. At about the same time a little company of Bohemian refugees were casting about for some place of permanent settlement. Little did the good Count, as he gave them permission to settle upon his estate, think that he was nourishing a company that was to become distinguished throughout christendom for centuries for their faithfulness in carrying out the terms of the great commission. Yet so it proved. In their work for God they rested upon the basic principle of missions, and were saved by the twofold motive of love and loyalty. In so far they resembled Loyola and his friends of the fifteenth century. But in their missionary methods the Moravians were at the antipodes from the Jesuits. We have seen how the latter made the will of the human leader supreme, and repressed individual talent until the whole organization was brought to a common level of mediocre attainment, and a certain compulsory, galvanic action took the place of life. On the contrary, the Moravians brought to practical realization the New Testament teaching regarding the Christian life. Like Paul they counted themselves dead, and their life hid with Christ in God. They no longer lived, but Christ lived in them, and the life they led was by the faith of Him who had loved them enough to give his life to save them. They had come to accept the logic of John that since Christ had laid down his life for them, they ought also to lay down their lives for their fellows. So they counted not their own lives dear unto themselves, only desiring to perform the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God. So far as their per-

sonal salvation was concerned the question was irrevocably settled; so far as their relation to Christ was concerned, he was their Lord and Master; and so far as their relation to each other was concerned they were brethren. These views gave to them assured peace of mind, the spirit of implicit obedience to their Divine Head, the sweetest fellowship with one another, intensest compassion for a world lost in sin, and opportunity for the operation of the broadest plans of Christian philanthropy and the highest possible development of individual character. Very soon their Christ-like zeal and indefatigable labors attracted the attention of their patron Zinzendorf, and he felt constrained to cast in his lot with them, coming now to realize that here was an outlet for his missionary activity. Ten years after the settlement of these fugitives from persecution in Saxony, while yet they numbered about four hundred persons, and were rich only in faith, they sent forth their first missionaries into distant parts. The very name of their colony, Herrnhut (the Watch of the Lord), indicated their recognition of responsibility as watchmen upon the towers of Zion. So, when a negro from the West Indies came to them with the story of the degradation of the slaves upon the sugar plantations upon those islands, they received him as a messenger of the Lord, and set two of their number to relieve the destitution. From that hour they became preëminently the missionary church, and their history indicates the possibilities of Christian effort when all God's professed servants shall put on zeal like a cloak, and go forth to fight the battles of the Lord.

At the end of the first jubilee of missions in 1782, they maintained 27 stations, and 167 missionaries; in 1832, 41 stations, 209 missionaries, and 40,000 converts; in 1882, 115 stations, with 317 additional preaching places,

94 Sunday-schools with 884 teachers and 13,355 scholars, 312 missionaries, 147 native assistants, and 76,646 converts, besides a vast amount of educational work. By this time, 1882, their communicants at home had come to number 18,871, and abroad, 26,455. Such a report cannot be duplicated in all history.

Well may we pause to find cause for such marvellous, continuous and enduring success. Of the first importance is the fact that their heart was very near to Christ. They had a genuine Christian experience. Their works were the result of a living faith. This is made evident when we consider the stock from which they sprung. Their origin was close to the time of John Huss, and they evidently had drunk of his spirit. They were a simple folk in that far off day, who cared little for mere theological dogma, but much for a pious heart and a devoted life. Austere, perhaps Puritan in character, they renounced the hierarchy, together with all official rank, titles and endowments. In the earlier years of the sixteenth century they had grown to the number of about four hundred congregations, with 150,000 members. But once more they passed through the fire of persecution, and a century later were practically extinct. Yet they furnish an interesting illustration of the eternal life which our Lord gives to his own. Persecuted but not forsaken, cast down but not destroyed, with martyr blood in their veins, they prove in the realm of faith the scientific doctrine of the survival of the fittest; the fittest to survive the tempestuous storms of the centuries because they were possessors of the divine life. From such a stock sprang the tender shoot in Zinzendorf's day which has become a veritable tree of life, whose leaves have been for the healing of the nations for the greater part of two centuries. Their missionary activity has never been galvanic or automatic, but natural; the result of the life-blood from the heart of Jesus Christ.

Because this was true another reason for their enduring success is also true. They were in such vital relation to the life of Christ that they could not help but be in sympathy with his mission. They considered that they were commissioned from high Heaven to fulfil his mission, and to fill up what was lacking of the sufferings of Christ for his body's sake. Following him, partakers of his life, inspired by his example, they could not be other than missionary. And because they surrendered themselves absolutely and unselfishly to the work of world-wide evangelization, and the dissemination, not of ritualism but of life, therefore, God has made them to flourish like a cedar in Lebanon. Dr. L. C. Barnes, in his estimate of the Moravian work in missions, says: "Even the Company of Jesus, with its rigorous and unparalleled subordination of every member to the interests of the order, failed to produce such a uniform level of devotion as that spontaneously reached by the free spirit in the Moravians. There is no other instance on record in any age, even the apostolic age, of a whole church making foreign missions its chief business, in fact, almost its only business. They have done this now for five generations. They long ago came to have more members in the churches of their missionary fields than in their home land, as forthputting England has far more people in her colonial possessions than in the mother country. When will all the churches learn the grand secret? The chief work of the Moravian brethren for the world, after all, has been, not the number of converts, but the revealing of this very secret of true church life and the imparting of it to others."

The lesson impressed by the history of all the centuries, and yet the lesson which Christians are so slow to learn is this; that the best possible method of obtaining personal development for the individual, and enlargement for the local church, is to become ag-

ely missionary in spirit and a number of years ago the just quoted began his first te in the capital city of Min-

The church (there was then e Baptist church in the city) dly handicapped by heavy in- ness, and worse handicapped spirit of centralization which lidified into a settled policy. ergetic young pastor first suc- in the effort to remove the in- ness, and then to burst the

bonds of anti-expansion, and aroused enough of the aggressive spirit to start a mission. Thus the pastorate of this devoted young brother marked the dividing line between the old and the new, and was the beginning of an era of uninterrupted prosperity from that day forward. Thus the Captain of our salvation is showing us, by ex- amples in wider and narrower spheres, that the surest way to hold the fort is to prosecute a vigorous, aggressive campaign against the enemy.

THE SALARY BUGBEAR

BY GEORGE DARSIE

T there are preachers who fear preach on missions and to em heartily and sincerely upon ongregations, lest their own suffer, we are compelled, by well attested instances, to be-

And further, that their fears dly groundless, nay, that they em to pursue a course which d in their having no salary at have equally good grounds for ng.

a course must eventuate in ying up of the benevolence of urch. Experience has shown a d times over that liberality in is the result of practice.

there is no practice there is no ty. Where there is much e there is marked liberality. ving churches are the churches e often called upon to give. I heard of preachers that were their churches would kill them- by giving too much and too

But so far it has never been t to see such a church, and I be willing to travel half across ntinent to see "this great sight." hes are not much in danger that quarter. They don't kill elves that way, but they kill elves the other way. All over this here are churches that have a to live and are dead, from g else so much as from the fatal

disease of covetousness. They have killed themselves by not giving. It is literally true, as can be demon- strated times without number, that "giving is living, and denying is dy- ing," and the preacher who does not know this does not know one of the simplest and most evident facts of church life, and his pursuit of a policy that ignores this fact will speedily show him how suicidal it is. He will find out that by fearing and failing to preach on missions and other great themes that involve the duty of giv- ing by his people, he is drying up the spirit of benevolence among them in a way that will quickly cause his own salary to feel the result of his blind and foolish course. As I once heard Robert Moffat say: "He is cutting the club that will beat his own brains out." I have yet to know of a single missionary church whose preacher's salary is allowed to suffer. I know of many non-missionary churches where preacher after preacher has had to depart from lack of support. Brother preacher, preach on missions earnestly and regularly, and keep your church up to its duty in this great work, regardless of your salary, and the very habit of unselfish benev- olence you are fostering in it will of itself secure you against any possible suffering in this regard.—*Christian Courier*.

The Chivalry of Missions and its Appeal to Youth

BY MISS LILIAN HERR, NORWICH, CONN.



TO the young Baptists of to-day belongs a heritage which is at once an inspiration toward greater activities and a responsibility, the full meaning of which comes with the passing years. Look for a moment at the courage of our pioneer missionaries in their initial efforts to go into all the world. How sublime their faith in God; how exalted their confidence in his promises. From small beginnings we are to-day preaching the Gospel to the childlike people of the Congo valley. We are to-day confronting the traditions and immoralities of thousands of years in the land of the Hindu, the Chinese, the Burman. In our schools in India the little ones are gathering daily to study the "Holy Scriptures which are able to make them wise unto salvation." Our church bells ring in Mexico, that land of hoary traditions. Our school bells echo among the hills of Assam, and our evangel cars rumble from village to village along the Pacific slope; here and there our missionaries are carrying the Gospel of the Christ who died to save the world to those who sit in darkness that upon them the Light may shine.

With the mantle of our fathers about to fall on us it seems passing strange to ask such a question as to what our Young People's Societies can do toward developing an intelligent missionary enthusiasm? And yet, so it is: did not the need exist the query would never be put. Why should we, both as societies and as individuals, not be enthusiastically in-

terested in missions? Are we fond of stories of adventure? Why not turn aside from "The Prisoner of Zenda" and its fanciful followers and look to those bearing the imprint of truth?

Would we know of a zeal that scoffed at hardships? Read of Francis Xavier, who in 1540 carried the Gospel into India and Japan. Read of Matteo Ricci, who gave his life for the evangelization of China. Read of Manuel de Ortega, Cyprian Baraza, Jean de Brebeuf, and scores of others.

Would we emulate earnestness? Read of David Brainard, who "in journeyings often, in perils of waters, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often," for Christ's sweet sake carried the Gospel to the Indians.

Would we know of the power of a good man's life? Read of the brave missionary to the Pacific Islands, than whom but One had higher tribute: "When he came there were no Christians. When he died there were no heathen."

Would we be thrilled by daring? Read the account of the midwinter horseback ride of three thousand miles from Oregon to Washington City of the brave missionary, Marcus Whitman, that three stars might be saved for the proud decking of Old Glory.

Would we hear of bravery? Read of Corinne Shattuck, at Urfu, who in her single person represented all that for which our American government stands—for righteousness, for justice, for law. Alone she faced a howling Turkish mob, and to their every demand to pass the threshold of her home she interposed the dignity and authority of her womanhood, and for long days did she stand as a shield and protection for scores of innocent Christians.

ould we be stirred by the single-
f one man's purpose? Read of
and Marshman, Ward and
man, and pray for a portion of
lower.

we fond of philology? Read
Carey, Judson and their con-
and successors have done for
nguages of the East.

we interested in science? Read
devotion and sacrifice of John
as, colaborer with Carey, and
se later days of Ellen Mitchell,
ulmein; Dr. Sims, at Leopold-
Caroline Daniels, at Swatow;
aye Levering, at Nellore, and
of others, who hold their lives
account if by any means they
teach men the Gospel.

ould we learn of years of service
y blessed of God? Read all we
Mr. Brayton, Dr. Jewett, Mrs.
s, Dr. Ashmore and Dr.
h, to whom was given the won-
modern Pentecostal season of
inning.

ould we hear of the progress of
orld? Read of David Living-
lost in the heart of Africa, and
onderful search for him which
ened the Dark Continent, until

the Congo Railway, with its
possibilities, is an accom-
l fact to Stanley Pool. Tibet
orea are slowly unlocking their
fast closed for ages, to permit
ce to the gentle influence of the
of Peace. And to the utter-
parts of the world are his ban-
eing borne.

usiasm is inspired knowledge;
nowledge is crystallized intelli-

To create missionary enthusi-
ach that which we do know of
very and devotion, the fearless-
nd love, the loyalty and cour-
he Christlikeness and conse-
power of the heralds of the
who have endured as seeing
who is invisible." See that
Sunday-school and home libra-
e supplied with the best books,
ch there are many interesting
ractive, telling these fascinating

stories with truthful detail. Do not
speak of missions slightly, or as a
necessary evil, but rather as a choice
and blessed privilege. Take what
Rev. W. G. Fennell calls a "world-
view." It is not that the Anglo-
Saxons are more worthy of blessing
that the Gospel has come to them, but
that in the fulness of time its blessed-
ness was vouchsafed to them first, that
they in turn might send it to those
who have never heard. Japan and
China, India and Africa, are as near
the Throne of the Saving One as are
England and America, and it is ours
to send to them these messages of
saving grace until there are neither
black nor white, bond nor free, but all
are one in Christ Jesus, the Lord.
Read earnestly the unexcelled mis-
sionary literature of the Baptists.
Have missionary maps within easy
reach with our various stations clearly
marked thereon, and their scarcity
will but more fully emphasize the need
for greater energy. Talk missions as
we talked war twelve moons ago, and
thus aid ever so little to answer the
question, for you must not forget
"that out of the fulness of the heart,
the mouth speaketh."

Never for a moment lose sight of
the words, "Go—or send—ye into all
the world, and preach the Gospel to
every creature." Think often and
meditate long on the millions who
have not yet heard of the Christ. Can
we—nay, dare we—be heedless with
dying souls on every side? It belongs
to each to answer for himself and her-
self. You have heard, and doubtless
read, statistics and so have I until we
are almost weary thereof, but it is said
that did every Christian, professing
Christian, but give a car fare during
each year—think of it, only a nickel—
that before twenty-five years had
passed the evangelization of the world
would be an accomplished fact. We,
as representing the generation of a
new century, have the responsibility
upon us, as never before has it fallen
to the lot of any, to send the Gospel,
"with healing in its wings," to those

who know not Christ. And each one as a part of this generation has a share in the responsibility. Will you dare shirk yours?

We have heard of the famous "Man with the Hoe," and I wonder would any of us care to be confronted by that question in the great day of settling vexed conditions?

"Oh, masters, lords and rulers in all lands
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings,
With those who shaped him to the thing he is,
When this dumb Terror shall reply to God
After the silence of the centuries?"

Remember that as part of the responsibility is ours, whether we will or no, for we should reckon it as a joyous heritage, so also will be part of the condemnation if we heed not

the cry of suffering and dying humanity and fail to send them the Gospel. They are calling and we are turning aside. They are pleading and we stop our ears. They are dying and we stand indifferent: is it real, or is the indifference assumed?

Whose is the responsibility that the nations of the Orient are yet sitting in darkness?

"In the beauty of the lilies Christ was born
across the sea,
With a glory in His bosom that transfigures
you and me.
As He died to make men holy, let us die to
make men free,
While God is marching on.

"He has sounded forth the trumpet that shall
never call *retreat*;
He is sifting out the hearts of men before His
judgment seat;
O, be swift my soul to answer Him, be jub-
ilant my feet,
Our God is marching on."

The Baptist Theological Seminary, Yokohama, Japan, Catalogue for 1899-1900 is at hand and we have read it with interest. There are some peculiar features which we note, which indicate the different conditions of theological instruction in Japan from those which prevail in America. We note that Mrs. John L. Dearing is instructor in New Testament Greek, and Mrs. Alfred Arnold Bennett is instructor in sacred music. Some of the regulations for the government of the students read also a little strangely to Americans. We are glad to note that smoking in the buildings of the institution is absolutely prohibited, that the students, when not otherwise engaged, are expected to attend the regular services of the Yokohama Baptist church on Sunday, and that Hakama or European dress is required to be worn by the students at recitations and on public occasions, and that "geta" are not to be worn in the recitation building or dormitory. In the absence of the president, Rev. John L. Dearing, in America, Rev. Wilbur B. Parshley, professor of church history and the history of doctrine, is acting president.

The Portrait given in the January MAGAZINE as that of Rev. H. M. Campbell is that of Rev. Harvey E. Knapp, also formerly of Arakan. In the collection of old daguerreotypes in the possession of the Missionary Union the names became changed. We are indebted for this information to Mrs. S. H. Moore of Huron, South Dakota, who was formerly Mrs. Knapp. The force of the article, "Never Came Back," is not impaired by this error, since Mr. Knapp was also one of those who laid his young life upon the altar of the Lord for service in heathen lands, and died after a few years' labor.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF DECEMBER 18, 1899. NINE MEMBERS PRESENT.

THE Home Secretary laid before the Committee plans for work during the remainder of the fiscal year, looking towards a considerable advance in the gifts of the churches, sufficient to meet the expenses of the year and the deficit of last year.

The following changes were made in the rates of subscriptions to the BAPTIST MISSIONARY MAGAZINE:

1. The price to single subscribers remains at the former rate of \$1.00.
2. For clubs whose subscriptions begin after December 31 the rate for a club of ten in one church, or a club equal to five per cent of the members, is reduced from 65 cents to 50 cents, and the rate for a club of thirty in one church, or for a club equal to ten per cent of the members, is reduced from 50 cents to 35 cents.
3. A free copy of the Magazine is to be sent to pastors of churches contributing to the Missionary Union.

A communication to the missionaries at Swatow, China, was presented and the letter was approved to be sent. Prayer for the Southern China Mission was offered by Dr. Elder.

Dr. Ashmore was authorized to visit pastors and others in the interests of the Union, in his journeys to attend various missionary conferences.

Permission was granted to Rev. W. B. Boggs, D. D., of Ramapatam, India, to visit England and Scotland during the vacation of the Theological Seminary, without expense to the Union, in order to solicit funds for the erection of a chapel for work among the English soldiers at Secunderabad, India.

...LITERATURE...

Published by the American Baptist Missionary Union

The Baptist Missionary Magazine. An illustrated monthly magazine. "All about Baptists abroad." The only periodical containing extracts from the official correspondence of the Missionary Union. PRICES: 35 cents in clubs of thirty or more in one church, or in clubs equal to ten per cent of the members in churches having less than 300 members. 50 cents in clubs of ten to twenty-nine in one church, or in clubs equal to five per cent of the members in churches having less than 200 members. One dollar a year to single subscribers.

The magazine is sent to the address of each subscriber except in clubs in the Boston postal district. Sample copies sent free on application.

The Kingdom contains the cream of the missionary news each month. Price, 10 cents to single subscribers. In clubs of twenty or more to the address of one person, 5 cents a year.

For THE MAGAZINE and THE KINGDOM address

Baptist Missionary Magazine,
Tremont Temple, Boston, Mass.

For the following, address

"Literature," Baptist Mission Rooms,
Tremont Temple, Boston, Mass.

The American Baptist Missionary Union and its Missions. By E. F. Merriam. An outline history of the Union and its work. 238 pages, 90 illustrations. Price in cloth covers, 75c.; in paper covers, 50c.

Historical Sketches. (Illustrated.) Five cents each. (The parts of the above book published separately.)
Origin and growth of the American Baptist Missionary Union.
The Burman Mission.
The Karen Mission.

Minor Missions in Burma.
 Baptist Missions in Assam.
 Baptist Missions in China.
 Baptist Missions in Japan.
 The Congo Mission.
 Baptist Missions in Europe.

Pamphlets.

The Lone Star (Telugu) Mission. By Rev. W. S. McKenzie, D. D. Three cents.
 The Shan Mission. By Rev. J. N. Cushing, D. D. Five cents.
 Pentecost on the Congo. Rev. Henry Richards. Three cents.
 Pioneering among the Kachins. Rev. W. H. Roberts. Two cents.
 The Races of Burma. E. F. Merriam. Three cents.
 The Debt of Civilization to Baptist Missions. E. F. Merriam. Three cents.

Special Studies in Foreign Missions. Three cents each.

1. Forerunners of Foreign Missions (illus.). Rev. H. C. Mabie, D. D.
2. Mission to the Burmans (illus.). Rev. E. F. Merriam.
3. Moravian Missions (illus.). Rev. F. S. Dobbins.
4. John G. Paton (illus.). Rev. O. O. Fletcher, D. D.
5. Telugu Mission (illus.). Rev. E. F. Merriam.
7. Mission to the Karens (illus.). Mrs. E. R. Mabie.
9. Missions in China of the Southern Baptist Convention (illus.). Rev. H. A. Tupper, D. D.
10. General View of Japanese Missions (illus.). Rev. F. S. Dobbins.
12. Origin of the American Baptist Missionary Union (illus.). Rev. J. W. A. Stewart, D. D.

The "Handy Series" of Concert Exercises. E. F. Merriam. Free.

(1) BURMA, (2) ASSAM, (3) TELUGU MISSION, (4) CHINA, (5) JAPAN, (6) CONGO, (7) ROMAN CATHOLIC EUROPE, (8) PROTESTANT EUROPE. These exercises are all ready, involving no time in preparation beyond the selection of suitable hymns; may be used in rotation, with great profit, at the monthly missionary meetings. A set of twenty four (three of each kind) will be sent entirely free to pastors, or other leaders in our churches, on application.

"His Kingdom." A Missionary Service for Christmas or other occasions, with music and recitations. Arranged by Burton H. Winslow.

MAPS

Baptist Missions in Asia. Showing all the Asiatic Mission Fields of the Union, and many other interesting features. On linen, unmounted, 9½ feet by 7, beautifully colored, \$3.50.

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TRACTS—FREE

Handbook of the American Baptist Missionary Union.

Motives instead of Enticements. L. C. Barnes, D. D.

God's Tenth. A. J. Gordon, D. D.

China, the Greatest Mission Field in the World. W. Ashmore, D. D.

The Missionary Step Ladder. W. Ashmore, D. D.

Garden of the Great King. W. Ashmore, D. D.

Are the Heathen in a Perishing Condition? E. A. Stevens, D. D.

Where does the Dollar Go? E. F. Merriam.

Leakage in Beneficence. A. E. Waffle, D. D.

American Baptist Missionary Union. An Interview with Rev. S. W. Duncan, D. D.

Growth at Home Coincident with Progress Abroad. H. M. King, D. D.

A Question of Ownership. W. Ashmore, D. D.

Apologetic Value of Foreign Missions. Rev. Woodman Bradbury.

The above will be kept in stock. Beside these, the Missionary Union issues many small tracts and leaflets for free distribution in the churches. These are constantly changing and cannot be catalogued.

ILLUSTRATED LECTURES

On the mission fields, for the stereopticon, will be loaned freely to Baptist Churches, Sunday-schools and Missionary Societies. The subjects treated are: (1) India and the Telugus, (2) China, (3) Japan, (4) Burma, (5) The Karens, (6) Africa. Parties will make their own arrangements for a lantern and pay express charges both ways; or an oil lantern can be loaned at \$2. Where possible, it is always advisable to employ a lime light.

In addition to the above, *which must be*

ordered from Boston, illustrated missionary lectures can be had on application to Rev. E. W. Lounsbury, D. D., District Secretary, 324 Dearborn Street, Chicago, Ill., or Rev. J. Sunderland, D. D., 1048 Hopkins Street, Oakland, Cal.

Rev. Charles L. Rhoades, 182 Fifth Ave., New York, N. Y., and Rev. Frank S. Dobbins, 1420 Chestnut Street, Philadelphia, Pa., will deliver illustrated lectures on our missions on special application, but have no slides to loan.

SPECIALLY FOR YOUNG PEOPLE

Our Baptist Young People will find much adapted to their work in the whole list of

publications of the Union. But the following are issued specially for young people's work:

Prayer Cycle, 5 cents. Prayer Calendar, 25 cents.
A Missionary Meeting: What it is, and How to Conduct it. Ella D. MacLaurin. 5 cents.
The Missionary Committee; Its Responsibility and Work. Ella D. MacLaurin. 5 cents.
Conquest Missionary Lessons, 3 cents each, or 25 cents for 12 Lessons, or in clubs of ten or more 20 cents per year.

FREE

Pledge Cards and Envelopes.
Globe Boxes for Young People and Sunday-schools.

DONATIONS

RECEIVED IN DECEMBER, 1899

MAINE, \$158.91.	
Bangor, 1st ch.....	\$32 00
Rumford Falls ch.....	6 00
Nobleboro, 1st ch. mission class, for Asaw, \$8; Pa Haw's successor, \$11; care Dr. Bunker.....	17 00
So. Thomaston, N. P. and E. H. Haskell.....	10 00
Tenants Harbor ch.....	21 50
W. Ellsworth ch.....	80
Surry ch.....	1 60
Ellsworth ch.....	4 40
No. Sedgwick ch.....	2 80
E. Bluehill ch.....	2 00
Manset ch.....	2 40
Sedgwick ch.....	8 00
Rockland ch., tow. printing press for Dr. Bunker.....	5 00
Saco ch.....	13 50
Cherryfield ch.....	2 55
Wayne ch.....	5 40
So. Paris ch.....	13 51
Harrington Y. P. S. O. E.	3 00
West Sidney, Mme. Bean.	8 00
Lincoln Asso., anonymous,	4 45

Correction: The following amounts, published in October magazine, should have been under the state of New York instead of Maine:

Auburn, 2d ch.....	\$9 60
Auburn, Immanuel ch.....	13 15
Genoa ch.....	2 00
Moravia ch.....	21 50
Venice ch.....	2 60
Victory ch.....	5 00
Immanuel S. S.....	1 76
Moravia S. S.....	2 50
Throopville S. S.....	4 18
62 29	

\$4.58 of the amount (\$17.58) reported in November as coming from Livermore Falls, should have been credited to Rumford Falls ch.

NEW HAMPSHIRE, \$98.47.

New Londonderry, Rev. A. Locke.....	2 00
Plymouth ch.....	2 04
Lakeport, Mrs. Ann E. Hall.....	5 00
Nashua, Crown Hill Y. P. S. C. E.....	1 45

Nashua, 1st Y. P. S. C. E., of which \$15 is for sup. Ma Taw, care Rev. C. L. Davenport.....	18 00
Concord, Swed. Y. P. S., for sup. of a nat. evangelist, care Rev. O. L. Swanson.....	40 00
Plastow ch.....	6 50
Franklin Falls, 1st ch....	11 48
Bow ch.....	2 00
No. Londonderry, Rev. A. Locke.....	5 00

VERMONT, \$142.06.

W. Gullford C. E. S.....	3 43
No. Bennington ch.....	15 00
Groton, Mrs. A. B. Taft..	20 00
Poultney ch., for sal. Miss Clara Converse (1899)...	25 00
E. Poultney ch., for sal. Miss Clara Converse (1899).....	12 00
Saxtons River ch.....	53 38
Ludlow, Y. P. S. O. E....	7 00
Burlington, 1st ch.....	1 25
Burlington, 1st ch., B. Y. P. U., for med. miss'y work, care Rev. G. A. Huntley, M. D.....	5 00

MASSACHUSETTS, \$1,933.20.

Brookline, Mrs. E. C. Wilson.....	300 00
Tyringham ch.....	2 00
Sandisfield ch.....	2 00
Lynn, Essex St. Y. P. S. C. E.....	2 50
Needham ch.....	4 50
Medford, 1st ch.....	5 00
Lowell, 1st S. S., for Telugu mission work, care Dr. Clough.....	100 00
Lowell, Mrs. Tilly Quimby.....	10 00
Chelsea, 1st ch.....	50 00
Beverly, 1st ch.....	139 00
Waltham, 1st ch.....	20 00
Winchester, 1st ch.....	25 74
New Marlboro Y. P. S. C. E.....	88
Fall River, Temple Y. P. S. C. E., for sup. Goss, student in Karen Theol. Sem., Insein, Burma....	10 00
West Sutton ch., miss'y concert.....	1 50

Clinton ch., for sup. nat. pr., Rev. Solomon Vencutab, care Rev. J. E. Clough, Ongole.....	30 00
Westboro, 1st ch.....	28 73
Still River ch.....	7 00
Worcester, a friend.....	1 00
Worcester, Harlem St. Sw. ch.....	43 00
Worcester, Dewey St. ch.	10 10
Worcester, South Y. P. S. C. E., tow. sup. Rev. E. T. Welles, Congo.....	31 25
Boston, Christmas off. from a friend.....	10 00
Boston, Christmas offering	5 00
Boston, Clarendon St. ch., E. C. Page.....	10 00
Boston, Clarendon St. Y. P. S. O. E., for work in Congo.....	14 11
Boston, Clarendon St. Y. P. S. C. E., tow. sup. Rev. Thos. Hill.....	75 00
Boston, Dudley St. ch....	74 02
Boston, a friend.....	2 50
Lanesboro, 1st ch.....	5 00
Jamaica Plain ch., tow. salary of Rev. Joseph Paul.....	257 25
Jamaica Plain S. S., tow. sup. student in Theol. Sem., Yokohama, care Miss H. Witherbee.....	12 00
Cambridge, Mrs. G. H. Pierce.....	2 00
Cambridge, 1st S. S.....	72 00
Groton ch.....	12 00
Rosindale S. S., for sup. nat. pr., Tsao Kan Kin, care Rev. J. S. Adams, Hanyang.....	25 00
Globe Village, Mrs. N. Jane Lyon.....	8 50
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Winchendon ch.....	30 00
Wollaston Heights ch., special coll.....	58 20
Arlington Y. P. S. C. E., tow. purchasing printing press for Dr. Bunker...	150 00
No. Attleboro S. S., for work on the Congo.....	8 89
Reading, 1st Bible School	4 00
Blackinton, Mary B. Palmer.....	5 00

Donations

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West Somerville ch.	25 25
Fitchburg, 1st ch	100 00
Barre ch.	6 00
West Springfield ch., tow. sup. Mounq Yah, care Rev. C. L. Davenport...	50 00
A friend, tow. sup. Rev. J. Firth.	25 00
A friend.	30 00

RHODE ISLAND, \$342.72.

Providence, Central ch. and to constitute Arthur H. Arlington, H. L. M.	133 00
Pawtucket, Woodlawn S.	30 00
No. Kingston, 1st ch., 8d and 4th quar. col.	7 10
Jamestown, Y. P. S. C. E., for sup. Modunath Momin, care Rev. E. G. Phillips, Turn, Assam.	15 00
Providence, Cranston St., "In His Name," for stud. in Burma, care Rev. W. F. Thomas.	2 10
Newport Central ch	51 18
Newport, 1st S. S.	5 14
Providence, Broadway S. S., class 13, for the Congo Mission	8 40

CONNECTICUT, \$342.72.

Falesville ch	11 00
New London, Ruth Dar- row, Christmas offer.	1 00
New Haven, Calvary ch.	26 00
Wallingford ch., for part pay't sal. J. S. Grant, M. D., Ningpo, China.	122 00
Mansfield, Spring Hill, Rev. Leonard Smith.	8 00
Stonington Borough ch.	112 50
Stonington Borough S. S.	10 00
Stonington Borough Y. P. S. C. E.	5 00
Stratfield ch.	10 50
Hartford, a friend.	25 00
Hartford, Swed. Bethel ch.	11 05
Stamford, 1st ch.	67

Correction: The amount credited in November as coming from Henry Smith, Quaker Hill, should have been 50 cents instead of \$50.

NEW YORK, \$1,298.95.

Buffalo, Delaware Ave. Y. P. S. C. E.	23 24
Meredith S. S., tow. sal. Boaz, nat. pr., care Rev. I. S. Hawkins	15 00
Rochester, 1st ch.	400 00
Rochester, bal. miss'y conference coll.	3 74
Hamilton, 1st Y. P. S. C. E., for Che Ka, nat. Chinese pres. sup.	22 00
Pocantico, G. F. Heffel- bower, to apply tow. work of G. G. Crozier, M. D.	5 00
South Hartwick, Mt. Vision S. S.	3 00
Lima, F. J. Palmer.	1 00
Albany, Anna Hotelling and sister.	10 00
Philadelphia S. S., for work care Rev. W. O. Valentine	6 00
Rushford ch.	6 50
Binghamton, Main St. ch.	12 00
Port Dickinson ch.	5 08
Wales Centre Y. P.	3 50

Salamanca ch.	6 00
Auburn, 1st ch.	72 12
Sennett ch.	22 59
Sennett Y. P.	2 00
Sennett S. S.	1 00
Jamestown, Mrs. Louise Shaver, for nat. worker in China	25 00
Blodgett Mills ch.	10 00
Blodgett Mills S. S.	2 00
LaGrange Y. P.	2 86
Albany, Hope ch.	26 82
East Chatham ch.	3 00
Brooklyn, Washington Ave. ch.	8 00
Brooklyn, Emmanuel ch.	250 00
Brooklyn, 8th Ave. Y. P.	5 00
Brooklyn, Central Y. P., for India	25 00
Brooklyn, a friend.	18 00
Little Falls ch.	10 00
Clarence ch.	21 50
Edmeston ch.	26 00
Mt. Vision ch.	8 70
New York, No. ch.	31 00
New York, Hope ch.	12 29
New York, 16th Y. P.	5 00
New York, 1st Y. P., sup. Shway Chee, care Rev. L. W. Cronkhite	25 00
New York, Memorial ch.	118 05
Mariners' Harbor ch.	8 32
Yonkers, Wepperhan Ave. ch.	4 07
Himrods ch.	8 57
A friend	10 00
A friend	20 00

Correction: The following amts. were published in October re- cepts under Maine, should have been under N. Y.:

Auburn, 2d ch.	9 60
Auburn, Immanuel ch.	13 15
Genoa ch.	2 00
Moravia ch.	21 50
Venice ch.	2 60
Victory ch.	5 00
Immanuel S. S.	1 76
Moravia S. S.	2 50
Throopville S. S.	4 18
	62 29

NEW JERSEY, \$1,747.99.

Asbury Park, 1st ch. "Farther Lights," for sup. Ly Thoev, care Rev. J. W. Carlin.	17 50
Asbury Park, Alan Rid- dell, for sup. Ly Thoev, care Rev. J. W. Carlin.	7 30
Asbury Park, Y. P. S. C. E., for sup. Ly Thoev, care Rev. J. W. Carlin.	17 50
Asbury Park, Mrs. A. E. A. Griffin, for sup. A. Cheung, care Rev. J. W. Carlin, Swatow	17 50
Plainfield, East Third St. chapel Y. P. S. C. E., tow. sup. Plee Mur, care Rev. A. Bunker, Burma.	12 50
Morristown, E. Fayette Smith, for 3d quar. Pauls sal., care Rev. W. A. Stanton	6 25
Asbury Park, 1st S. S., for Shimoee Son, Jap. stud. in Dr. Rhees dist.	12 30
Scotch Plains, Miss Emilie Coles, in memory of her mother, Caroline E. Ack- erman Coles, and for girls' school building. Kurnool, care Rev. W. A. Stanton	300 00

Montclair, a friend.	10 00
Tuckahoe ch.	2 00
Georges Road ch.	9 00
Olivet ch., Trenton.	4 84
Trenton, Central ch. Y. P. S. C. E., for Palpati Jacob, care Rev. W. A. Stanton	25 00
Alloway ch.	14 55
Bridgton, Bureau ch.	12 72
Mullica Hill ch.	16 55
Greenwich ch.	8 25
Morristown, 1st ch.	850 00
Morristown, 1st ch., F. P. Lynch's Hospital	50 00
Morristown, Rev. N. B. and Mrs. Randall, sup. Rev. B. Luke, care Rev. J. E. Clough	25 00
Orange, Prospect St. ch.	26 60
Jersey City, No. ch.	56 00
Jersey City, Summitt Ave. ch.	25 00
Jersey City, Summitt Ave. S. S.	10 63
Passaic, 1st ch.	96 10
Passaic, 1st ch., S. S.	4 00
Passaic, 1st ch., Y. P.	10 00
Paterson, 1st ch., sup. Rev. Geo. Waters.	100 00

PENNSYLVANIA, \$1,865.89.

Turtle Creek, Rev. W. B. Allen, tow. sup. Mounq Lay	5 00
"A steward," to apply on Dr. Leslie's sal.	100 00
Pockville ch.	7 80
Port Allegany ch.	13 00
Harmony ch.	6 55
Dimock ch.	5 00
Glen Run ch., a part.	5 00
Shirleysburg ch.	2 00
Orbisonia ch.	1 00
Three Springs ch.	3 42
Mill Creek ch.	7 50
Homewood ch.	3 00
Picture Rocks S. S.	4 54
Pittsburg, Fourth Ave. ch., Mr. W. F. Dutton.	400 00
Pittsburg, Fourth Ave. ch., for 4 mos. ending Nov. 1, 1899.	570 16
Pittsburg, Oakland ch., acct. sal. Dr. B. Cordies, China	100 00
Pittsburg, Union ch.	120 00
Ten Mile Asso., Mrs. P. A. Ealy.	2 00
James Ealy	1 00
Charlestown ch.	2 25
Toga ch.	2 00
Jackson, Summitt ch.	1 55
Slate Run ch.	2 30

DISTRICT OF COLUMBIA, \$137.84.

Washington, Miss Emily E. Yock	100 00
Washington, for friends in Wash. and vicinity, by Rev. J. W. Carlin, D. D.	30 05
Washington, Memorial chapel S. S. few friends	5 00
Washington, Woman's Mis- sion Asso.	279 00

WEST VIRGINIA, \$130.49.

Two Runs, B. M. League.	6 33
Bethesda ch.	15 13
Union ch.	20 00
J. Q. Barker, Esq.	20 60
Petroleum, Mrs. Sarah Carder, deceased.	28 33
Pine Grove ch.	2 00

Donations

75

ch.....	11 70
.....	26 50
HIO, \$499.35.	
nden Ave. Wo-	
mission'y Soc., of	
.15 is for work	
Mary K. Scott	
0 for work on	
.....	33 05
Third ch.....	14 00
friend.....	35 00
Euclid Ave. Y.	
ch.....	15 30
Mrs. B. L.	
Bible work, care	
M. Upcraft.....	20 00
E.....	50 00
entral ch.....	89 62
lary ch., tow.	
G. H. Waters.....	78 00
.....	5 85
Mt. Auburn ch	45 53
B. Y. P. U.....	25
rg, Miss Flora	
.....	1 00
land Ave. ch.....	93 75
t ch., tow. sup.	
i Firth, Assam.	18 00
IANA, \$92.87.	
fra. M. C. Car-	
.....	5 00
k ch.....	3 00
ch.....	2 00
s, College Ave.	
.....	43 40
s, 1st ch.....	14 45
.....	1 38
b.....	14 20
ch.....	3 15
nch ch.....	1 82
ch.....	4 47
INOIS, \$435.48.	
.....	5 00
kert Union.....	2 00
Central S. S.....	13 00
Y. P.....	10 82
rings ch.....	2 15
.....	3 60
.....	27 00
h.....	5 15
ark bal. (Chi-	
.....	10
t ch.....	81 81
st S. S., sup.	
ecunderabad.....	65 00
illard Ave. ch.	11 65
l ch.....	7 00
ch.....	16 00
rk ch.....	20 00
S. S., sup.	
are Dr. J. E.	
.....	4 00
S. S., Miss J.	
icker.....	2 50
.....	1 50
.....	1 25
ch.....	43 44
Lewis Duke	
sup. B. R.....	25 00
E. Chute, In-	
.....	35 80
.....	5 30
.....	5 55
alley ch.....	22 59
alley Y. P.....	3 00
.....	2 23
.....	5 05
More.....	2 00
.....	2 00
t Swed., Mrs.	
sup. Phillip.	
O. L. Swanson	3 00

IOWA, \$169.21.

Ames ch.....	15 00
Alta ch.....	6 00
Dunlap, C. A. Christensen	2 00
Mt. Olive ch.....	8 00
McIntire ch.....	21 45
Burlington, 1st S. S.....	5 00
Independance ch.....	23 34
Pella ch.....	15 30
Maquoketa ch.....	21 00
Northwood ch.....	23 75
Charles City ch.....	8 00
Marshalltown S. S.....	12 50
Marion ch.....	7 87

MICHIGAN, \$556.93.

St. Joseph, German ch.....	
Ladies' Miss'y Soc., for	
Bible woman, Dora Vis-	
samura, care Dr. Clough	50 00
St. Joseph, Y. P. S., for	
B. W. in Swatow, care	
Rev. J. Speicher.....	50 00
St. Joseph, Y. P. S., mis-	
sion work of Mrs. Spel-	
cher.....	15 00
St. Joseph, Y. P. S., chapel	
building of Rev. G. J.	
Gels, Mytkyna.....	12 18
First German Baptist ch.	
Ladies' Miss'y Soc., for	
sup. Bethan Gu Kara,	
care Rev. F. Kurtz.....	50 00
Vinukonda.....	
Gen. Miss'y Soc. of Ger-	
man Bapt. Chs. of No.	
America, for Cameroon	
mission, care Ed. Scheve	248 28
Green Oak, L. H. Cog-	
well.....	5 00
Detroit, 1st ch.....	20 00
Imlay City ch.....	21 25
Berlin ch.....	4 27
Grand Rapids, Wealthy	
Ave. ch.....	46 64
Grand Rapids, Wealthy	
Ave. B. Y. P. U., tow.	
sup. B. W., India.....	6 70
Greenville ch.....	3 35
Pewano ch.....	2 80
Ishpeming, Sw. ch.....	8 50
Ishpeming, Sw. S. S.....	4 55
Manistique, Sw. ch.....	5 66
Bear Lake, Danish-Norwe-	
gian ch.....	2 75

MINNESOTA, \$505.75.

Minneapolis, Chicago Ave.	
S. S.....	1 94
Minneapolis, Olivet ch.....	54 53
Minneapolis, 1st S. S., for	
Rungiah, care Rev. A.	
H. Curtis, Madras.....	50 00
Stanley ch., A. D. Grant.....	8 06
Oscar ch.....	10 00
Fergus Falls ch.....	7 00
Willmar ch., for Thomas	
and Rungiah, care Rev.	
W. A. Santon, Kurnool,	
India.....	10 00
Warren ch.....	10 00
St. Francis ch	8 00
Grove City ch.....	1 00
Brainard ch.....	6 50
Rush Point.....	2 00
Isanti, S. ch.....	78 85
Isanti, Army of Hope.....	23 15
Harris Children's Society.....	5 00
Winnebago, C. Johnson.....	40 00
St. Paul, 2d Sw.....	15 00
Willmar, for J. Nazaga,	
care Rev. W. C. Owen.....	10 00
Ortonville ch., L. Ehlund.....	2 00
Hastings ch.....	15 37
St. Paul, Woodlawn Park	
ch.....	142 41
Carman ch.....	5 00

WISCONSIN, \$92.83.

Grantsburg, Sw. ch.....	13 00
Merrimack, Mrs. E. S.	
Martin, deceased.....	2 00
Merrimack, M. T. Martin.....	2 00
Manawa ch.....	8 80
Merrill ch.....	4 61
Stevens Point ch.....	4 00
Waupaca ch.....	4 17
Evansville ch.....	3 50
West Superior ch.....	30 50
Marinette ch.....	4 60
Omro ch.....	11 15
Blair, a friend, for Rev.	
C. Nelson, Africa.....	5 00

MISSOURI, \$51.13.

Board of Home and For-	
eign Missions.....	8 63
Kansas City, Sw. Y. P.	
S., tow. sup. nat. pr.	
Henzada, Burma.....	30 00
Kansas City, Sw. ch., for	
Rev. O. Hanson.....	12 50

KANSAS, \$990.35.

Winfield, Mrs. Maria	
Smith, in memory of her	
daughter, Eva Smith, of	
Baptist ch., Burden,	
Kans.....	5 00
Elk City S. S.....	53
Odense, W. H. Ketchum.....	1 00
Jewell ch.....	4 87
Hurr Oak ch.....	1 00
East Buffalo Y. P. S.....	2 04
East Buffalo, Mr. Dodd.....	5 00
Mission Point S. S.....	1 50
Hoyt S. S.....	1 00
Baileyville ch.....	2 18
Oberlin ch.....	18 33
Prairie Temple ch.....	5 61
Dresden ch.....	5 15
Jennings ch.....	5 58
Norton ch.....	7 80
Phillipsburg ch.....	3 08
Riverdale S. S.....	2 00
Unlondale ch.....	6 57
Unlondale S. S.....	93
Unlondale Y. P. S.....	1 85
Unlondale, Miss Kate	
Montell.....	55
Wellsford ch.....	1 50
Colfax ch.....	15 50
Kansas City ch.....	3 50
Mennonite Brethren, spe-	
cial, to be sent to Rev.	
Nicolai N. Hiebert, care	
Rev. A. Friesen, Nalgonda,	
India.....	889 20

NEBRASKA, \$65.62.

Stella ch.....	2 76
Omaha, Calvary Y. P. S.....	5 00
Blair ch.....	3 00
Nelson ch.....	2 51
Oakland, Swed ch.....	22 25
Estina, Sw. W. C.....	17 25
Friend.....	12 85

COLORADO, \$145.35.

Denver, Capitol Hill S. S.,	
sup. nat. pr., care Dr.	
Bunker, Loi Kaw mis-	
sion.....	30 00
Colorow ch.....	5 85
Goldfield S. S.....	5 00
Denver, Broadway S. S.....	5 00
Denver, Broadway, Mr.	
and Mrs. Wm. Marchant,	
des. Miss Eastman.....	7 50
Bhamo, Burma.....	48 55
Greeley ch.....	23 45
Denver, Galilee ch.....	20 00
Denver, South ch.....	

Donations

CALIFORNIA, \$118.	
Oakland, 1st Y. P. S. C. E.	12 50
San Francisco, Swed. ch.	20 00
San Pablo ch.	1 65
Healdsburg ch.	25 00
Pomona, Y. P. S. C. E., sup. nat. pr. Kondiah, care Rev. I. S. Hankins,	
Atmakur	12 50
Ballena ch.	2 35
Banning ch. and S. S.	15 00
Santa Barbara B. Y. P. U.	6 50
Mountain View S. S.	2 50
O'Neals ch., Elder B. Atherton and friends, sup. nat. work of Rev. H. Richards, Barza Man- teke, Congo.	10 00
Oakland, B. B. Jacques and wife, sup. nat. pr., Ko Khain, care Rev. J. K. Cummings, Henzada.	10 00
OREGON, \$593.06.	
Portland, a friend.	10 00
Dayton ch., per Evan W. Evans	5 00
W. B. F. M. Society, for debt, Apr. 1, 1899.	500 00
Adams ch.	6 35
Athens ch.	2 25
Baker City ch.	46 00
La Grande ch.	4 50
La Grande S. S.	1 50
Pendleton ch.	10 50
Weston ch.	3 55
Oregon City S. S.	3 41
NORTH DAKOTA, \$24.33.	
Minto ch. B. Y. P. U.	18 75
Crystal ch.	5 58
SOUTH DAKOTA, \$55.50.	
Soo Falls, Swed. ch.	6 00
Orleans ch.	5 80
Orleans, Ind.	27 20
Danville ch.	3 00
Barton ch.	6 50
Lord B. Y. P. U., for Fin- land	4 00
WASHINGTON, \$48.85.	
Spokane, Swed. ch.	13 00
Delta ch.	3 75
Bullard, Nor.-Dan. ch., James Madson and wife.	10 00
Wallis Wallis ch.	22 10
GEORGIA, \$700.	
Toccoa, Rev. P. S. Whit- man, D. D., for Duncan Acad., Tokyo, care Prof. K. W. Clement.	200 00
Toccoa, Mrs. P. S. Whit- man, for Duncan Acad., care Prof. K. W. Clem- ent	500 00
TENNESSEE, \$25.	
Nashville, Joanna P. Moore, for work, care Rev. J. Elith, Assam	25 00
MONTANA, \$95.30.	
Dillon ch.	45 00
Livingston ch.	5 00
Missoula ch.	17 80
Great Falls, Swed. for Andrew Koneyapoga, care Rev. W. R. Manley, In- dia	12 50
Missoula ch.	15 00

UTAH, \$26.30.	
Ogden ch.	16 30
Mercur ch.	10 00
INDIAN TERRITORY, \$1.	
Bartlesville ch., Rev. J. B. Rounds	1 00
OKLAHOMA TERRITORY, \$39.	
Oakdale, Rev. and Mrs. H. H. Clouse	10 00
Blackwell ch.	12 00
Freedom ch.	14 15
Pleasant Hill ch.	2 85
SCOTLAND, \$7,500.	
Glasgow, Robert S. Allan, to build a mission boat for use in Japanese In- land Sea	7,500 00
CHINA, \$25.	
Kinhwa, Rev. Thos. D. Holmes	25 00
DENMARK, \$276.32.	
Danish churches for mis- sions in heathen lands.	276 32
ASSAM, \$1,129.02.	
Tura, personal donation, Rev. M. C. Mason, per acct., Sept. 30, 1899, Rs. 268	89 34
Friends for mission work, Rs. 2,000	660 00
Tura, Rev. E. G. Phillips, contribution of Garo chs., Rs. 2	67
Tura, Rev. M. C. Mason, per acct., Sept. 30, 1899, Rs.	123 84
No. Lakhimpur, Rev. John Firth and wife, per acct., Sept. 30, 1899, Rs.	53 02
Impur, Rev. S. A. Per- rine, per acct., Sept. 30, 1899, Rs.	125 51
Kohuna, Rev. S. W. Riv- enburg, M. D., personal donation, Rs.	101 84
305 7-9	404 68
Less amt. rec'd from a friend of missions, Tura, As- sam, credited twice in Aug.	25 00
	\$1,129 02
MISCELLANEOUS, \$173.60.	
Rec'd from sale leopard skins, Assam	5 54
Gen. Miss'y Soc. of Ger- man chs. of No. America to w. sup. Mrs. M. B.	

Ingalls	168 15
Total	\$22,083 77

LEGACIES.

Whitman, Mame., Lucinda W. Fullerton bal.	900 00
Prov. R. I., Si- las A. Sweet, bal.	286 00
Auburn, N. Y., Matilda E. Cone	200 00
	1,386 00
	\$23,474 77
Donations and legacies from April 1, 1899, to Dec. 1, 1899	110,768 84
Donations and legacies from April 1, 1899 to Jan. 1, 1900	\$134,193 61

Donations received to January 1, 1900:	
Maine	\$1,722 73
New Hampshire	893 55
Vermont	916 66
Massachusetts	16,333 10
Rhode Island	1,713 77
Connecticut	2,968 86
New England	1,000 00
New York	16,154 46
New Jersey	5,342 68
Pennsylvania	9,774 64
Delaware	35 50
District of Columbia	485 28
Virginia	30 85
West Virginia	1,530 95
Ohio	6,174 62
Indiana	2,396 73
Illinois	3,850 82
Iowa	3,057 79
Michigan	2,716 76
Minnesota	2,733 53
Wisconsin	1,045 71
Missouri	373 06
Kansas	2,428 10
Nebraska	1,119 19
Colorado	436 77
California	1,322 06
Oregon	1,003 41
North Dakota	84 85
South Dakota	459 05
Washington	428 71
Nevada	1 00
Idaho	36 95
Utah	31 30
Wyoming	40 37
Montana	168 54
Arizona	1 06
Kentucky	15 60
Tennessee	25 05
Louisiana	6 05
Georgia	745 34
Alabama	55 06
Indian Territory	54 19
Oklahoma	162 41
New Mexico	7 01
Mexico	5 01
Canada	20 01
Nova Scotia	20 01
Norway	46 41
Denmark	636 21
Sweden	510 41
Scotland	7,056 61
Germany	250 61
Alaska	19 41
Burma	2,522 71
Assam	1,159 61
China	635 61
Japan	1,000 61
Siam	109 61
Miscellaneous	2,428 61
	\$106,849 8

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NEARLY ALL OUR MEN MAKE \$40.00 EVERY WEEK IN THE YEAR. THE OUTFIT IS ABSOLUTELY FREE. We make no charge for our complete Agent's Sample Book and Outfit, but in order to protect ourselves against many who might impose on us by sending for the outfit (which costs us between \$5.00 and \$6.00), with no intention of working, but merely out of idle curiosity, we require each applicant to fill out the blank lines below, giving references, and further agree to pay a temporary deposit of One Dollar and express charges for the outfit when received. If found exactly as represented and really a big money maker. While this nominal deposit of \$1.00 for the outfit is not one-fifth of its cost it insures the good faith of applicants, and we promptly refund your \$1.00 as soon as your sales amount to \$25.00, which amount you can take the first day out.

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Corn Exchange National Bank
Any Express or Railroad Company
Any business man or resident

Fill out the following lines carefully, sign your name, cut out and send to us, and the outfit will be sent you at once. **AMERICAN WOOLEN MILLS CO.,** West Side Enterprise Building, CHICAGO, ILL.
GENTLEMEN: Please send me by express, C. O. D., subject to examination, your Sample Book and Complete Salesman's Outfit, as described above. I agree to examine it at the express office and if found exactly as represented and I feel I can make good big wages taking orders for you, I agree to pay the express agent, as a guarantee of good faith, and to show I mean business (merely as a temporary deposit). One Dollar and express charges, with the understanding that the One Dollar is to be refunded to me as soon as my sales have amounted to \$25.00. If not found as represented and I am not perfectly satisfied I shall not take the outfit or pay one cent.

.....
Sign your name on above line.
.....
Name of Postoffice, County and State on above line.
Your age.....
Married or single.....
Address your letters plainly to
AMERICAN WOOLEN MILLS CO., West Side Enterprise Bldg., CHICAGO, ILL.
.....
On above two lines give as references, names of two men over 21 years of age who have known you one year or longer.
.....
In above line give name of your nearest express office.

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Constant adaptation of the the best means to the best ends, has earned for our machines their recognized superiority. But we have never allowed success to act as a bar to progress.

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New Frames, new Hubs and Spokes, new Seat Post Binder, reduction in weight are improvements common to both Chainless and Chain models.

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WRITE FOR FREE TRUSS CATALOGUE which shows our entire line of trusses, including the New \$10.00 Lea Truss that cures almost any case, and which we sell for **\$2.75** Address **SEARS, ROEBUCK & Co. CHICAGO**

LANCASTER, PA., will have the honor of one of the finest specimens of high art in stained glass work in this country. It is a memorial window in the Young Men's Christian Association building, made by Redding, Baird & Co. of Boston. The same firm have also recently placed specimens of their work in the Pleasant Street Baptist Church, Concord, N. H. John C. Baird, the artist of the firm, has done away with the old idea of somberness and gloom in connection with stained glass. He believes in light, and his work glows and gleams with brilliancy.

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YOU (man or woman) can make \$5.00 every day taking orders for these garments. At your low prices, everyone will order from you, for no one can meet your prices.

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No experience necessary, no capital required. We furnish a BIG BOOK of Mackintosh (Cloth Samples, fashion figures, your name on rubber stamp, tape measure, business cards, all necessary stationery. Everything complete for doing business.

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appointed men and women agents, who make \$50.00 to \$200.00 every month at the work.

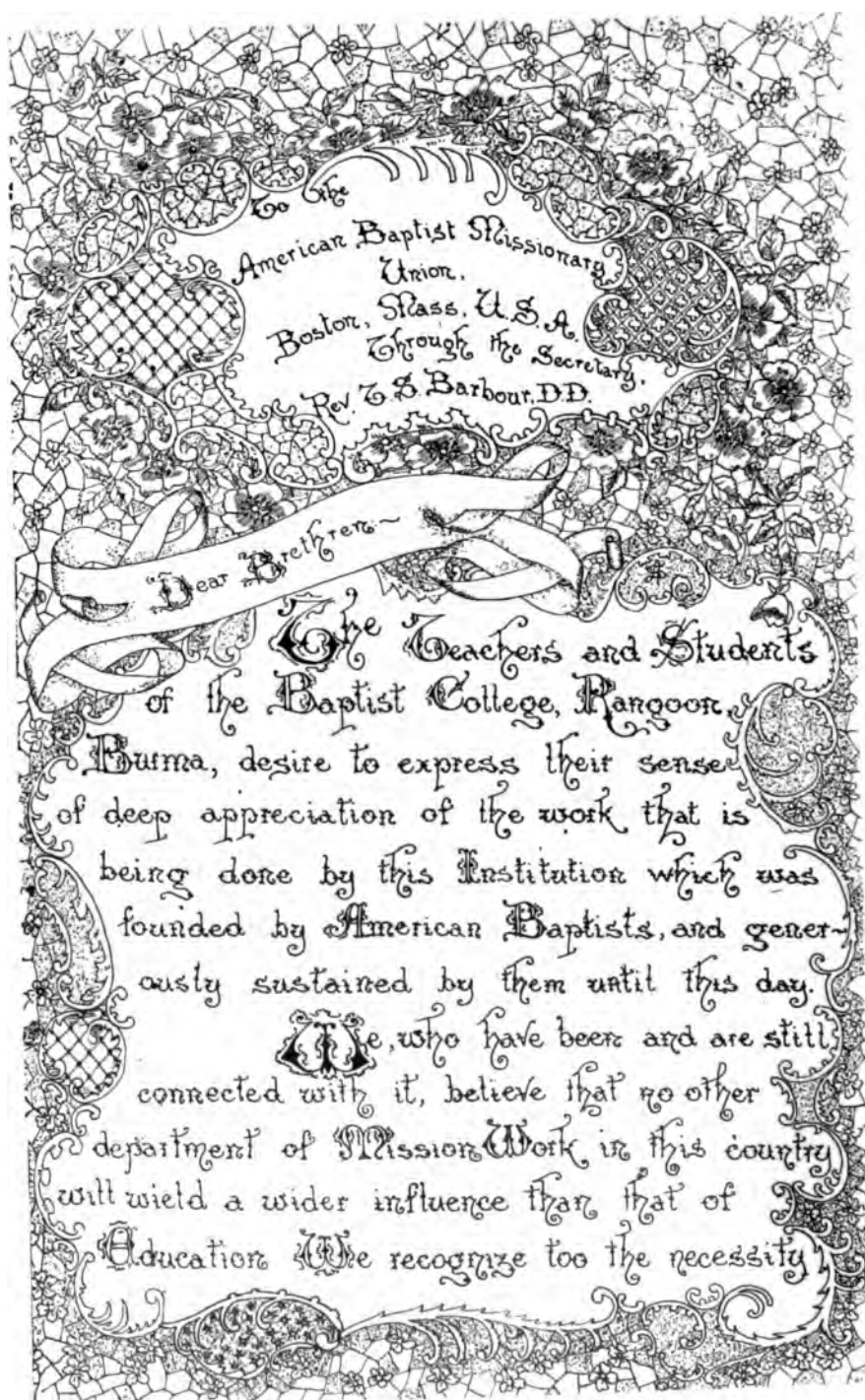
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Immediately SEND YOU FREE OUR SALESMAN'S COMPLETE OUTFIT, but as a guarantee of good faith on your part, and to protect us against those who would order outfits (which cost us nearly \$2.00) out of curiosity or just to get the cloth samples, we require everyone, after receiving the outfit at the express office, to pay as a temporary deposit 50 cents and express charges, and we will return the 50 cents with your first order. Understand we will send you the complete outfit by express C. O. D., subject to examination, you to examine the outfit at your express office and if found perfectly satisfactory and you are convinced you can make money taking orders, pay the express agent 50c and express charges, we to return your 50c with your first order.

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To the
American Baptist Missionary
Union.

Boston, Mass. U.S.A.
Through the Secretary.

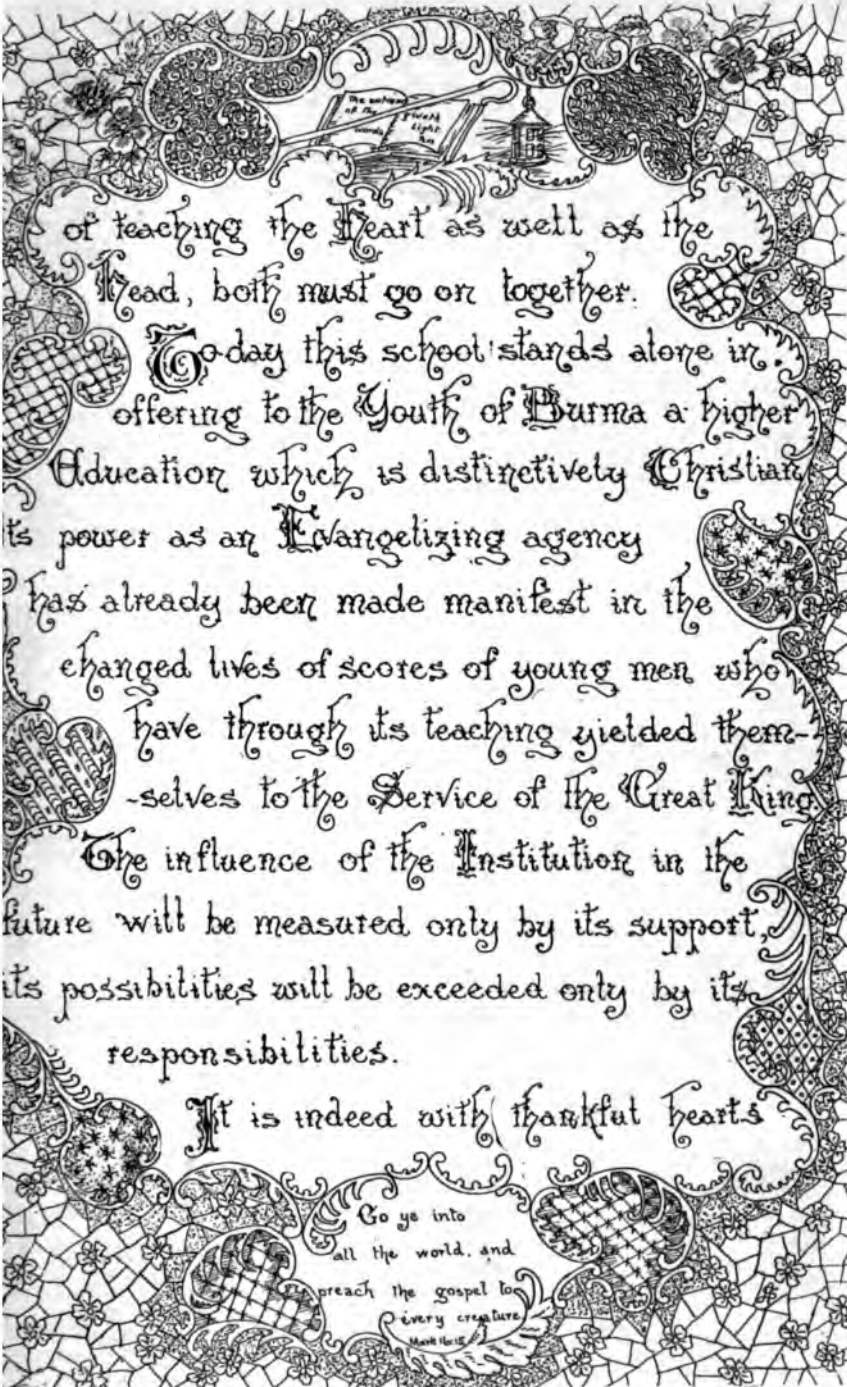
Rev. G. S. Barbour, D.D.

Dear Brethren~

The Teachers and Students
of the Baptist College, Rangoon,

Burma, desire to express their sense
of deep appreciation of the work that is
being done by this Institution which was
founded by American Baptists, and gener-
ously sustained by them until this day.

We, who have been and are still
connected with it, believe that no other
department of Mission Work in this country
will wield a wider influence than that of
Education. We recognize too the necessity



of teaching the Heart as well as the
Head, both must go on together.

Today this school stands alone in
offering to the Youth of Burma a higher
Education which is distinctively Christian.
Its power as an Evangelizing agency
has already been made manifest in the
changed lives of scores of young men who
have through its teaching yielded them-
selves to the Service of the Great King.

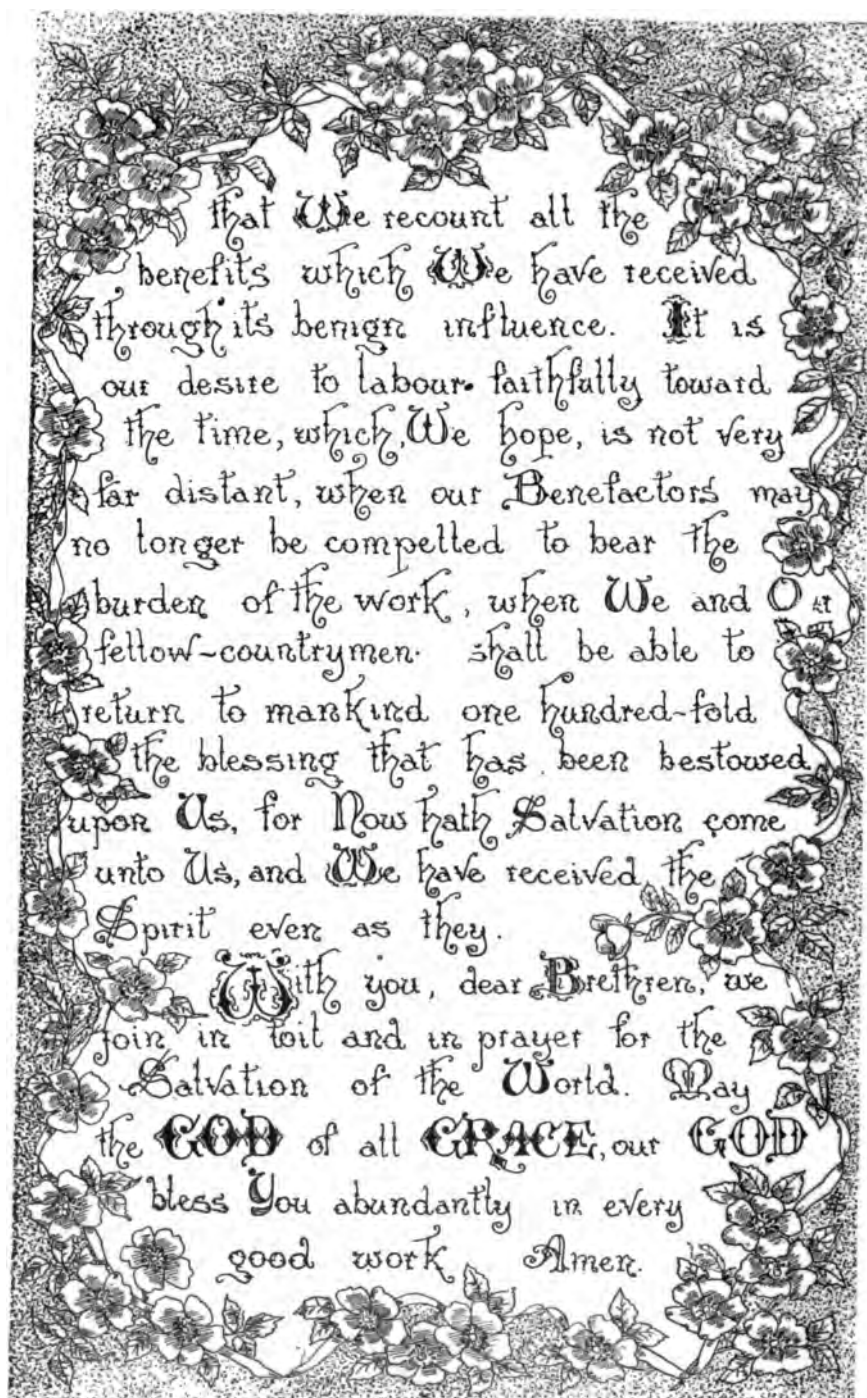
The influence of the Institution in the
future will be measured only by its support,
its possibilities will be exceeded only by its
responsibilities.

It is indeed with thankful hearts

Go ye into
all the world, and

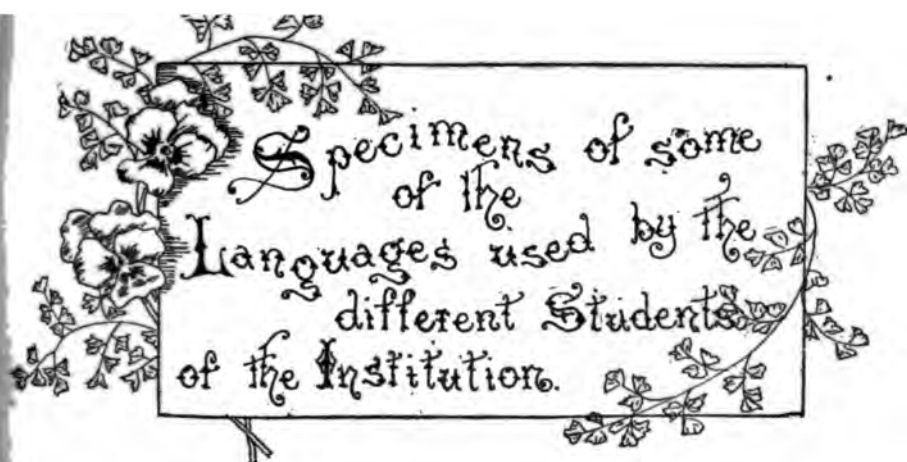
preach the gospel to
every creature.

Mark 16:7



that We recount all the
benefits which We have received
through its benign influence. It is
our desire to labour faithfully toward
the time, which We hope, is not very
far distant, when our Benefactors may
no longer be compelled to bear the
burden of the work, when We and
fellow-countrymen shall be able to
return to mankind one hundred-fold
the blessing that has been bestowed
upon Us, for Now hath Salvation come
unto Us, and We have received the
Spirit even as they.

With you, dear Brethren, we
join in toil and in prayer for the
Salvation of the World. May
the **GOD** of all **GRACE**, our **GOD**
bless You abundantly in every
good work. Amen.



*** From the President ***

BAPTIST COLLEGE, RANGOON,
9TH DECEMBER, 1899.

MY DEAR DR. BARBOUR:

I HAVE BEEN REQUESTED BY THE NATIVE MEMBERS OF THE STAFF OF INSTRUCTORS TO FORWARD TO YOU THE ACCOMPANYING "GREETINGS." THE IDEA AND THE EXECUTION BELONG ENTIRELY TO THEM; I WAS NOT INFORMED OF THE MATTER UNTIL THE WORK WAS NEARLY COMPLETED. I WAS THEN ASKED TO BE THE MEANS OF SENDING IT TO YOU.

THE NATIVE CHRISTIANS DEEPLY APPRECIATE WHAT HAS BEEN DONE FOR THE COLLEGE, TO SUPPLY THEIR NEED IN THE LINE OF HIGHER EDUCATION UNDER CHRISTIAN INFLUENCES.

YOURS SINCERELY,

J. N. CUSHING.

*** Note by the Editor ***

These pages are an exact reproduction by process engraving (reduced one-third) of the New Year's Greeting sent to the officers and constituents of the American Baptist Missionary Union by the native members of the Faculty of Rangoon Baptist College on behalf of themselves, the graduates and students of the college. As an expression of grateful appreciation of benefits received this greeting is a testimony to the excellent qualities of mind and heart fostered by the college, and the elegance of the designs, the artistic skill of their execution, the chaste simplicity of the language as well as the remarkable specimens of the sixteen languages indicating the racial diversities of the students, are witnesses to the extent, the variety, the breadth and the fineness of the culture bestowed. It would be difficult for the constituency of the Missionary Union to obtain a more vivid impression of the admirable and far-reaching work of their college at Rangoon, Burma, than by a careful examination of this beautiful memorial.

English

Train up a child in the way
he should go: and when he is old, he
will not depart from it.

Prov. 22. 6.

Burmese

သင်ဖူးအစါကို ဂရုဇာပါမှာ ဖြစ်ခဲ့လော့၊ ကာလကြာမြင့်မှ
တမန်ငွေ့လေဦးမည် - လူ့စွမ်းအား၏မကားမှုမလောက်
ထိုအားထူမှုအားဖြင့် ဂရုဇာပါမှာ အတတ်အရောင်မည်ကို အမိမိ

Ecc. 11. 2.

جو کون سے کام کرے گا کہ جس سے وہ نیکو و صالح بنے گا یا بد و فاجر بنے گا .
یہ اس کی اپنی اپنی صلاحیت پر ہے اور اس کی اپنی اپنی صلاحیت پر ہے کہ وہ نیکو و صالح بنے گا یا بد و فاجر بنے گا .

June 21/6

Telugu

పాఠశాలలోనుండి మనకు వచ్చే మార్గం నేర్పడే మార్గం. అది మనకు
పట్టణంలోని మార్గం. అది మనకు వచ్చే మార్గం. అది మనకు వచ్చే మార్గం.
పట్టణంలోని మార్గం. అది మనకు వచ్చే మార్గం. అది మనకు వచ్చే మార్గం.

Mat. 5. 7.



Paw
Kawen

အခု နွေ အခါ ကျွန်ုပ်တို့ နှစ်စဉ် အချိန် အခါ သို့မဟုတ် အချိန် အခါ

အလားအလာ အလားအလာ ပါရှိသော အချိန် အခါ သို့မဟုတ် အချိန် အခါ

ကျွန်ုပ်တို့ အလားအလာ အလားအလာ ပါရှိသော အချိန် အခါ သို့မဟုတ် အချိန် အခါ

Matt 6:26

အချိန် အခါ

Taung Thaw

လွယ်လောကီ ခမ်း အရင်ရင်

ဟောဒီဒိုင် ငယ်လိ တရု လိုက် တိုင်

Matt 28:19

အသေ ခံစားရသူများ သို့မဟုတ် သေချာသော သေချာသော

လုံခြုံမှု သေချာသော သေချာသော သေချာသော သေချာသော သေချာသော

သေချာသော သေချာသော သေချာသော သေချာသော သေချာသော သေချာသော

2 Jno 1:12

Paku

Kawen

ဒီ ဟောပြောချက် စီ ပဉ္စမာ ပျား လာ အသေ တာ အခါ အခါ

အလားအလာ အလားအလာ ပါရှိသော အချိန် အခါ သို့မဟုတ် အချိန် အခါ

ကျွန်ုပ်တို့ အလားအလာ အလားအလာ ပါရှိသော အချိန် အခါ သို့မဟုတ် အချိန် အခါ

Ps 74:12

Telugu

సమస్త జలముల మీద విత్తనములు
జల్లుచు, ఎద్దు గాడిదల కాళ్లను నడవ
నంపించు మీరు ధన్యులు.

Is. 32: 20

Ka Chin

Pari nmi lau nga yang
gaw matsau mayau re i ni hpe
kabu kara i she ga shama ya u ga nga
nna ngi phe nammau jaw sa. Myit hten
i ni a ana shama ya u ga nga nna,
rim nna gyit da i masha ni hpe rau
kow ya u ga nga nna, mye hten i ni phe
mye bai shamu ya u ga nga nna, zingri
zingrat hkuun i masha ni phe hkyela u ga
nga nna, nhtum nwi Para a tra hau u ga
nga nna ngi phe shangun dat
i nga i lau.

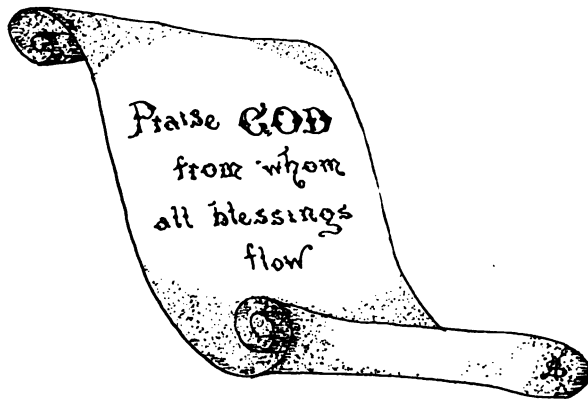
Lu. 12: 18

耶和華為牧兮吾是以
無匱乏兮使我伏芳草
之苑引我至靜水之溪
蘇吾之困憊導我坦途

23
P. ALN
CHINESE
P. KINEN









VOL. LXXX

MARCH, 1900

No. 3

The Financial Year of the American Baptist Missionary Union closes March 31. All funds for the missions should be sent to the treasurer at Boston or to the district secretaries before that date. The debt of last year was \$54,383.80. Owing to the improved business conditions we are glad to say that the receipts of the Union are in advance of those of last year, but the expenditures have also increased, and special efforts are called for that the debt of last year may not be increased. It is strongly desired that it may be reduced.

The Open-Door Policy in China, it is stated, has been secured by the efforts of Secretary of State Hay, who has obtained the assent of all the principal European nations to this policy. If this agreement means that the open policy for commerce to all nations is to prevail in China it guarantees the integrity of the Chinese Empire and does away with the plans for protectorates and partition and spheres of influence, and makes an open door not only for commerce, but a free and great opening for missionary work in all parts of the Chinese Empire. There seems to be, however, a doubt whether the nations will consider their agreement with Secretary Hay to apply to anything more than an open policy for the commerce of the United States in the parts of China where the influence of these various countries is predominant. They may possibly deny the same privileges to other nations. It is to be hoped that the large and general interpretation of this agreement will prevail, and that the great and productive and important territory of China will be free territory for the commerce and missionaries of all nations. At any rate, the agreement seems to promise that every facility will be afforded for the extension of the commerce and missions of the United States in China.

Achikni Ripeng (Garo Friend) is the name of the periodical published by our mission at Tura, Assam, which has entered upon its twenty-fifth year of continuous issue. It is an illustrated monthly and an extremely useful feature in the work of the vigorous and aggressive Garo Mission. By inadvertence it was not mentioned among the periodicals named in "One Year's Work."

MISSIONARY STATISTICS FOR THE WORLD

THE *Missionary Review* has published in the numbers for January and February its annual tables of statistics of world-wide missions, prepared by Rev. D. L. Leonard, D. D., of Oberlin, Ohio, associate editor, which give the following totals: Income, \$14,763,620; ordained missionaries, 4,671; laymen 2,075; wives, 4,704; unmarried women, 3,421; total missionary force, 15,019; ordained natives, 3,958; total native helpers, 64,193; total force in the field 80,300; stations and outstations, 26,635; communicants, 1,321,561; added last year, 79,759; adherents (native Christian), 3,469,975; schools, 19,476; scholars, 988,660.

The largest missionary societies, reckoning by the number of communicants reported in the mission churches, and including only those reporting more than 10,000 members, are as follows:

American Baptist Missionary Union (excluding missions in Protestant Europe): Income, \$563,495; missionaries, 459; native helpers, 3,534; communicants, 128,294; scholars in schools, 31,254.

Methodist Episcopal (North) (excluding missions in Protestant Europe) Income, \$954,063; missionaries, 686; native helpers, 4,393; communicants 114,187; scholars in schools, 36,818.

Church Missionary Society of England: Income, \$1,899,135; missionaries 1,135; native helpers, 6,184; communicants, 64,904; scholars in schools, 88,094.

Baptist Missionary Society of England: Income, \$376,660; missionaries 277; native helpers, 1,619; communicants, 53,749; scholars in schools, 36,320.

London Missionary Society (Congregationalist): Income, \$663,810; missionaries, 422; native helpers, 5,270; communicants, 52,803; scholars in schools 50,613.

American Board of Commissioners for Foreign Missions (Congregationalist): Income, \$644,201; missionaries, 529; native helpers, 3,155; communicants, 49,782; scholars in schools, 60,780.

Wesleyan Missionary Society: Income, \$557,901; missionaries, 529; native helpers, 3,037; communicants, 46,262; scholars in schools, 68,985.

Society for the Propagation of the Gospel (High Church of England): Income, \$661,775; missionaries, 1,251; native helpers, 3,326; communicants 40,000; scholars in schools, 38,000.

Presbyterian (North): Income, \$882,087; missionaries, 702; native helpers 2,030; communicants, 35,995; scholars in schools, 21,516.

Moravian Missions: Income, \$142,534; missionaries, 355; native helpers 1,817; communicants, 33,764; scholars in schools, 24,404.

Rhenish Missionary Society: Income, \$118,200; missionaries, 248; native helpers, 347; communicants, 29,700; scholars in schools, 12,599.

The United Presbyterian Society of England: Income, \$305,186; missionaries, 187; native helpers, 881; communicants, 26,971; scholars in schools 20,146.

Hermannsburg Missionary Society: Income, \$70,480; missionaries, 117; native helpers, 499; communicants, 23,882; scholars in schools, 6,728.

Basel Missionary Society: Income, \$284,417; missionaries, 407; native helpers, 1,184; communicants, 20,312; scholars in schools, 18,699.

Berlin Missionary Society: Income, \$98,757; missionaries, 178; native helpers, 238; communicants, 17,582; scholars in schools, 6,898.

Gossner Missionary Society: Income, \$45,955; missionaries, 55; native helpers, 516; communicants, 15,300; scholars in schools, 3,643.

Paris Missionary Society: Income, \$226,730; missionaries, 112; native helpers, 342; communicants, 14,452; scholars in schools, 9,944.

Missions of the Methodist Free Church of England: Income, \$52,810; missionaries, 70; native helpers, 260; communicants, 11,098; scholars in schools, 1,340.

A Costly Casket. The following, which is taken from the *Indian Witness* of Calcutta, is yet another evidence of the vitality still left in Burman Buddhism. Taken in connection with the regilding of Shwe Dagon, it indicates considerable activity and special expenditure in Buddhist circles in Burma: "A deputation has been despatched to Bangkok to receive a portion of Buddha's relics, which the Indian Government stipulated should be made over to Buddhists of Ceylon and Burma. These relics will be deposited in Rangoon and Mandalay, respectively. Unfortunately, the Mandalay Buddhists have not contributed towards the cost of the deputation and the casket in which the relics are to be transported; and the Rangoon Buddhists being tired of moral suasion, have appealed to the local government for their support in obtaining material assistance from the upper Burmans. The casket is a model of the Shwe Dagon Pagoda resting on a base of solid silver, while the Pagoda is of pure gold, handsomely carved and decorated with precious stones. On the summit of the *htee* or umbrella is a large diamond. The cost of this casket is estimated at Rs. 20,000 (about \$6,600)."

Political Standing of Missionaries in China. About a year ago, under strong pressure from the French, the Chinese Government issued an edict granting political standing to the orders of the Roman Catholic priesthood. Bishops are placed on an equality with Viceroys and Governors of Provinces. Vicar-Generals and Archdeacons with Provincial Treasurers, Judges and Taotais, and other priests with Prefects, Sub-Prefects and other functionaries. This, it is acknowledged, places great power in the hands of the Roman Catholic priests, who are always ready to use political power for the advancement of their religious ends. To offset the undue influence which this edict, extorted under pressure, has given to Roman Catholics and to the French, the Chinese Government is offering to and even pressing upon Protestant missionaries the acceptance of a corresponding political standing, but almost universally they are opposed to accepting it, recognizing the dangers of this union of church and state. If accepted it is feared this political standing would injure the spiritual influence of the missionaries with the Chinese people, cause them to incur the jealousy and enmity of the Chinese officials, as well as convey a wrong impression of the purpose of their labors in China.

The appointment of Rev. Sumner R. Vinton as a missionary of the American Baptist Missionary Union makes an interesting addition to the list of children of missionaries in service. Mr. Vinton is a son of the late Rev. J. B. Vinton, D. D., and of Mrs. J. H. Vinton. Through his father he is a grandson of Rev. Justus H. Vinton, D. D., the eminent missionary to the Karens of Rangoon, and through his mother a grandson of Rev. James M. Haswell, D. D., the eminent missionary to the Burmans of Moulmein. Mrs. Vinton is a daughter of Rev. Alonzo Bunker, D. D. Both Mr. and Mrs. Vinton were born in Burma, and with the blessing of the Lord the largest usefulness may be anticipated from representatives of such illustrious missionary ancestry.

The Prosperity of English Baptists during the past year has been so marked that it was considered worthy of a special dispatch from London to the *New York Evening Post*, which says: "The Baptist denomination clearly flourishes. Official statistics show an increase this year of 7,000 members, 25 chapels, 7 churches and 120 local preachers, while the baptisms numbered 16,899." We rejoice in the prosperity of our Baptist brethren in Great Britain.



A VITAL NEED AT HOME



REV. T. G. FIELD, DISTRICT SECRETARY, ELYRIA, O.

A PERIL most threatening is upon us. Everywhere one meets it. It is and will be beyond all dispute, an "up-to-date" danger, a twentieth as well as a nineteenth century boa constrictor of evangelization, binding, crushing, destroying missionary effort, with remorseless grasp. When a pastor burning with zeal would arouse his people to united effort, whether to win souls about them, or to send forth laborers into regions beyond, whether to state or national destitution or to heathen hundreds of millions, this dreadful hindrance resists prayers, personal entreaty, preaching, the commands, re-wards, admonitions of the Bible; in fact, everything he can bring to bear upon human hearts to persuade Christians to carry out Christ's will.

And secretaries, editors, returned missionaries, or those in the flush of supreme consecration, just going forth to seek and save the lost, all keenly realize what Paul was feeling when he wrote to the Corinthians, "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me and there are many adversaries." 1 Cor. xvi. 8, 9.

What is this danger? A Judaized faith—not Judaized in form, but vast waste, Judaized in spirit. It is that spirit which only cares for religion enough for Christ enough, to suit its own notions, serve its own ends and supply its own satisfaction. Beyond these limits it is stubbornly unwilling to proceed or even look. It is pitilessly indifferent, supremely selfish, cowardly, fearful or full of angry, scornful hatred of the missionary enterprise. Sidney Smith voiced it in the *Edinburgh Review*, as he lampooned, ridiculed, slandered and scouted magnificent William Carey, and the master mission pioneers of his day. Where can be found in all the ranks of infidelity a spirit more intensely, vigorously hostile to the great commission than finds utterance in that gifted man? An ordained clergyman of a great Christian church that to-day is sending out thousands to follow that Baptist cobbler's steps. *He did it!*

The vital need is a world-wide love of the race based upon a full orbed vision of Christ. The lack of this love and vision makes preachers with no adequate sense of what sin is, or of what redemption requires. They will not push missions with abiding vigor, lest their popularity suffer, or their salaries, or lest it interfere with a revival, or some pet scheme of philanthropy, or of socialism or of civil reform, some mere incidental of ethics or of the vast ruin of apostasy that curses the race. Their vision is too near-sighted, or their ignorance too great, or their courage too feeble, or self-seeking too strong to permit them to consider missions, or allow others to learn of missions, from their lips and leading.

Then there are Christians who are absorbed in their own self-saving. *The want to be Christlike.* But here they rest. They do not burn to see others Christlike. They wish to be filled with the Holy Ghost. The desired apostasy that others may share that blessing. Then there are geographical Christians. Their church they live for, but the other churches must look out for themselves. For their own state, their own nation, they will kindly and tell and give, but for millions without the light of America and of the world, for Africa and Asia they have a feeling that goes in shading states and regard, from mere good will to indifference or to outright contempt.

Here is our peril—Judaized Christianity in pulpit and pew—selfish orthodoxy, loving God, provided it may serve self and let the race welter and wallow in sin to the death. Has a truer word been spoken than that Jerusalem fell, not so truly by the armies of Titus, but in spiritual overthrow? "It had," says Dr. Caldwell, "not only exhausted its power, it had turned its back upon the true light and shown itself unworthy and incapable of the spiritual enfranchisement which stood at its gates. Judaism lost its opportunity."

We American Baptists have all of Judah's light and evident, absolute, universal opportunity. Is not that the supply of a vital need which will save us from sinfully losing it? Can anything less than *Christ's* love for the lost race suffice? Who that loves God or believes His word can contemplate this peril with prayerless indifference or inaction?

"Come Over and Help Us"

BY REV. C. A. VOTEY, DETROIT, MICH.

It is very significant that "the Macedonian cry" came not from a man of Macedonia, but from God. No one over there was calling for the Gospel, for they knew nothing about it, nor did they welcome it when Paul brought it, but mobbed and imprisoned him. But the most merciful God, who "does not wish that any should perish, but that all should come to repentance," saw them sunk in idolatry and ready to perish, and therefore sent an apostle to offer them His salvation. Not that they called for it, but He knew their need and sent Paul to awaken their sense of it and tell them of "Jesus, mighty to save." Just as the maker of a new article for trade has first to create a demand for it before he can sell it, so the apostle must arouse conviction before he can expect their conversion.

And this, let us remember, was not Paul's mission, but God's. Paul and Silas were "forbidden of the Holy Ghost to speak the word in Asia," and when they tried to do it in Bithynia, "the spirit of Jesus suffered them not," but led them to Troas, the extreme limit of Western Asia, and there, by a vision, sent them over into Europe.

And this is the Lord's own answer to those who object to foreign missions on the ground of "no demand." "Why send missionaries to the heathen," they say, "when they do not want them and will not hear them? They are contented with their own religion, and it is good enough for them. Why try to thrust upon them another that they do not want and will not have?"

Well, they may not want it, though many of them do, but God sees and feels that they need it, and therefore commands us to carry it to them. All of them would want it if they were not blind to their real condition. The missionaries go, as Paul did, "to open their blind eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." They go to create a demand for the Gospel and then supply it. This is just what Paul did at Athens, when he told the proud Greeks that God had hitherto overlooked their wicked idolatry, but "now commandeth all men everywhere to repent," and then went on to preach unto them "Jesus and the resurrection." That command, present and urgent, belongs to the heathen of this century as well as of the first.

BAPTIST ANNIVERSARIES IN BURMA

REV. W. A. SHARP, SECRETARY, RANGOON.



CTOBER has become to the Baptists of Burma what May is to our Baptist brethren in America. Here we meet together in conference and prayer about our work, and it seems sometimes like renewing the broken circle in another land; here, too, we meet in consultation with our native brethren regarding the wider sphere of evangelizing Burma and the regions beyond.

This year the meetings were held in Rangoon, those of the conference in the chapel of the Baptist college, while those of the convention were held in the Sgaw Karen chapel, Alôn. The two days meetings of the conference were marked by a spirit of tenderness and peaceful fellowship. If I were asked what was the watchword of these days I should say, "peace," "sweet peace, the gift of God's love." Peace, rest, joy, patience, faith and love were topics discussed during different sessions. It was not to be wondered at that peace and rest should be the keynote of the meetings, since so many loved ones were called to pass through the valley of the shadow of death since our meeting together last year. A throne is vacant at Insein, where a queen of missions closed her reign, memorable as being one of the longest in the history of mission work. Beside the placid lake at Meiktila there lies a lonely grave, in a spot hallowed as the resting place of the first Christian martyr in that kingdom of darkness. At Hlenzada another rests from his labors, whose life was given to preaching the gospel to the heathen and the strengthening of disciples in the faith. At Sagaing, beyond Burma's great river from the city whose

pride is that she was the abiding place of the last king of the "Golden Empire," is a home from whence has gone an angelic messenger to the City of Gold beyond the realm of tears.

In Rangoon there are empty cradles three, which speak of hearts more empty, though not void of hope, for they look beyond the vale, "where those angel faces smile, which they have loved long since and lost awhile."

On Thursday evening Rev. H. H. Tilbe preached the sermon before the conference, choosing for his text a part of the great commission. He discussed it in an interesting and helpful manner. Several times the desire was expressed by different persons that we might unite in prayer for a gracious revival in the churches and a large ingathering of souls in Burma this year. A number of places reported the work as very encouraging indeed, which seemed like the words of the Lord saying, "Before they call upon me I will answer."

There was but one regular business session and very little business of importance was transacted. A few resolutions relating to our schools in connection with the government were proposed and passed, with a marked absence of the old-time enthusiasm usually manifest in the discussion of the subject. There was one thing that was taken up and passed unanimously with enthusiasm. That was the resolution recommending the *erection of a new mission press in Rangoon without delay*. By way of emphasis a collection was taken up for the purpose amounting to Rs. 1,000 (\$350).

The meetings of the convention

were well attended this year. Again the number of Burmese in attendance outnumbered the Karens. This fact, of no special importance in itself, is worthy of passing notice as being a condition unknown until quite recently, and yet it may mean more than that which appears on the surface to a casual observer. Burmese disciples are slowly increasing and they are taking a greater interest in the affairs of the kingdom. It does not take the eye of an optimist to see that the harvest time is approaching for the Burman field. As one brother expressed it, "These Burmese shall not always keep marching up to the pagoda as we see them to-day." The saddest thing in the work is the sight of the empty houses in the different stations in the Burmese department. The closed doors and shutters are as significant of blasted hopes and decay as the open grave with the box beside it, which covers the form of a loved one.

The convention closed the year with a balance in the treasury. Notwithstanding the fact that the new field of Haka, in the Chin hills, was added to the list of its beneficiaries, the condition of the treasury was such that it was thought possible to increase the number of laborers in the field. Accordingly it was voted that a committee should be appointed to visit Siam again, in order to find out more definitely the number of Karens living in the country surrounding Cheungmai, and if the numbers justified such an action the convention is to assume the support of two more missionaries in that field.

Siam already receives a good share of the funds of the convention, the work at Cheungmai has been greatly blessed, three churches have been formed there and organized into an association, one of the churches is entirely self-supporting, while the others contribute toward the salary of their pastors, who, under the direction and assistance of the convention, are able to do considerable touring in the regions beyond.

Encouraging reports come from the work among the Talaings at Bangkok, the aid of which has been only recently begun by the convention.

On Sunday the annual sermon in English was delivered before the convention by Brother Grigg of Moulmein. It was a thoroughgoing missionary address, suited to inspire courage and hope in the hearts of weary toilers. During the last session on Monday a resolution was passed recommending the revision of the Burmese Bible, which seems most desirable now in view of the fact that the British and Foreign Bible Society has already begun a revision in the interests of non-Baptist churches.

The finale took place at the home of Professor and Mrs. Randall, where, after an hour passed in prayer and praise, the missionaries spent a pleasant evening in social intercourse. Among the other pleasant things of the evening was a gramophone exhibition given by Brother Cronkhite of Bassein.

The missionaries turned their faces homeward from these meetings happier and more hopeful than when they came.

Moravian Missions. The *Unitas Fratrum* cultivates 21 fields, with 138 stations, and 54 out-stations. The missionary force includes 376 Europeans and Americans, of whom 172 are wives, and 1,942 native helpers. The baptized members number 92,071, and the communicants, 33,764. The income reached £78,506 last year, of which £50,000 was derived from the mission fields, £11,978 from legacies, only £4,118 from the Brethren's churches, and £12,409 from other churches and friends.

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The Christian Life a Missionary Life

REV. CHARLES MELANCTHON JONES, COVINA, CAL.

THE present age has been specially noted for reawakened interest in the Christian faith, the Christian's work, and the Christian life. It has been an age of Christian investigation, of Christian enterprise, and of Christian experience. It has been preëminently a doctrinal age, a missionary age and a spiritual age. The widespread interest in such conferences as are held at Northfield, and the writings of men like F. B. Meyer, is evidence how warm and large a place the Christian life now holds in christendom. While at the same time the Students' Missionary Movement among the very men who are in the whirl and excitement of doctrinal discussion shows that Christian faith is responding readily to the call of the Christian's work.

Let us take our starting point at the source of the Christian name, and estimate the impulses of those who were first called Christians. We shall find ourselves very near the fountain-head of the conception of the Christian life in that mystical yet classic profession of Paul: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." Here we have (I.) a changed life; "the life which I now live." (II.) Christ this new life; "Christ liveth in me." (III.) The medium of this life; "I live in faith." (IV.) Christ's consecration to this life-giving mission; "who loved me and gave himself up for me." (V.) The Christian's identified consecration with Christ in imparting this life to the world; "I have been crucified

with Christ." This wonderful mission opens up the Christian's life; it is a doctrinal argument; the Christian's life,—it is a vital affair in the Christian's service,—it is a missionary profession.

And now that we have been permitted to look into the secret of consecration, we may pursue the personal light of the career of this characteristic apostle, to whom meant more than to others, and who was worth more to Christ on that count. The coining of the very "Christian" may have been due to Paul's influence. It was based on the title, "Ho Christos," and the anointed one. It was the designation, and was the point of claims of Jesus which Saul the persecutor most fiercely disputed and presented. But the converted Paul took this title his glory and his joy; he must have been often on his knees pleading it in his tenderest prayers, and thundering it in the earnestness of his controversies. The fugitive disciples who began their work at Antioch came preaching "Lord Jesus." When Barnabas came to their assistance he exhorted them to cleave unto "the Lord," and this means that many more were added unto "the Lord." The work was now so promising that Paul was brought to the field and for the whole year gave his splendid impetus to the evangelizing of Antioch. It is after this allusion to that remarkable year's work with Paul that we read, and it is Paul's biographer who tells it to us, that it was at Antioch that the disciples began to be known as Christians. Can we wonder that when the apostle came who

a specialty of preaching Christ, he so set this cherished name to the front that the converts and the whole church took up this magnified Name and rang the changes on it until the epithet-making Antiochians dubbed them "Christ-men" on account of the name they published so much?

And if we are justified in attributing to Paul's influence the origin of the Christian name, it will be of special interest to go a step farther and also credit him with the practical originating of Christian missions. It is true that this is ascribed to the Holy Spirit, but so should every evangelical movement. Paul filled with the Spirit was working mightily at Antioch, having yet ever in mind and heart the wider work in the world to which he had been called, and for which his great soul was yearning. At length he felt, no doubt, that Barnabas and himself had brought the work to a point where it might profitably be left with the numerous "prophets and teachers" whom God had been raising up for its continuance in that important metropolis. The two apostolic world-evangelists should now go out and away upon their larger commission. This was indeed the mind of the Spirit and was so credited, but it was no doubt first born in the willing heart of Paul and was expressed by his mouth. And we can well believe that he had been all along preparing the way for such an outlook and consecration to foreign missions, while showing his insight and energy in the matter of city missions.

And now this loyal minister of the great commission found himself embarked upon that memorable career of vicissitude and victory in Christ which takes to itself the lion's share of the so-called "Acts of the Apostles." He rejoiced to leave behind him as the fruit of his faithful endeavor a church full of Christians, animated by his own high ideal of the Christian life, and consequently enthusiastic for Christian missions.

We find a second use of the name

"Christian" in one of Peter's exhortations, but it finds its noblest illustration in the spirit and purpose of Paul: "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name." Paul said to the Philippians: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;" and a few verses before he had said: "I shall not be ashamed." . . . "Christ shall be magnified in my body, whether it be by life or by death." And who does not at once think of that profession he made to the Roman Christians: "I am not ashamed of the gospel of Christ," . . . "so as much as in me is I am ready to preach the gospel to you that are at Rome also?" Here again we find the Christian life of Paul expressing itself in the spirit and purpose of the missionary.

The third and only other use in the New Testament of the name "Christian" is found in perhaps the most dramatic of the situations portrayed in the history of this Christ-enthusiast, Paul. The long and trying imprisonment in Judea is drawing to a close, the Gordian knot which bound him having been cut by the great missionary himself. Paul was to preach the gospel at Rome, and Cæsar was to pay the travelling expenses. A "reception" of a most unusual sort is arranged by the Roman governor, and Paul has the opportunity of making one of the great speeches of his life. And he rouses gloriously to meet it, not because he has so distinguished an audience, but because he delights to carry his Master's cause where its acceptance may mean so much. It is in the course of this masterly address that the Herodian kinglet, Agrippa, having been appealed to by Paul to acknowledge his conviction of the truth of the Hebrew prophets, responded in raillery that the apostle was presuming too easily that he was making a king into a Christian. Passing lightly over the sneer and the slur the great missionary caught joyfully at the despised title and exultingly

claimed and commended it. "A Christian?—I would to God that not thou only, but also all that hear me might be, whether easily, or with difficulty as was I, such as now I am, Christ's man; yet not so as I am, a prisoner." In this noble aspiration we see Paul's pride in being a Christian, and his passion for making Christians. And this earnest purpose was evidently not staggered by obstacles.

And the result was what might be expected with regard to "rulers of this world which come to nought." Festus died in Judea not long after, the same frivolous cynic that Luke, Josephus and Tacitus show him to have been. Herod Agrippa died long after in Trajan's reign, having assisted in his country's overthrow. His sister, Bernice, went on to become the mistress of Roman emperors, while even darker scandal disgraced her name. Still some of the "all" who that day heard the impassioned confessor of Christ may have heeded the message and been saved.

These three instances of the use of the name "Christian" are thus exceedingly suggestive for every Christian church member, every Christian minister, and every Christian man. At Antioch we see the Christ-man as a yokefellow,—Christianity working through its organized and fraternal relations. At Cæsarea we find the Christ man as an evangelist,—Christianity an agency for seeking the lost. While everywhere in the missionary field of the early church we find the Christ man as a sufferer,—Christianity's sacrifice to carry out the great commission. We see the individual Christian, the official Christian, and the ecclesiastical Christian.

How a church full of Christians may surround, defend, interest and use, for local enjoyment or service, the individual who accepts Christ, and keep him loyal to the church. And a special official trust, having some position in the multiform ministry of Sunday-school work, young people's societies, infant school or other church

employment, may furnish occasion and stimulus, and keep a man to his self-respect. But let individual Christian, the "any man" anywhere, lack or lose a special appointment, or put him away himself, where Joseph, David, Daniel found themselves, surely by influences hostile to a religion will not run to the same excess as the world, and what is to be the Christian when he ought faithful, not to his church, for none back of him, nor to his respect, for it is an insufficient satisfaction but to his love of his Lord? Joseph made his unpopular in Egypt it was not as a narrow ascetic, but as a broad-minded of the providence of God. As Daniel purposed in his heart not in the scrupulosity of the Pharisee, but of that loyalty to the people which won him the respect of successive sovereigns. With Paul whom Festus stigmatized as a frenzied fanatic was the missionary scholar who gave to the Athenians the earliest philosophy of history.

To-day this epithet "Christian" it has lost somewhat of love and loyalty and lustre. Unscriptural monopolies and the watering of stock by hierarchical trusts, represents yet a great temptation. Imperfect as its profession is, it yet means true civilization, citizenship, moral excellence and missionary expansion. The life-world is a freer, juster, purer, kinder life because of the presence of the Christian life; Christian life has been thus won because it has been a mission. Whatever subtractions must be taken from too rose-colored a view of the present state of christendom, the interest of pessimism, the farther improvement and perfection we must yet be grateful that was never more truly our life now, or true to his promise, "I will be with you always," as encouraging "Go into all the world."



REV. EDWARD O. STEVENS, D.D.
MISSIONARY TO THE BURMANS SINCE 1864

... Baptist Mission Work in Siam. II ...

REV. EDWARD O. STEVENS, D.D., WATERVILLE, ME.

I.

THE MISSION TO THE SIAMESE.

THE first American Baptist missionary to the Siamese was Rev. Taylor Jones, who reached Bangkok via Moulmein and Singapore, March 25, 1833. Rev. C. H. Fitch and wife arrived August 22, 1833, but he died in less than one year. Rev. R. D. Davenport, teacher and printer, sailed from Boston September 20, 1835, but he was obliged to leave Bangkok on account of the failure of his health, February

18, 1843. That same year, Mr. John H. Chandler, machinist and printer, arrived to take his place, and although his connection with the American Baptist Missionary Union ceased in July, 1856, he and his wife continued to reside in Siam for many years. Mrs. Chandler is still living at Camden, N. J. Miss H. H. Morse landed at Bangkok February 18, 1848, but in less than seven years the state of her health made it necessary for her to part from her pupils and return to America.

Dr. Jones translated the whole of

the New Testament into the Siamese language. His revision brought this version to such a degree of excellence that it was reckoned as a Siamese classic. The printing of the second (revised) edition was completed in the latter part of 1850; but on January 4, 1851, nearly the whole of the edition was destroyed by a fire, which swept away all the buildings on the mission compound. The mission was reënforsed June 22, 1849, by the arrival of Rev. S. J. Smith. His first wife was the second Mrs. Jones, who became a widow September 13, 1851. Mr. Smith is still pastor of the Siamese Baptist Church of Bangkok. In 1863 it numbered twenty-eight members. Since the American Baptists abandoned the mission to the Siamese, there has been probably no gain in the number of communicants, which has not been more than counterbalanced by loss owing to deaths and removals. But the influences for good, which were set in motion half a century ago, are still producing beneficial effects upon the whole country.

Kru Choy, an effective speaker in both Chinese and Siamese, is a Baptist to this day, but he has long been in the service of the American Presbyterian mission. He is regarded as one of the best of the native preachers. Another fruit of the American Baptist Mission was the learned pundit, who was employed by the Presbyterian missionaries one after another to teach them the Siamese language. He maintained an exemplary Christian profession. His death was of quite recent occurrence.

The reigning monarch is Chulalongkorn. His father spent a number of years in the royal monastery of Bangkok. Even while wearing the yellow robe of a monk he devoted himself to the acquisition of the English language and of the rudiments of a European education, rather than to researches in Buddhist lore. Among the missionaries upon whom he was wont to call for instruction and advice were Mrs. Smith and Mrs. Chandler,

and when he ascended the throne upon the death of his brother, ladies were invited to come to the palace, in order to the princesses and other ladies of court. When Mrs. Smith died the king sent a state carriage to a funeral out of respect to her

II.

MISSION TO THE CHINESE IN SIAM.

Like the mission to the Siamese, this mission has been marked by strange vicissitudes and has been distinguished by the persistence which for sixty years missionaries were sent out from America in the face of many and great disappointments. Of this number, Rev. Dean was the first. With Mr. Dean he arrived at Bangkok July 1, 1840, but in the seventh year he returned to China. Rev. A. Reed and R. Shuck, with their wives, joined the missionary force in 1836, but in the same year Mr. and Mrs. Smith moved to Macao, and Mr. Reed in less than fourteen months after his arrival. Rev. Josiah Goddard arrived at Bangkok October 16, 1840, but eight years he was transferred to Shanghai and thence to Ningbo. E. N. Jencks landed on the coast of December, 1846, but in the next year he was obliged to sail for America on account of the alarm of Mrs. Jencks, who died on the voyage. Rev. William Ashmun and wife sailed from the port of New York August 17, 1850, but their voyages were not terminated by disembarkation at Bangkok April 14 of the next year. Their removal to Hong Kong took place January 19, 1858. Rev. Robert Telford arrived June 24, 1854, but in 1863 Mrs. Telford's illness caused their return to the United States.

After a residence in the home of ten years, Dr. Dean returned to America August 13, 1864, for his third service. He was accompanied by Rev. Cyrus A. Chilcott, who

ber 30, 1865. That was five less than one year from the date of landing at Bangkok. Miss M. Field, to whom Mr. Chilcote was engaged to be married, after a short stay, came home, and subsequently she was designated to Swatow. Rev. William M. Lisle at the end of six months was obliged to abandon all hope of being able to live in Bangkok, so he and Mrs. Lisle returned back, arriving at the United States August 18, 1868. Rev. Lewis Jones sailed for Bangkok September 1, 1882. Making over charge to Dr. Dean closed a term of nine years' continuous service in Siam, and returned home November 14, at the age of seventy-seven. Rev. A. H. Fraser disembarked at Bangkok January 20, 1887, in connection with the A. B. M. Society the following year. In 1891 he took a furlough, but he returned to his station before the end of the same year. His second term of service lasted less than two years. He died December 16, 1895.

In 1883 the annual report of the Chinese mission in Siam gave a total of about three or four churches and a hundred communicants. But after their aged pastor's departure for his native land there occurred a great falling away, and in the course of a couple of years the churches were reduced to a mere handful but one church could be re-

Two or three causes may be

mentioned as contributing to the instability of the converts. There is a reason to fear that many Chinamen professed Christianity on account of the hope and expectation that Dr. Dean's influence with the king and nobles would secure for them protection from petty exactions and annoyances. Large numbers of them were immigrants, mere adventurers without family ties, who failing to find remunerative employment, would soon drift out of sight. Many of them before their baptism appear to have taken Siamese wives, who remained wedded to heathenism, so that there was almost a total absence of Christian homes. A few, however, held fast their integrity and furnished the nucleus of the present flourishing congregation. According to the last annual report, the Chinese Baptist church of Bangkok has a membership of about eighty-five.

As the Chinese pastor has not yet been ordained the ordinances are administered by Rev. Hans Adamsen, M. D., who in his boyhood was for several years one of the pupils in Mrs. Smith's school at Bengkolem Point. He prosecuted his medical studies and received ordination in America before resuming his residence in his native land. His labors on behalf of the Chinese are conducted through the medium of the Siamese language, aided by Malay words, with which Chinamen coming by way of Singapore are more or less familiar.

Mission in Uganda, Central Africa, continues its triumphant progress. Since his arrival in May, 1898, Bishop Tucker has confirmed 2,221 candidates and baptized the king of Unyoro and his sister, children of the notorious slave raider, Kabarega. The sale of Christian literature is a marked feature of this mission. During 1898, 5,339 New Testaments and Bibles, Gospels and Scripture portions, 5,247 prayer and hymn books and 225 of Pilgrim's Progress, beside a large number of tracts and small books were sold. The payment received amounted to 6,800,000 shells or as much as men could carry at 70 pounds to a load. The value was £1,433, or \$7,000.



CAMPUS OF BAPTIST THEOLOGICAL SEMINARY, INSEIN, BURMA

A Christmas in India

REV. F. W. SEAIT, UDAYAGIRI, INDIA

() Christmas day I sought to brighten the lives of those within our reach. We had long intended to make it a time of special thanksgiving to the Lord who had so wonderfully blessed and guided us through the last few years. The night before I had a tent erected on a nice little plot of ground in the bazaar. As we had no electricity, we had to use candles. My wife and I went to bed and made them. She had a table set with a green and turkey red tablecloth and a green cloth known to her. They were and when the red came out I had a green cloth made several very large and green cloth with the red pattern on a white ground. The candles were lit with a will and soon

the field presented quite a holiday appearance. Christmas morn the tent was crowded with a nicely dressed and clean congregation, the latter condition having been made one of the stipulations. We had an earnest Christmas service. For some weeks the children had been practising the dear old hymn, "Hark, the herald angels sing," in Telugu. And sweetly they sang it. The familiar tune carrying our hearts back to childhood's days where in dear old England the carol singers caught the first flush of dawn as their boyish voices echoed the angel's song of peace and good will. Thank God for the light which tells us that already that hymn of healing is the true outpouring of love

and adoration from many an Eastern heart.

After the service we had a plentiful meal. I can truthfully call it *break-fast*, for I do not think that the partakers knew how long it was since they had had a real square meal. We had chicken curry and rice for about seventy children. How we wished that it were possible to ask the parents also, but we could not manage to provide enough for all. The fathers and mothers, some of them no doubt hungry enough themselves, watched with glad eyes the delight of the little ones.

How they did eat! Just try and picture them with plates made of large leaves sewn together, placed on the veranda, and fairly heaped with that delightful chicken curry and rice. Many, many there had never tasted anything so delicious during their short lives. On each side of those large leaf-plates a little child was seated, two to each leaf, crossed-legged and happy.

One thing was very noticeable—the kindness of the older children to the little ones, the care with which they saw that the little brothers and sisters were not left behind in the race for food, that the tiny hands did get their share. It was touching to see their unselfishness, especially when you remembered that some of the eaters were positively famishing and weak with hunger. Among the whole seventy I did not witness a single greedy or unkind act but the reverse, self-denial and kindness.

After they had eaten their fill we had a rest. Then after rest came races of all sorts for men and boys, with small prizes for the victors. For the women we had prizes for the best plain sewers and also for those who could most quickly sew a button on their husband's coat.

What delight! How we did enjoy ourselves! Then came a final game of cricket, something quite new to them. I find that the healthy exercise not only acts as a good developer of muscle, but that it proves a blessing in other ways. For instance, a check to idle gossip which is apt to supervene while they sit resting after the day's work, also a promoter of kindly feeling. I also believe it to be one of the most efficient means of checking the Eastern languor which so often leads the victim into vice. I have inquired of those who have young boys and men under their supervision in boarding schools and colleges and find that healthy, vigorous study keeps pace with healthy vigorous physical training and exercise, and that the health of Indian youth is wonderfully improved thereby, the sick list being much less where calisthenics have a recognized place in the school curriculum.

As the evening closed in we ended a happy day with a very moderate display of fireworks and went to our bungalow thanking God for the love and mercy that had kept us with a blessed realization of His peace during the day.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF JANUARY 1, 1900. EIGHT MEMBERS PRESENT.

The report of the BAPTIST MISSIONARY MAGAZINE for 1899 was presented, showing considerable advance in receipts and in circulation.

A statement was presented concerning the will of Daniel S. Ford, late proprietor of the *Youth's Companion*. The Missionary Union is legatee to one-sixth of the residuum of the estate, and the amount expected to be realized is estimated at from \$150,000 to \$200,000; but a period of ten years is allowed for payment for the paper, if it is purchased by the partners of Mr. Ford, so that the cash receipts may possibly be extended over that time.

An invitation was received by the American Baptist Missionary Union to participate officially in the Ecumenical Conference for Foreign Missions, to be held in the city of New York, April 21 to May 1, inclusive, and arrangements were made to appoint 157 delegates on the part of the Union.

Messrs. Charles B. Tenney and W. T. Elmore of Rochester Theological Seminary, and W. F. Dowd of Hamilton Theological Seminary, were introduced to the Committee, and gave accounts of their Christian experience and call to missionary work, and were appointed as missionaries of the Union.

Mr. Tenney made a statement as to special work among the Baptist churches by students in the movement known as "The Students' Campaign." The plan of the students' campaign was approved and arrangements made looking towards the full organization of the work for next summer.

Rev. J. F. Smith was designated to the Rangoon Baptist College, Burma, and Rev. Henry Huizanga to the American Baptist Mission College, Ongole, India. Rev. I. S. Hankins was requested to remain in Madras in charge of the English church, and the return of Rev. W. K. McKibben of Swatow, China, and of Rev. David Downie, D. D., of Nellore, India, to the United States, was approved; also the return of Rev. J. S. Adams of Hanyang, China, to England, with his family, with a leave of absence of six months for himself.

It was stated that on account of the postal laws the postage on single copies of the *MISSIONARY MAGAZINE*, if sent by mail carriers, to churches in the Boston postal district, costs twenty-four cents a year. Under these circumstances a special rate to Baptist churches in the Boston postal district has been made of sixty-five cents, in clubs of ten in one church. Churches in this district can obtain the Magazine at the regular club rates by calling at the office monthly for the numbers, and arranging for their distribution to subscribers.

THE MEETING OF JANUARY 15, 1900. EIGHT MEMBERS PRESENT.

Rev. T. E. Schumaker of Pittsburg, Pa., formerly a missionary at Shimonoseki, Japan was reappointed a missionary of the Union, his health having been fully restored.

The request of Rev. E. N. Harris of Shwegyin, Burma, for permission to return to America in case the health of Mrs. Harris requires it, was granted.

The Executive Committee joined with the representatives of many other charitable and missionary societies in the presentation of a petition to Congress for a reduction in the taxes on bequests to such corporations, on the ground that they exist for the benefit of the people, and that no profit nor income whatever for the benefit of the member of the society is contemplated.

THE MEETING OF JANUARY 29, 1900. ELEVEN MEMBERS PRESENT.

Rev. Sumner R. Vinton, son of Rev. J. B. Vinton, D. D., and grandson of Rev. Justus H. Vinton and Rev. James M. Haswell, D. D., was appointed a missionary of the Union.

It was stated that on account of the famine in India, Rev. John E. Clough, D. D. feels compelled to remain on his field, and to decline the invitation of the Committee to attend the Ecumenical Conference as a representative of the Missionary Union, but that Rev. Henry Richards of the Congo Mission, now in England, accepts the invitation of the Committee to visit America.

The greetings from the native faculty and students of the Rangoon Baptist College were presented to the Committee by the Foreign Secretary. A facsimile reproduction of the process engraving appears in this number of the *MAGAZINE*.

LETTERS

Burma

SELF-SUPPORT IN PRACTICE

BY A VETERAN.

DURING the past few years there has been so much said and written on the subject of "Self-Support," it may not be amiss for me to give a brief sketch of my practice.

When I entered the mission field, I said to myself, "Now, as a missionary, I am here to work for the good of the people, but if I do for them what they can do for themselves, then I do them an injury instead of good." So when churches began to be formed, they selected their own pastors and supported them, so far as the pastor had support, built their own chapels, and sustained their own district schools. So the first rupee of mission money has never passed through my hands for such objects, and for pure evangelistic work in connection with labor among the heathen more than one-half of the expense has been paid by the churches. And I am happy to be able to say that those who have entered the Pwo Karen field since I commenced work have, I believe without exception, carried out the same plan of work.

It is indeed lamentably true that some of the pastors have not had what their position justly required. But we think it better to labor with the churches to bring them up to the point than to give the pastors money. And I think there is a great improvement in this respect. D. L. BRAYTON.

A GROWING CHURCH

THE Judson Memorial Church at Mandalay, Burmah, contributed to foreign missions, and the money was sent to the Missionary Union, Boston, about \$26 this last year. And this amount does not include one cent from the missionaries on that field. It was wholly the contribution of the native church, whose resident membership is less than seventy-five, and a number of these are boys and girls in the schools. Besides this they gave to the Burman Baptist Convention, and have supported two girls who wish to become Bible women, in the Woman's Bible School in Rangoon. The benevolences easily average a dollar a member. The church is wholly self-supporting. That is, it pays its own pastor, lights the church for even-

ing services, and pays its own janitor, besides keeping on hand a goodly amount with which to help the poor. When these facts are considered in the light of the salaries these people get the conclusion must be that it is a spiritually growing church. Fruitage shows rootage.

MRS. INEZ U. MCGUIRE.

Assam

WORK AT SIBSAGOR

IN the "great bazar"—a teeming centre—daily preaching and Scripture selling have continued. In the smaller bazar, less frequently, similar work has been maintained. To both these centres my wife and I have often gone, and have together sung hymns, preached the great message of Life, and sold many gospels. Such united endeavor is a great joy to us both. Very often too, in the mild evenings, after the study or other work of the day, we have mounted our "bikes" and gone out two or three miles to some Hindu or Mohammedan village, and sitting among the villagers (sometimes a hundred) have talked of the Redeemer and sold Scriptures. One such place has aroused our special interest and hopes. It is a village of perhaps two hundred fisher-caste Hindus. When we go among them the women folk come around, as freely as the men, and hear the words of Life, and they all being Assamese, can understand our message. The children crowd around my wife with delight. We are well known there and always get a good hearing. My wife hopes to open a school there. We are much encouraged in the success of Scripture sales.

During the quarter, though I have been but twice out into the district, about 650 gospels, etc., in five languages have been sold. The native does not lightly part with coin. The art of reading is becoming common even to the common people. Every book sold has, probably, a multiplied perusal. We sold a Gospel of John to a young Mohammedan. He went off to a quiet bridge with some friends, and as we passed him, later in the evening, we found him seated on the railing of the bridge reading it aloud to five or six young men who were listening attentively. Sometimes zealots buy the Gospels and tear them page from page. Then the children pick up the

scattered leaves and spell over the sacred words, and perhaps even the wrath of man is made to praise him. A. J. PARKER.

South India

MEDICAL WORK AT UDAYAGIRI

In the medical work we have also progressed, having refitted a building on the compound as a dispensary for women, with all appliances for the private treatment of those who are in "purdah" or secluded harems. This has been done with little expense, but as thoroughly and conveniently as possible, under Mrs. Stait's direction. Attached we have a nice little hospital, where four or five patients can be kept for more particular treatment. How popular such a work will be and what a power in reaching the people is shown by the fact that in the three weeks since Mrs. Stait came back from the hill she has had about one hundred cases.

F. W. STAIT.

FAMINE IN INDIA

REV. ELBERT CHUTE, PALMUR.

FAMINE is becoming very severe here. Grain is from two to four times the average selling price and the poor are suffering very much. This is an agricultural country, not a manufacturing country. The majority of the people depend for subsistence upon the cooly or grain which they receive for their daily labor in the fields. When the fields dry up the source of their income dries up. The price of grain becomes high and they have nothing with which to buy, and thus an untimely, lingering and cruel death awaits them unless charitable funds are used to prevent it. The British government have provided famine relief works for the people in many places, but this native Nizam's government is very apathetic. The officials will hide the facts as long as they can, and when this can be done no longer, works will be started, but then help comes so late that many of the people have become so emaciated that with the insufficient pay they receive for their hard labor it is impossible to maintain a subsistence, so death soon comes in some form or other in their weak condition, and puts an end to their miserable existence.

Poor Christians have been coming to us since the middle of last August. We have been doing what we could to help them but we have no means to continue it many

days longer. I do not know what will do when we cannot help them. It is hard to see them suffer. We have employed them at brickmaking for some time, hoping to be able to sell the bricks and make and thus be able to use the means over and over again a number of times. But the people are weak and emaciated and unable to do much hard work. We therefore are unable to sell the bricks for as much as we have paid for the labor to make them, so that the money in the work continually grows less. If we soon receive help there will be no suffering in this locality. We cannot relieve it without help. There has been no rain now for about one and one-half months and it still looks dry, as if the monsoons were ended. The fields are up and the harvest is almost a total failure and as this condition of things seems to exist nearly all over India the condition of the people appears the more hopeless. I have heard that American corn is being imported at Bombay. I have written to the price at which they are selling it. Perhaps I may be able to help the people by bringing in a quantity of it to our mission station.

China

GLAD NEWS FROM YACHA

You will be glad to know that we had the joy of receiving seven perverts, four men and three women—by baptism. In the bright sunlight of the early morning of August 20 in the presence of many of their friends and neighbors, these perverts were put on Christ in baptism. It was an impressive service and no hitch of any kind occurred to mar the solemnity of the occasion. At the evening communion service only two Christians but two, who were comparatively absent, gathered together about thirty of the Lord and nine others put in their names as inquirers. We rejoice in this and give glory to God whose work it is.

Everything is quiet and there are no better opportunities among the perverts, especially in the country round about.

The changing attitude of the Chinese towards western peoples does not necessarily imply a corresponding change of heart towards God, but their greater accessibility gives us the opening we seek for preaching of the Cross. To their "foolishness" but to prepared hearts still the power of God unto salvation.

China should figure largely now in the prayers and efforts of God's people, in none more than in those of our Baptist churches. God has set us in a broad place here, ask for us that we may "find mercy to be faithful."

W. M. UPCRAFT.

WORK AT SWATOW

MR. MCKIBBEN has agreed to let me be free from the school work here, and I hope to be able to give nearly all the two coming months to country work, of which there is a very great need. There are people asking for baptism also in several places. I baptized twelve the first trip after Communion Sunday, October 1, and seven the next, and the latter at a newly opened station where the ordinance had never been seen before and where I had not expected a baptism. Next Sunday there will probably be a baptism at Chui-che ("Waterville") and after that we expect to have baptisms in the upper Jio-Pheng region. It is a busy time with us and full of perplexities with Christians, heathen and Catholics, but the work moves on and we see constant reason to believe that the Lord is blessing it. We have a good and growing class of men in the Training School and they are taking hold well. I did a little teaching at the beginning of the term, but now am relieved till the beginning of the year, when we plan to change. I hope to keep up the work here and Mr. McKibben will take the field.

Yesterday I received a hundred-dollar bill for one man's contribution to the Hakka Chapel—the largest individual gift, not a legacy, ever received from any one native Christian.

J. M. FOSTER.

HANYANG BAPTIST MISSION HOSPITAL

THE native buildings rented last year have done good service and more than one hundred patients have remained with us for periods ranging from a few days to a few months. The blind have received their sight, the lame have been made to walk, and the sick have been healed. My assistant, Lan Chen-tao, who is supported by the Sabbath School at Burlington, Vt., has been of great service to me, not only in the medical, but also in the evangelistic and spiritual part of the work. He conducts a service for the patients every night and I conduct one every morning. These services have borne fruit in the salvation of some who have been led to the Great

Physician. We have outgrown the three houses rented last year and are now making arrangements to rent a fourth house adjoining the other three. This will give us a prayer room to seat thirty and accommodation for ten more patients. Twelve of our beds are being supported this year at the rate of twenty-five gold dollars per year, and the names of subscribers are inscribed over the beds in which they have a special interest. We are engaged now in building our new dispensary fronting on the busy street, and we are longing and praying for funds to build the hospital.

GEORGE A. HUNTLEY, M. D.

Africa

A GOOD REPORT

(The Missionary Union has transferred Bolengi station, on the Upper Congo, to the Foreign Christian Missionary Society. Dr. Dye, on his way to Bolengi, visited some of our stations, and his report as an observer is of special interest.—EDITOR.)

WHEN we arrived at Matadi, the end of our ocean voyage, we were informed by the missionaries there that the "Henry Reed" was then at Stanley Pool, and so we telegraphed them to hold her and we would hasten by the next train. We reached Leopoldville and were met by Mr. Billington, captain of the "Henry Reed," Mr. Woolings of the Congo Balolo mission, Mr. Crowley of the American Presbyterian (So.) Society, and Rev. G. Grenfell, the veteran missionary and explorer of the English Baptist Missionary Society. We stayed over Sunday at Leopoldville, Stanley Pool, and early Monday morning started out on the "Henry Reed," the American Baptist Missionary Union steamer, the first mission steamer on the Upper Congo, and still quite a speedy, roomy boat. We made a most pleasant trip with Mr. and Mrs. Billington, and found them to be ideal Christian missionaries. It took us two weeks of journey, past many islands, through droves of "hippo" (hippopotamus), and on the mightiest river I have ever been on. Altogether we had a most pleasant journey, though twice the severe tropical storms (tornado like) drove us into a hasty anchorage. Mr. Billington was as careful of his boat as a parent—for indeed, he was that, so we learned, he having put it together sixteen or more years before and

run her on her initial trip. We wasted no time after reaching Congo land in getting to our station, thus missing what we had long planned on, the visiting of those prosperous stations on the Lower Congo.

We visited on the way up the American Baptist Missionary Union station at Iko-ko, Lake Mantumba, Rev. Joseph Clark and wife. They showed us their work, and I must say that they are deserving of much more enthusiastic support from the American Baptists than they receive. They have a magnificent school work, carried on among very difficult conditions. They do large green gardening, selling to the traders and mission boats and others. They make soap, syrup (molasses), furniture and clothes for the native soldiers, all to support the ever-increasing demands of their work. They have an excellent site, a numerous people, poor, sympathetic and clamoring for admittance to the school and station work as workmen. Mr. and Mrs. Clark are wearing themselves out. Mrs. Clark herself superintends the gardening (think of it in a tropical climate), and helps in the school, and superintends the girls in the industrial department. I believe the Baptists in America would do more for them if they only knew their case and the needs of their great field. They have the only *successful* work for girls and women that we have seen on the whole Congo River. This means a good deal when on all the other stations the Christian boys have to marry heathen wives.

ROYAL J. DYE, M. D.

BAPTISMS AT LUKUNGA

THE Lord has indeed blessed us these last few months; more than sixty from three new districts have been baptized, and there are others interested.

THOMAS MOODY.

NEW WORK IN FRANCE

(From a letter to Mrs. Robert Harris.)

BRITTANY is the most ignorant, the most Catholic and the most superstitious portion of our country. A wife in one of

the families of our church—Rue d Paris—and who is of Breton descent converted here fifteen years ago family moved to Brittany a year ago they lost their oldest child. I was to the funeral, and the circumstances favored the funeral ceremony that I the occasion to preach the gospel audience of more than six hundred sons, all Catholics. The impressing been excellent and several asked me to come again, I went to four weeks there during vacation.

It would take too long to tell the experiences of our first trip in this country you will judge of the reception we met with on learning that in three on Sunday, at the close of the grand in front of the Catholic church, was able to distribute gospels and tracts to gather an audience of three or four hundred persons, to whom I preached message of free salvation to most and sympathetic hearts.

In another place my companion established ourselves in the market with a little table, upon which were our New Testaments, our papers, etc. we addressed a very great number of Breton peasants. We had their songs, and we explained what the New Testaments contained, without meeting serious opposition. We have sold hundred copies of the New Testament hundred collections of songs, gospel portions—and distributed free about thousand popular leaflets, gospels or Encouraged by a reception so sympathetic think of returning to Brittany at the end of November for a second mission trip. The brother who is there, with wife and two children, told me that opposition was preparing and organizing to speak through the priests of the vents and the ruling families of the country, in order to stop at the beginning other young Protestant mission would prejudice the influence of Catholic clergy in this country.

J. SAIN

BOOK NOTES

CHRIST IN CREATION AND ETHICAL MONISM, by Augustus H. Strong, D. D., president of Rochester Theological Seminary, is a valuable contribution to the religious thought of the time. The title of the book is taken from the subjects of the

first three essays, but the volume includes many other essays and addresses given by Dr. Strong on various occasions. A special attention to the three on missions—"The Decree of God the Great Agent to Missions," "The Life of

the Great Motive to Missions," and "The Holy Spirit the One and Only Power in Missions." These, the three addresses delivered by President Strong before the American Baptist Missionary Union at the three annual meetings during his presidency of the society, furnish a strong and sound foundation for the missionary enterprise. We should be pleased to see them printed in a separate volume. They would make a valuable contribution to distinctive missionary literature.

THE Conquest Missionary Course of the Baptist Union for Young People covers a wide range of topics, chiefly relating to our Baptist work. To make the study of missions more general it has been decided to issue the lessons in monthly leaflets at a price which will make them available for Young People's Societies. The desire is to render the largest possible service to all our great missionary societies and to train a generation that shall worthily maintain the sacred heritage and traditions of the past and be equal to the demands of the future. Missions are not the mere accident of Christianity, but an integral and vital part of it. The spirit of Christ is the spirit of missions. The obligation of the

great commission rests on every believer. The Conquest Missionary Course is intended to impart information and to deepen the sense of obligation. The leaflets may be obtained by addressing The Baptist Union, 324 Dearborn Street, Chicago, Ill.

THE American Baptist Publication Society has just issued a remarkably interesting and valuable volume on "Romanism in its Home," by J. H. Eager, D. D. Dr. Eager's long residence in Italy as a missionary of the Southern Baptist Convention has given him the best possible opportunities to observe the operations and conditions of the Roman Catholic Church in its home land, and his book is packed with information. It is calm, evidently judicial, and from our knowledge of Dr. Eager's character and work we are prepared to say that it may be accepted as truthful and authoritative. Those who desire information on this subject will find no better way of obtaining it than by the purchase of Dr. Eager's book. Price \$1.00.

THE SKY PILOT, by Ralph Connor. Price \$1.25. An intensely interesting story of home missionary life and labor among the foothills of Dakota.

DONATIONS

RECEIVED IN JANUARY, 1900

MAINE, \$441.00.			Morrill ch.....	50	G. A. Huntley, and \$50	
Rockland, 1st ch., Geo.			Warren ch.....	15 83	for sup. two beds in hos-	
M. Brainerd	\$75 00		Hancock Point, Mrs. M. L.		pital for 1900, care do...	65 00
Jentland, Y. P. S. C. E.,			Crabtree	2 00	Johnson S. S.	19 32
for sup. Tau Hu. Swa-			Old Town, Mr. and Mrs.		E. Dover ch.....	9 00
tow, China, care Rev.			H. N. A. Gammon for		Windsor, 1st ch.....	8 75
Wm. Ashmore, Jr.	32 00		work, care Rev. E. T.		Bennington, Miss P. C.	
North Leeds, "a friend".	5 00		Welles, Congo	8 00	Dunham, for bed in hos-	
Farmington ch., Benevo-			Calais, Second ch.....	78 15	pital, care Rev. G. A.	
lent Fund	20 00		NEW HAMPSHIRE, \$229.90.			
Bath, Rev. W. A. Atch-			Hampton Falls ch.....	23 14	Huntley	25 00
ley	1 00		No. Sanbornton ch.....	1 00	Chester, 1st ch.....	34 80
Bath, 1st ch.....	10 86		Antrim ch.....	27 75	Bellows Falls, 1st ch....	16 61
Thomaston, Bertha Stack-			Lyme Centre ch.....	6 00	MASSACHUSETTS, \$2,419.54.	
pole	10 00		North Lyme ch.....	9 50	Sandisfield, Montville S. S.	50
Princeton ch.....	1 50		Newport ch.....	6 85	Sandisfield, Montville Y.	
Oldtown ch.....	16 43		Hinsdale, 1st ch.....	3 00	P. S. C. E.....	1 00
Pasamunkscag ch.....	49		Milford, 1st ch.....	140 35	Tyringham ch.....	1 00
Bangor, 2d ch.....	12 00		North Londonderry, Rev.		Tyringham ch., Rev. J. H.	
Montague ch.....	2 10		A. Locke	2 00	Bigger	3 80
Montague, Mrs. E. E.			Keene, 1st ch.....	10 31	Tyringham S. S.....	80
More	2 00		VERMONT, \$178.48.		Tyringham Y. P. S. C. E.	1 00
Howland ch.....	1 50		Burlington, 1st S. S. of		Brookline, 1st ch.....	139 00
Howbegan, Bethany ch..	14 25		wh. \$15 is from class No.		Brookline, Carrie L. Hop-	
Kennebunk Village ch....	5 23		2 to complete payment		kins	1 00
Belfast Y. P. S. C. E.....	11 25		for sup. of "Lau Cheu		Danvers ch. per S. De F.	
Biddeford 1st ch.....	8 72		Tas" for 1899, care Dr.		Palmer	5 00
Waterville 1st ch.....	100 28				Bridgewater, 1st ch.....	15 00
					Wakefield ch.....	55 00

Donations

Boston, Tabernacle ch....	35 02	Granville ch., extra coll..	14 00	Yonkers, Riverdale Ave. S.	
Boston, Tabernacle B. Y.		Granville B. Y. P. U.....	2 00	S. children for Dec.....	3 09
P. U.	50 00	Gay Head, Home Mission		Saratoga Springs, 1st ch..	6 00
Boston, 1st ch.....	194 49	Soc	1 00	Lima Y. P. S. C. E.....	14 00
Boston, Ruggles St. Work-		Haverhill, C. E. Union...	10 00	Syracuse, 1st ch.....	250 30
ing Women' class of Bi-		No. Tewksbury S. S.....	10 00	Syracuse, 1st S. S.....	15 00
bble School, for Loi Kaw		Coldbrook Springs, Rev.		Syracuse, 1st Y. P. S. C. E.	15 00
Mission, care Dr. Bunker	50 00	Wm. Read	1 00	Syracuse, Ninth ch.....	4 10
Boston, Ruggles St. Work-		Agawam ch.	41 24	New York, Ralph L. Cut-	
ing Men's class of Bible		Agawam Y. P. S. C. E....	8 15	ter, tow. sal. Rev. G. A.	
School for work in China,		Lawrence, 1st ch.....	33 50	Huntley, M. D., and	
care Dr. Ashmore	60 00	Greenfield, D. C. G. Field.	25 00	wife, Hanyang, China	
Boston, Ruggles St. Inter-		Hubbardston, Mrs. Mary		(to Jan. 12).....	200 00
mediate Workers Union		W. Howe	5 00	New York, H. F., for life	
of Bible Sch., for the Loi		Gloucester, Chapel St. ch.	6 50	membership	100 00
Kaw Mission, care Dr.		Elm Hill, Faithful Circle		Rochester, 1st ch., Prof.	
Bunker	25 00	of King's Daughters....	10 28	A. H. Mixer and daugh-	
Boston, Ruggles St. Home		Revere, 1st ch.....	14 38	ter	100 00
Dept. of Bible School for		Dorchester, Temple Y. P.		Rochester, 2d primary	
Dr. Bunker	5 00	S. C. E., tow. salary J.		dept., Xmas. off., for	
Boston, Clarendon St. Y.		S. Grant, M. D.....	100 00	Rev. Thos. Moody, \$5;	
P. S. C. E., bal. on sal-		Weston ch.....	22 30	for Bhomo, \$5.....	10 00
ary of Rev. Thos. Hill,		North Leverett, the Sun-		Albany, Miss S. A. More-	
Africa	50 00	light Mission Band....	5 00	head	1 00
Newton Centre ch.....	281 27	Middleboro, Central ch..	22 20	Albany, Calvary ch., of	
Newton Centre B. Y. P.		Webster, 1st ch.....	25 00	wh. \$25.49 is from S. S..	189 82
U., for work in Podili,		Southbridge, Central ch..	188 00	Schenectady ch.....	1 71
care Rev. F. W. Stalt..	65 00			Monroe Asso., per A. H.	
Sharon Y. P. S. C. E....	6 34	RHODE ISLAND, \$801.87.		Cole, treas. Rochester,	
Gloucester, Chapel St. ch.	22 41	East Providence, Second		1st B. Y. P. U., for sup.	
Gloucester, 1st ch.....	18 28	ch	12 93	Rev. Thos. Moody, Africa,	
Clinton ch., for sup. Rev.		Providence, Broadway ch.	65 70	\$51.82; Fairport B.	
Solomon Venetiah nat.		Providence, Calvary ch..	85 50	Y. P. U., for sup. Rev.	
pr., care Rev. J. E.		Providence, 1st ch.....	500 00	Thos. Moody, Africa,	
Clough, Ongole, India ..	21 27	Providence, Cranston St.		\$18; Hamlin Y. P. S. C.	
Reading, 1st ch.	31 01	"In His Name" for sup.		E., for sup. Rev. Thos.	
Worcester, Pleasant St. ch	40 65	student in sem., care		Moody, Africa, \$5.....	72 82
Worcester, 1st Y. P. S. C.		Rev. W. F. Thomas....	2 10	Buffalo, Cedar St. ch.	2 00
E., for sup. Mounq		Providence, Fourth ch....	22 44	Buffalo, Delaware Ave.	
Shway Paw Oo, care		Pawtucket, Broad St. ch.	46 10	ch., to bal. acct. 1899..	68 38
Rev. C. L. Davenport,		Pawtucket, Woodlawn Y.		Buffalo, a friend	3 00
Burma	15 00	P. U., for the Shooling		Buffalo, Prospect Ave. ch.,	
Worcester, Dewey St. Y.		Mission	20 00	tow. sup. Rev. A. E.	
P. S. C. E. of which		Newport, Central Y. P. S.		Carson, Burma	59 08
\$15.50 is tow. sup. Rev.		C. E., for salary for nat.		Brooklyn, Thos. H. Fearey.	25 00
Jno. Firth of Assam Mis-		worker, Tsai-Ding Zin,		Brooklyn, Hanson Place	
sion	19 54	3 mos., care Rev. J. R.		S. S.....	50 00
Malden, 1st Y. P. S. C.		Goddard	12 50	Middlebury S. S.....	2 00
E., for sup. nat. pr. at		Newport, 1st ch.....	5 60	North Hector Y. P. S. C.	
Loi Kaw, care Dr.		Westerly, 1st Jrs., to ap-		E., for 2d quar's sup.	
Bunker	35 00	ply tow. sup. nat., care		A-Koe, nat. pr., care	
Malden, a friend.....	10 00	Dr. Bunker of the Loi		Rev. J. W. Carlin, China	13 00
Norton ch.....	6 00	Kaw Mission.....	20 00	Fort Covington ch., Mrs.	
Medford, 1st ch.....	5 00	Providence, Sw. ch.....	8 00	D. Gillis	5 00
Fitchburg, Beth Eden ch..	56 00	Pontiac, Sw. ch.....	1 00	Cortland, 1st Y. P. S. C.	
Winchester, 1st ch.....	6 20	Providence, Miss Mary D.		E., to Jan. 1, 1900, for	
Melrose, 1st ch.....	9 05	Welch	50 00	Saya Timothy, care Rev.	
Holyoke, Second ch.....	191 43			E. W. Kelly.....	6 23
Brockton, Warren Ave. ch.	6 25	CONNECTICUT, \$428.29.		Gloversville ch., Karen	
Brockton, Sw. ch., for sup.		Hartford, 1st ch., for sup.		Miss'y Soc. for sup. two	
Mah Lay, care Rev. C.		Dr Bunker	250 00	nat. Karen prs.....	100 00
L. Davenport, Sandoway		Hartford, Rev. Thos. G.		Eden, Mrs. J. Leland, "In	
Burma	12 50	Wright, wife and daugh-		His Name".....	20 00
Brockton, Miss E. T. New-		ter	6 00	Palmyra Y. P. S. C. E.,	
son, for Mr. Haggard's		South Colebrook ch.....	1 00	for sup. nat. pr., care	
work in Assam	6 00	North Lyme ch.....	10 00	Rev. A. V. B. Crumb..	5 00
Hudson, Y. P. S. C. E.,		Bridgeport, East Washing-		West Henrietta, Miss Ad-	
for nat. pr.	25 00	ton Ave. ch., special....	11 18	dia M. Keyes	5 00
West Acton S. S.....	25 00	Norwich, Central B. Y.		Walton, Miss Louise Thom-	
Weymouth S. S.....	4 50	P. U.....	14 14	son	5 00
Marshfield, North ch....	10 00	Stepney ch.....	11 00	Norwich, a friend.....	318 00
Cheshire ch	12 65	Spring Hill, Leonard Smith	8 00	Cassadaga ch.....	2 65
Charlestown, st ch.....	21 04	Voluntown B. Y. P. U...	2 02	Oswego, 1st Y. P. S. C.	
Middlefield ch	14 00	Moonup ch.....	19 70	E., for sup. of Haloal,	
Dighton, 1st ch.....	4 75	Waterford, 2d ch.....	5 00	care Dr. Bunker.	10 00
Dighton S. S.....	2 50	Shelton ch. and S. S., of		Batavia S. S., for Gand-	
Dighton B. Y. P. U.....	4 95	which \$15 is for sup.		ham Paul, Vinukonda,	
Fiskdale ch., N. Jane		Miss Ella R. Church.		care Rev. F. Kurtz....	50 00
Lyon	5 00	Japan	22 00	Hoosick Falls ch., to Jan.	
Abdover ch.....	13 00	South Coventry, Mrs. Wm.		1, 1900.....	14 71
Brewster ch.....	9 31	Foster	1 25	North Harmony ch.....	1 00
"Thank offering".....	100 00	South Hartford, E. B.		Jamestown ch., for work	
West Acton ch., monthly		Squires, tow. sup. Mounq		of Rev. I. S. Hankins,	
coll., of wh. \$5 is special		Lay, care Dr. Bunker...	67 00	India	45 00
in memory of Dr. Isalah				Jamestown, for native	
Hutchins	39 00	NEW YORK, \$3,574.16.		worker in China	25 00
Orange, 1st ch.....	23 00	Yonkers, Warburton Ave.			
Woodville ch.....	5 00	ch., additional	5 00		

Jamestown ch.....	74 48
Jamestown, 1st Sw. ch...	3 70
Oxford S. S., for Karen preacher.....	15 00
Pawling, 1st ch.....	4 25
W. Plattsburg ch.....	17 70
Walton ch.....	3 88
Bethany ch.....	5 53
Hermitage ch.....	50
Tivoli Y. P.....	10 00
Orange ch.....	40 00
Hudson River No. Association Y. P. Societies, for sup. of Rev. and Mrs. A. F. Groesbeck.....	200 00
Hudson ch.....	21 55
Brooklyn, Bedford Heights ch.....	7 80
Brooklyn, Bushwick Ave. Y. P.....	13 00
Brooklyn, Immanuel ch.....	250 00
Brooklyn, Hanson Place ch.....	460 00
A friend.....	2 00
Thorn Hill ch.....	5 71
Tully, Ind.....	50
Orleans ch.....	3 75
Carleton ch.....	14 40
Hartwick Y. P.....	2 50
Ovid Village S. S.....	1 00
New York, 1st Sw. ch.....	66 70
New York, 2d Ave. S. S., for Sarah Curtis Home, Japan.....	10 00
New York, Mt. Morris ch.....	55 00
New York, Tremont ch.....	29 28
New York, Fifth Ave. ch.....	425 50
Hartford ch.....	8 75
Westville ch.....	3 00

NEW JERSEY, \$1,069.33.

Peterson, Mrs. Ann Ower, special for use in girls' school, Kurnool, care Rev. W. A. Stanton.....	5 00
Newark, South Y. P. S. C. E., for the Philippine Station.....	150 00
Aros-by-the-Sea, Rev. E. M. Ogden.....	5 00
Morristown, a friend, for hospital, care F. P. Lynch, M. D.....	100 00
Haddonfield, 1st Bapt. S. S., for sup. Mouny Free So., care Rev. O. L. Davenport.....	65 00
Orange, 1st ch. of the Oranges S. S., for Bible reader.....	25 00
New Brunswick, Livingstone Ave. ch., of which \$25 is for Lah Thoon, care Miss S. E. Haswell.....	43 12
Camden Asso., a friend, for nat. pr., care Rev. C. L. Davenport.....	16 25
Jersey City, Bergen ch., Miss Eva Palmer, for nat. pr., care Rev. A. V. B. Crumb.....	6 25
Bayonne, 1st ch.....	6 00
Morristown ch.....	45 68
Morristown, Ind., for Dr. Lynch's hospital, Congo.....	55 50
Bloomfield ch., tow. sup. of Rev. J. M. Carvell.....	91 60
Doon ch.....	8 00
Mt. Olive ch.....	11 20
F. Ritzman.....	15 00
Marion ch.....	4 00
Manahawkin ch.....	1 00
Manahawkin S. S.....	1 00
Haddon Heights ch.....	5 00
Burlington, 1st ch., Mrs. Hall's class, for nat. pr., care Rev. A. H. Henderson.....	18 75
Flemington ch., special..	5 00

New Brunswick, 1st ch., additional.....	1 65
New Brunswick, Memorial S. S.....	9 49
Elizabeth, Central ch.....	308 10
Atlantic Highlands ch.....	23 61
Dividing Creek ch.....	10 00
Millville, 1st ch.....	11 82
West Vineland ch.....	6 15
Cedarville ch.....	15 00
Salem, Memorial ch.....	24 16
Cape May, Second ch.....	11 00

PENNSYLVANIA, \$6,473.83.

Avalon, Mr. and Mrs. Thomas B. Lee, spec. to sup. nat. pr., care Rev. C. H. Harvey.....	25 00
A friend.....	1400 00
Phil., N. Graham Tyler, in memory of Daisy Tyler and for Telugu Mission.....	50 00
Upland, Samuel A. Crozer.....	1500 00
Trainer, Rev. O. W. W. Bishop.....	1 00
Callery, Mrs. E. McMasters.....	2 00
Upland ch., additional.....	81 11
Mantua ch.....	47 81
Mantua S. S.....	18 14
Mantua Mission, Mr. Kirby's class.....	2 50
Fourth S. S., spec. for nat. pr., care Dr. M. B. Kirkpatrick.....	120 00
Bethlehem ch., for hospital asst. and nat. pr., care Dr. Kirkpatrick.....	120 00
Bethlehem ch., a member, of wh. \$100 is on acct. Dr. Grant's salary and \$150 to be added to his appropriation for work.....	250 00
Beinlehen Mission.....	15 00
Second Germantown Y. P. S. O. E.....	30 00
Phila., Fifth ch.....	150 86
Phila., Fifth B. Y. P. U., for nat. pr. and Bible woman, care Dr. Downie.....	12 50
Frankford Ave. ch., on acct. salary Rev. E. T. Welles for 1900.....	165 00
"Gains".....	25 00
Wissahickon S. S., for nat. pr., care Dr. Leslie.....	7 50
Great Valley ch.....	11 67
Baptist Orphanage children.....	2 22
Mrs. S. A. Trevor (of wh. \$800 is for Mrs. M. B. Ingalls's salary and \$800 of the \$1000 is in memory of Dr. M. R. Trevor).....	1000 00
Memorial ch., in pt.....	292 50
Belmont Ave. ch.....	38 81
Tenth S. S.....	5 00
Lansdale B. Y. P. U., for nat. pr., care Rev. L. W. Cronkhite.....	10 00
Church of the Evangel, Q'y.....	39 11
Third Germantown ch., Q'y.....	7 21
Mrs. Mary Fries.....	2 00
Canton ch.....	41 18
Troy ch.....	21 00
Conshohocken, 1st ch.....	8 70
Mill Creek ch.....	10 00
Everett ch., additional.....	3 75
Lewistown ch.....	19 45
Huntingdon ch.....	39 85
Franklin Union ch.....	8 00
Franklin ch.....	380 45
Meadville ch., tow. salary Dr. W. H. Leslie, Congo.....	82 45

Ambrose ch.....	2 50
Turbotville ch.....	12 00
A. J. Still and family.....	5 75
Union City ch.....	10 34
St. Clair ch.....	12 85
Sharpsburg ch.....	31 50
First Sw. ch., McKeesport.....	27 16
First ch., McKeesport, in part.....	21 14
"O" Section Y. P. S. O. E., Fourth Ave., Pittsburg, for nat. pr., care Rev. L. W. Cronkhite.....	37 50
Alleghany, Emmanuel S. S. Wyllie Ave. ch., special..	5 00
Wilksburg ch., quar. offering.....	26 04
E. G. Hall.....	5 00
Oakland ch., acct. salary Dr. Corlies.....	100 00
Homestead ch., quar. off..	13 90
Bailey Creek ch.....	1 50
Wellsboro ch.....	61 53
Outlet ch.....	2 00
Pittsburg, Chatham St. Welsh S. S.....	10 00
Students Crozer Theo. Sem.	28 44
Ford City ch.....	3 24
L. Ellis.....	5 00

DELAWARE, \$11.90.

Wilmington, North ch.....	5 10
Wilmington, 1st Sw. ch.....	6 80

DISTRICT COLUMBIA, \$4.

Washington, Calvary ch., Senior C. E. Soc., bal. due tow. Dr. Leed's expenses Thibau, Burma..	4 00
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CORRECTION.—The amount received in December from the Woman's Mission Asso., Washington, should have been \$2.79, instead of \$2.79, as published.

WEST VIRGINIA, \$184.74.

Bridgeport, O. D. B.....	10 00
Centre Branch ch.....	3 85
Mannington ch.....	17 30
St. Paul ch.....	2 05
Union Valley ch.....	5 95
Carlin, J. Q. Barker.....	10 00
Parkersburg, 1st ch.....	80 00
Parkersburg, a lady.....	50
Parkersburg, coll. at missionary conference.....	85 82
Flemington ch.....	13 46
Webster ch.....	5 81

OHIO, \$1,417.91.

Salem ch.....	1 24
Dayton, Williams St. ch.....	16 00
Dayton, 1st ch. B. Y. P. U.....	17 46
Marletta ch., Eva A. Hill.....	75 00
Lima, 1st B. Y. P. U., to be used for Dr. Bunker..	35 00
Conneaut, Hamelin Post..	5 00
Toledo, Della Curtis.....	150 00
Alliance ch.....	3 70
Perry ch.....	9 09
Madison ch.....	1 85
Sand Fork ch.....	15 48
Chester Cross Roads ch.....	22 50
Cleveland, Third ch. Y. P. S. O. E., tow. sup. Rev. Geo. Brock, India.....	12 50
Granville, Denison Y. M. C. A.....	14 85
Bellefontaine ch.....	10 00
Dayton, 1st ch.....	494 00
Dayton, Linden Ave. S. S.	42 61
Dayton, Riverdale Memorial ch.....	13 82
Mt. Zion ch.....	1 25
Sandusky, 1st ch.....	50 00

Donations

117

sta, Bancroft	
a, Almond Mis-	2 71
u, Mrs. M. H.	
ell	7 00
S.	2 93
Falls ch.	11 61
Falls S. S.	59
ch.	10 15
ch.	10 38
ch, Mrs. Marit	
ch.	4 00
ch.	1 00
ch, And. Nelson	3 00
ch, Aug. Rehn-	
ch.	1 00
Dan, ch., for	
elson, Africa.	10 40
e Dan, ch., for	
elson, Africa.	7 30
am, Wayland	
W. and Y. M.	
ch.	11 06
ch, Mrs. N. For-	
ch.	1 35
ch.	9 00
ch.	4 03
ch, for Finnish ch.	8 75
ch.	5 80
NSAS, \$350.52.	
Y. P. S. C. E.,	
Dsing Is San,	
J. F. Proctor.	23 00
ch.	34 05
ch.	3 40
ch.	1 00
entre ch.	23 75
ch.	2 37
ch.	1 00
ch.	7 50
ch.	1 46
ch.	50
ch.	10 49
ch.	2 00
Y, 1st Y. P. S.,	
Moung Saw Oo,	
C. L. Daven-	
doway, Burma.	12 50
ch.	3 25
ch.	2 12
ch, P. S. C. E.	5 00
ch, Mrs. Cone.	2 00
ch.	8 07
ch.	1 00
ch.	2 50
ch.	1 00
ch.	1 00
ch.	5 68
ch.	10 75
ch.	1 85
ch.	7 45
ch.	10 00
ch, S. J. Miner.	35 90
ch.	2 54
ch, Y. P. S.	1 00
ch.	4 42
ch.	1 00
ch.	8 50
ch.	5 80
ch.	75
ch.	8 00
ch.	11 00
ch, ley S. S.	1 09
ch, ew S. S.	1 78
ch.	2 00
ch.	13 00
ch.	33 00
ch.	10 00
ch.	1 05
ch, A. Hoover.	15 00
ch.	10 00
RASKA, \$208.54.	
Miss Katie No-	
sup. B. W. in	
care Rev. M. B.	
ick, Thibaw	40 00

Syracuse S. S.	2 70
Pawnee City S. S.	3 75
Blair S. S.	1 00
Hastings, South Side ch.	1 15
Salem ch.	3 50
Glenville ch.	22 56
Oakland Sw. S. S.	25 60
Oakland Sw., a friend,	
tow. sup. Moung Sway	
Lial, care Rev. C. L.	
Davenport, Sandoway,	
Burma.	25 00
Wahoo Sw. ch.	5 00
Valley, 1st Sw. Y. P. S.	
C. E.	5 00
Valley, 1st W. C.	10 00
Omaha Sw. W. C.	6 50
Omaha Sw. S. S.	10 48
Stromburg Sw. ch.	20 00
Valley, 2d Sw. S. S.	20 30
Valley, 2d Sw. Y. P. S.	5 00
Harrisburg ch.	1 00

COLORADO, \$193.25.

Denver, Capitol Hill Bapt.	
ch. member	100 00
Delta ch.	7 00
Salida, A. K. Miller.	5 00
Cripple Creek ch.	10 00
Denver, Bethany ch.	40 00
Denver, Bethany Sw. S. S.	3 75
Denver, Galilee ch.	17 50
Colorado Springs, Sw. Y.	
P. S., for Rev. O. L.	
Swanson, Assam	10 00

CALIFORNIA, \$444.25.

San Diego, Mr. B. F. Sim-	
coe, tow. sup. of Robert	
Harper, M. D.	5 00
Oakland, Tenth Ave. ch.	11 00
Oakland Sw. ch., for na-	
tive work, care Rev. Jno.	
Firth, No. Lakimpur.	12 50
Oakland, Rev. A. W. Back-	
lund and W. Werner,	
tow. sup. nat. pr., care	
Rev. C. L. Davenport.	12 50
Sandoway	
Oakland, a friend, for na-	
tive work, care Rev. O.	
L. Swanson	12 50
San Francisco, 1st Y. P. S.	
C. E., for sup. pupil,	
care Rev. D. A. W.	
Smith	6 25
San Francisco Sw., O. H.	
Rehnstrom, for native	
work	75 00
Caspar ch.	20 00
Caspar, Thos. Gibson.	5 00
Long Beach S. S.	4 50
Los Angeles, Central ch.,	
for sup. Bible woman,	
Francis, care Dr. Clough	10 00
Los Angeles, Memorial ch,	
Miss Mynick	10 00
Los Angeles, Sw. Y. P. S.,	
sup. nat. pr., care Rev.	
O. L. Swanson, No. La-	
kimpur, Assam	15 00
Linne Sw. ch., sup. nat.	
pr., Moung Tha Aung,	
care Rev. C. L. Daven-	
port, Sandoway	25 00
O'Neal's, Elder B. Ather-	
ton and friends, for na-	
tive work of Rev. H.	
Richards, Congo	10 00
Fresno, Rev. Carroll Ghent	5 00
National City, Dr. T. R.	
Palmer and wife.	5 00
Fresno, Dr. I. S. Eshle-	
man	100 00
Fresno, Mrs. Mary D. Esh-	
leman	100 00

OREGON, \$30.65.

La Grand ch.	3 90
Pendleton ch.	3 25
The Dalles, Calvary ch.	5 50
Astoria ch.	3 25
Forest Grove, friends of	
missions	5 50
Astoria Sw. ch.	1 25

NORTH DAKOTA, \$58.55.

Rutland Sw. S. S.	7 50
Drayton Sw. ch.	1 00
Kulm Sw. ch.	42 45
Ellendale Sw. S. S.	1 50
Newberg Sw. S. S.	6 10

SOUTH DAKOTA, \$380.22.

Big Springs ch.	154 63
Big Springs S. S.	23 95
Vernon ch.	6 00
Wakonda, C. Schandorf	5 00
Sun Prairie S. S.	5 00
Orleans ch.	25 00
Orleans Little Helpers.	7 00
Orleans S. S.	1 50
Orleans Society	15 00
Lake Norden ch.	20 50
Soe Falls Sw. S. S.	2 75
Lily ch.	6 90
Hot Springs ch.	16 15
Rapid City ch.	8 30
Rapid City S. S.	7 80
Rapid City B. Y. P. U.	50
Rapid City Boys Brother-	
hood	75
Desmet S. S.	2 71
Watertown ch.	10 00
Brookings S. S.	1 42
Spirit Mound ch.	1 27
Blunt, E. D. Stoddard,	
special for sup. of minis-	
terial students, care Rev.	
D. A. W. Smith, D. D.,	
Insein, Burma	50 00
Bryant ch.	2 50

WASHINGTON, \$128.30.

Dayton, 1st Ladies Miss.	
Society, special for Rev.	
F. Kurtz and wife.	4 25
Spokane, Alvin Zuelsdorf	10 00
Snobomish, coll. by Rev.	
P. S. Rogers	12 00
North Seattle Bapt. ch.	18 40
Mt. Vernon ch.	1 55
Oakdale ch.	5 00
Hoguliam ch.	6 85
Oysterville ch.	5 00
Oysterville, R. H. Espy.	25 00
Puyallup ch.	50
Vancouver ch.	7 30
Spokane, 1st ch. S. S.	17 50
Spokane, Sw. ch., Medical	
Lake Branch for India.	2 00
Tekoa ch.	1 25
Dayton, Central ch.	4 25
Pomeroy ch.	1 85
Medical Lake Sewing Soc.	5 00

IDAHO, \$10.49.

Moscow ch.	4 25
Mountainhome ch.	6 24

UTAH, \$18.55.

Springville ch.	1 00
Provo ch.	5 05
Mercur, Rev. J. O. Bur-	
roughs, special for A He,	
care Rev. J. W. Carlin,	
Swatow, China	12 50

ALABAMA, \$10.

Rosedale, Max J. Schimmel	10 00
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MISSISSIPPI, \$5.

Vicksburg, Maggie A. Scott	5 00
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INDIAN TERRITORY, \$18.50
 Ryan ch. 18 50
 Vinita ch. 2 00

OKLAHOMA, \$20.16.
 Edmoode ch. 2 50
 Hennessey S. S. 2 06
 Anadarko, Rev. D. Noble
 Crane and wife 10 00
 Anadarko, Miss D. E. Bon-
 ham 5 00

BUKMA, \$3,333.75.
 Toungoo, per acct. Rev.
 A. V. B. Crumb, Sept.
 30, 1899. Burman Bapt.
 Convention, Rs. 150;
 Paku Karen Wom. Home
 Miss. Soc., Rs. 80; con-
 tribution of Karens, Rs.
 27; contribution of Rev.
 and Mrs. Crumb, Rs.
 35 1-1; total Rs. 292 1-1 97 36

Toungoo, per acct. Rev.
 O. H. Heptonstall, rec'd
 on the field for mission
 work Rs. 353 1-10; for
 sch. work, Rs. 1,074 6-0;
 total Rs. 1,427 7-10. 475 83

Basseln, per acct. Rev. L.
 W. Cronkrite, Sept. 30,
 1899, gift of Rev. D. L.
 Brayton, for nat. pr.
 fund, Rs. 200 06 67

Myingyan, per acct. Rev.
 J. E. Case, Sept. 30,
 1899, ch. and S. S. offer-
 ings, Rs. 189 9-1 63 19

Haka, per acct. Rev. A. E.
 Carson, Sept. 30, 1899.
 Burman Bapt. Con-
 vention, Rs. 500; donations
 on the field, Rs. 52 2-8;
 total Rs. 552 2-8 184 06

Thurgue, per acct. Miss K.
 F. Evans, Sept. 30, 1899.
 Personal donation, Rs.
 86 6-0 28 79

Tavoy, per acct. Rev. D.
 Gilmore, Sept. 30, 1899,
 Karen chs. and teachers,
 Rs. 418 9-9; Mrs. Mor-
 row, Rs. 46 8-0; Mr. and
 Mrs. Gilmore, Rs. 45;
 miscellaneous, Rs. 7 8-0;
 total Rs. 517 9-9 172 55

Bhamo, per acct. W. C.
 Griggs, M. D., Sept. 30,
 1899. Church and S. S.
 collections, Rs. 245 12-8. 81 94

Rangoon, per acct. Miss J.
 G. Craft, Sept. 30, 1899.
 Gifts for the Kemendine
 Girls' Sch., Rs. 21 8 00

Mandalay, per acct. Mrs.
 H. W. Hancock, from
 sundry sources, Rs. 111 5-6 37 11

Mone, per acct. A. H.
 Henderson, M. D., Bur-
 ma Bapt. Convention,
 Rs. 100; donations for
 hospital, Rs. 132; total
 Rs. 232 77 83

Mone, per acct. Robt. Har-
 per, M. D., Sept. 30.
 Gifts for America and on
 the field, Rs. 81 10-9 ... 27 23

Moulmein, per acct. Miss
 L. B. Hughes, from Miss
 M. Sheldon, Rs. 90 30 00

Sandoway, per acct. Miss
 A. Lemon, Sept. 30, 1899.
 From chs., Y. P. S. C. E.,
 Home Mission Soc. and
 other sources, Rs. 403 4-6 134 42

Shwegyin, per acct. Rev.
 E. N. Harris, Sept. 30,
 1899. Colls. from Bur-
 man chs., Rs. 10 8 30

Zigon, per acct. Sept. 30,
 1899. Miss S. B. Bar-
 rows, local contributions,
 Rs. 96 12-0 32 67

Rangoon, per acct. Sept.
 30, 1899, Rev. J. Mc-
 Guire. Pegu Asso., Rs.
 79 5-0; native Christians,
 Rs. 36; total Rs. 115 5-0 37 05

Rangoon, per acct. Miss H.
 Phinney, coll. on the field
 for Bible Sch., Rs. 150;
 donations for pr., Rs.
 151 5-0; total Rs. 301 5-0 99 33

Bhamo, per acct. Sept. 30,
 1899, Rev. W. H. Rob-
 erts, fr. a London friend,
 Rs. 50; from the Deputy
 Commissioner, Rs. 100;
 total Rs. 150 49 50

Insein, per acct. Rev. W.
 F. Thomas, colls. from
 associations, chs. and
 S. S., Rs. 502 10-3 106 00

Sandoway, per acct. Rev.
 C. L. Davenport, dona-
 tions rec'd on the field,
 Rs. 237 12-6 78 54

Namkham, per acct. Rev.
 M. B. Kirkpatrick, M.
 D., cash collected on the
 field, Rs. 615 14-9 203 23

Basseln, per acct. Miss L.
 E. Tschirch, from the
 Karens and others, Rs.
 3,572 2-9 1,178 76

INDIA, \$4,135.23.
 Kavali, per acct. Sept. 30,
 1899, Rev. E. Bullard.
 Ch. and S. S. colls., Rs.
 51 0-1; Rev. E. Bullard
 and wife, Rs. 100; total
 Rs. 151 0-1 49 33

Palmer, per acct. Rev. E.
 Chute, Sept. 30, 1899.
 Specific donations from
 U. S., Rs. 192 12-10; ch.
 colls., Rs. 193 8-9; total
 Rs. 386 5-7 127 88

Ongole, per acct. Rev. J.
 E. Clough, D. D. Dona-
 tions from America, Rs.
 4,195 7-3; friends, not
 Baptists, Rs. 6,068 12-6;
 from Germany, Rs.;
 902 5-0; E. Marsden, Rs.
 750; total Rs. 11,916 8-9 3,932 61

Podili, per acct. Rev. J.
 E. Clough, from a friend,
 Rs. 76 15-1 25 41

CHINA, \$73.75.
 Kiating, Rev. F. J. Brad-
 shaw, 150 mex. 73 75

Total \$29,374 96

LEGACIES.

Fairfax, Vt.,
 bal. David
 Rowley est. \$436 77

Fairfax, Vt.,
 J. M. Hotch-
 kiss 16 00

Windsor, Vt.,
 John P. Skin-
 ner 8 78

Burlington,
 Vt., George
 W. Arms 450 00

Lawrence,
 Mass., Mrs.
 Lydia A.
 Wardell, a
 member of
 the Second
 church 712 50

West Hartford,
 Conn., Chas.
 Ramsay, add'l 235 50

Elisabethtown,
 N. Y., Oran-
 do J. Durand 10 94

Manchester,
 N. Y., Polly
 Mitchell 20 00

Bridgeton, N.
 J., Interest
 J. Flanagan's
 estate 50 00

Donations and legacies
 from April 1, 1899,
 to Jan. 1, 1900 13

Donations and legacies
 from April 1, 1899,
 to Feb. 1, 1900 \$18

Donations received to Fe-
 b. 1, 1900:

Maine \$:

New Hampshire 1

Vermont 1

Massachusetts 11

Rhode Island 4

Connecticut 1

New England 1

New York 11

New Jersey 6

Pennsylvania 16

Delaware 1

District of Columbia

Virginia 1

West Virginia 1

Ohio 7

Indiana 2

Illinois 4

Iowa 8

Michigan 2

Minnesota 3

Wisconsin 1

Missouri 2

Kansas 2

Nebraska 1

Colorado 1

California 1

Oregon 1

North Dakota 1

South Dakota 1

Washington 1

Nevada 1

Idaho 1

Utah 1

Wyoming 1

Montana 1

Arizona 1

Kentucky 1

Tennessee 1

Louisiana 1

Georgia 1

Alabama 1

Mississippi 1

Indian Territory 1

Oklahoma 1

New Mexico 1

Mexico 1

Canada 1

Nova Scotia 1

Norway 1

Denmark 1

Sweden 1

Scotland 7

Germany 1

Alaska 1

Burma 5

Assam 1

India 4

China 1

Japan 1

Siam 1

Miscellaneous 2

\$136,

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nerves and induces refresh-
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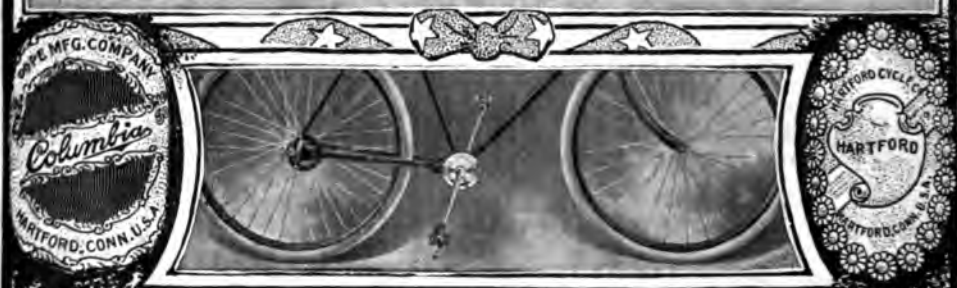
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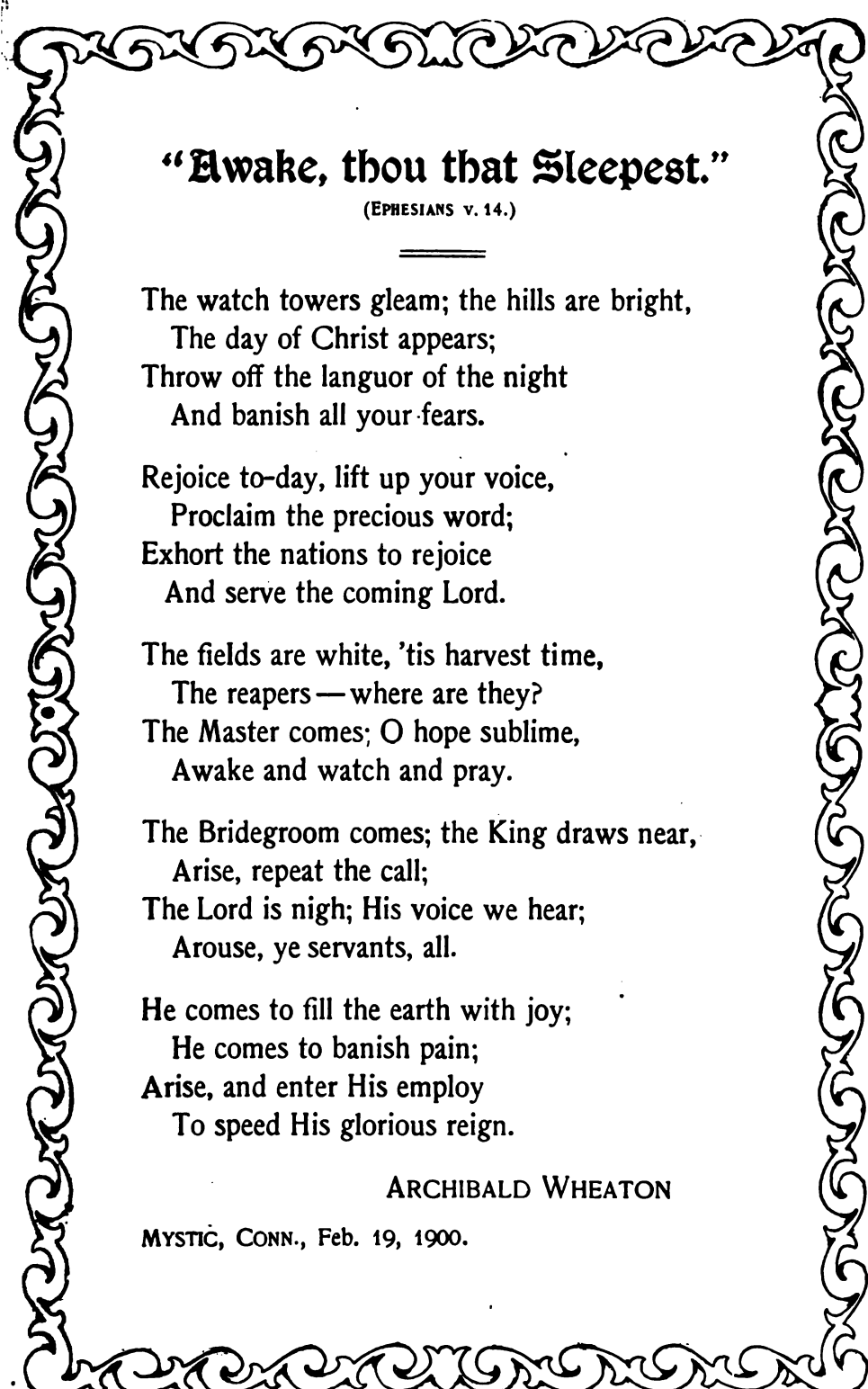
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"Awake, thou that Sleepest."

(EPHESIANS v. 14.)

The watch towers gleam; the hills are bright,
The day of Christ appears;
Throw off the languor of the night
And banish all your fears.

Rejoice to-day, lift up your voice,
Proclaim the precious word;
Exhort the nations to rejoice
And serve the coming Lord.

The fields are white, 'tis harvest time,
The reapers — where are they?
The Master comes; O hope sublime,
Awake and watch and pray.

The Bridegroom comes; the King draws near,
Arise, repeat the call;
The Lord is nigh; His voice we hear;
Arouse, ye servants, all.

He comes to fill the earth with joy;
He comes to banish pain;
Arise, and enter His employ
To speed His glorious reign.

ARCHIBALD WHEATON

MYSTIC, CONN., Feb. 19, 1900.



"And He cometh and findeth them asleep."



The Baptist Missionary Magazine

Vol. LXXX

APRIL, 1900

No. 4

♦ ♦ The Famine in India ♦ ♦

THE general outlines of the present famine in India have been given to the public in telegraphic dispatches to the daily press. It is sufficient to say that it is already the most extensive and severe famine which has visited that famine-stricken land within the age of history. Districts like Guzerat, which have never been visited by famine before, are now among the most afflicted portions. The territory affected has a population of 60,000,000, and 4,000,000 of these are already being sustained at the government relief works. Immense numbers of cattle have perished, although thousands have been transported to regions where grazing and water can be obtained. The destitution is appalling beyond the power of words to describe. The government is taking vigorous and earnest measures to relieve the suffering by means of relief works, the construction of railways, etc., by which those who have strength are able to earn a small wage, enough to keep themselves alive. But multitudes of children and those too feeble to work must be provided with food by charity or they will die.

It is impossible to exaggerate the need of these sufferers from famine in India. Any who feel it in their hearts to contribute for the relief of the sufferers from this greatest scourge of India may send their funds to E. P. Coleman, treasurer of the American Baptist Missionary Union, Tremont Temple, Boston, Mass., and they will be judiciously distributed under the direction of the missionaries of the society on the field.

Our Frontispiece is very suggestive. The scene is the Garden of Gethsemane. The persons are Jesus and three specially selected disciples, Peter, James and John. "Then said he unto them, My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." "And he cometh . . . and findeth them asleep and saith, What, could ye not watch with me one hour?" Although the disciples had been awake all night, it seems strange to us that in the hour of his agony the disciples were not enough stirred by the Master's sorrow to overcome all inclination to sleep. But in another supreme hour of his life the Master said: "Go ye into all the world and preach the gospel to every creature." How many there are who neglect the Lord's last and therefore most impressive command! Wherein are they better than the three disciples who slept in Gethsemane?



. . . THE . . .

 . ONCKEN .

 CENTENNIAL

JOHANN GERHARD ONCKEN, the founder of the German Baptist Mission, was born in Basel, Oldenburg, Germany, January 26, 1800. This remarkable man was not only the founder of Baptist work in Germany, but a vital force in its extension until the time of his death at the age of eighty-four, and to his personal labors can be traced the origin of all Baptist mission work in Central, Northern and Eastern Europe. From this work has resulted not only the large Baptist membership in Germany, Denmark, Norway, Sweden, Russia and Austria, but Baptist churches in the United States have been greatly strengthened by members from these countries who have come to America and united with our Baptist churches. There are also a number of Baptist missionaries laboring in connection with Baptist missionary societies of England and America in Asia and Africa, and the Cameroon Mission, which had to be relinquished by the English Baptist Society on the turning over of that locality to Germany, has lately been taken up and is being carried on with great success by our German Baptist brethren.

The centenary of Dr. Oncken's birth is being very appropriately celebrated by the revival of the "Oncken Memorial Fund," in aid of the chapel building loan fund of the Union of Baptist Churches of Germany and adjacent countries. This fund was started by Dr. Oncken in his lifetime and was the means of giving great help to the Baptist churches of Germany and Central Europe. The object of the present movement is to increase the capital of this chapel building loan fund to assist Baptist churches in the German states of Europe in building new houses of worship. Owing to the increase of Baptist membership and the extension of Baptist principles, these houses are greatly needed.

The War in South Africa, which is attracting the attention of the world, is proving very disastrous to the interests of our Baptist churches. In the January number of the *South African Baptist* the announcement is made that owing to the fact that many of the agents and subscribers of the paper are inaccessible on account of the war, the publication will be suspended. This is a convincing proof of the extent of the disturbance throughout South Africa occasioned by the war. The difficulty which England is having in overcoming the opposing force is mysterious if it is supposed that the contest is simply against the South African Republic, or Transvaal, as it is called. As a matter of fact, it is well understood in South Africa, as we learn from our exchange, that all sorts of haters of England have found a rallying point around the banner of the Transvaal and are lending a hand in the contest against England. A part of the forces of the Republic, and a much larger proportion of the leaders in the Boer army, are foreigners—Frenchmen, Russians, Irishmen, Americans, Germans and a multitude of other nationalities. Apparently every one who has been cherishing a grudge against England for many years is taking this occasion to gratify it.



A Union Service of the eight Baptist churches of Rangoon, Burma, working in connection with the American Baptist Missionary Union, was held on New Year's morning, 1900. The services were in seven languages, English, Burmese, Sgaw, Karen, Pwo Karen, Tamil, Telugu and Chinese, and closed with the doxology in which every one sang the same tune, but the words all sang in their own tongue wherein they were born. More than anything else this annual New Year's service of the Baptist churches of Rangoon reminds us of the vision of John. "I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."



On Behalf of the Missionaries of the American Baptist Missionary Union grateful acknowledgments are made to Rev. Arthur T. Pierson, D. D., for the gift of a supply of his *Life of George Müller* of Bristol sufficient to supply each missionary with a copy, also to Rev. Cornelius Woelfkin, D. D., of Brooklyn, New York; Rev. James A. Francis of New York, Rev. E. S. Holloway of New York and Rev. J. A. McElwain of Boston, for a similar gift of copies of "The Attraction of the Cross," the remarkable sermon by John Angell James before the London Missionary Society, which first brought this devout and talented minister to the notice of the public. Similar acknowledgments and thanks are also due to Rev. Lyman B. Tefft, LL. D., president of Hartshorn Memorial College, Richmond, Virginia, for a gift of copies of his "Institutes of Moral Philosophy," which have been sent to those missionaries of the Union who are specially engaged in educational work.



A large Increase in the Subscription List of the MAGAZINE has exhausted the supply of the March number. Those who do not care to preserve their files will confer a favor by mailing that number to BAPTIST MISSIONARY MAGAZINE, Box 41, Boston, Mass.

Are Denominations an Obstacle to Missions?

IN a certain class of journals references are occasionally made to the supposed hindrances to the progress of missions in heathen lands because of the differences of denominations among Christians and their representatives abroad, and this is a very natural theory as to what would be the probabilities of the case as it appears from the standpoint of those who have had no experience in missionary work.

This question of the influence of denominational differences on the progress of Christian missionary work is one in which the writer has taken special interest for a series of years, and he has been careful to read everything which has come to his hands bearing upon this point and to question many missionaries of experience with whom he has come in contact. There has not come a single testimony from a missionary of long experience which would lead to a belief that denominational differences as they exist in America are of any general interest to the people of pagan lands or have any decided effect upon the reception of Christianity by them. Many casual travellers, traders and officials, as well as theorists who have never been outside of a Christian country have taken the contrary position, but few, if any, whose opinions were based upon a long and practical experience and careful observation of the course of foreign missionary work have done so.

The most decided testimony has been given by veteran missionaries and those in whose judgment the utmost confidence could be had, as to the disappearance of denominations as a factor on mission fields.

For example, the *Indian Witness*, the able Methodist journal of Calcutta, only a few months ago published an editorial ridiculing the idea that the slight variations which exist among denominations in Christianity could have any effect upon the people of India, familiar as they are with the multitude of divisions which prevail in Hinduism. The idea that the Hindu who believes in 30,000,000 gods, in innumerable castes taught by his religion, and in multitudes of variations in religious worship and practice, could be affected unpleasantly by the denominational differences as they are found among missionaries, was dismissed as an utter absurdity.

More convincing still is the attitude of Mrs. Isabella Bird Bishop. Mrs. Bishop has visited personally more than three hundred missionary stations, of all bodies and different shades of Christian belief. She has been in the homes of more missionaries and become more familiarly acquainted with missionary work in all its diverse forms and among various peoples, than any other person in this missionary century. Her indignation was aroused by the statement of casual observers that denominational differences had an adverse effect upon the progress of Christian missions. She earnestly and fervently repelled the idea, and stated that the result of her observations was that missionaries everywhere were laboring in harmony and love; that in fact all their labors came as a united force to, and made a distinct and harmonious impression on the minds of the heathen. This attitude of Mrs. Bishop, the most extended traveller and observer among missions whom the world has ever seen, ought to be convincing to any reasonable person, reinforced as it is by the combined and harmonious testimony of veteran missionaries from every field.

More than one hundred missionaries in China have signed and published a declaration of Christianity which is printed below. They represent nearly every Protestant denomination which carries on foreign missions, and they come from many nations in Europe, America and from Australia. Among the names appended are ten Congregationalists, thirteen Wesleyans, eighteen Presbyterians, thirteen Methodist Episcopalians and six Baptists:

"We, the undersigned missionaries, desiring to express to the world our heartfelt unity in regard to the essential points of our Christian religion, and longing to fulfil the desire of our blessed Savior and Master, expressed in his prayer, John 17:11, 20-23, that His disciples should be one as He and the Father are one, hereby declare that in our united services, as well as in our daily intercourse with each other, we realize ourselves to be one in the Father and in the Savior. Christianity is not so much a system of doctrines as it is a new life, born of the spirit of God, a life of vital union with God through the Savior. All those who, by the grace of God, have received this new life are living members of Christ's body, and are therefore one. Christ himself is the centre of our union. We may still have different views and opinions on several minor questions of our religion, and may follow different methods of church polity and Christian work, as each one's conscience directs him, but yet we feel we are one by the blood of Jesus, our only Savior and Mediator, and by his Spirit, who moves our hearts. We are like different battalions of one great army, fighting under one great Captain (i. e., our common Savior and Master) for one great end—the proclamation and establishment of Christ's kingdom throughout the world. In Christ we are one."

A House divided against Itself. Those who so much fear injury to missions from the denominational differences among Christians will be interested to learn that the Buddhist bonzes or priests which were sent from Japan to the Buddhists of Tibet have been turned back from the Tibetan border by the lamas, with as little ceremony as if they were simply Christian missionaries. The truth is that the chasms of hostility and hatred which divide the different sects in Buddhism, Hinduism or even Mohammedanism are so much deeper and broader than the lines of separation between Christian denominations that the latter make but slight impression on the heathen accustomed to the fierce contentions of their own religious parties.



A Class of Bright Young Men is a good place to test theological doctrines. In years of teaching in the Sunday-school the writer has found that many views which appeared very plausible in the theological class, and which could be argued with spirit and success before a ministers' congress, fell flat and even became ridiculous before a class of keen, practical young business men. In the lesson of December 10 the law of the tenth as applied to the conditions of modern life was shown to be not only unscriptural but unequal, ineffective and inapplicable. But the teaching of the New Testament regarding Christian stewardship was received as fair, practical and reasonable. If men are to be judged by the words which they speak, how much more by the dollars which they spend! The man who can account with a good conscience to his Lord for every dollar which he pays out can hardly fail to distribute the goods his Lord has intrusted to him in right proportions among the various objects of necessity and charity.

The Principles of **Missionary Comity** are well observed by all the larger denominational missionary societies at the present time. There are, however, many independent missions which have little regard for comity, either in the collection of funds or selection of fields. They intrude without compunction on the churches which form the natural constituency of the denominational missionary societies, in presenting their appeals for support, and in the selectivity of their fields of work exhibit a similar disregard of Christian courtesy and comity. A conspicuous illustration of this is furnished in the field of the celebrated Blantyre Mission of the Established Church of Scotland on Lake Nyassa in southeastern Africa. In addition to this mission, which is carrying on a very successful work not only in direct evangelical lines, but in educational and industrial directions also, there are four independent industrial missions which have located within the field of this mission—the Zambesi Industrial Mission, the Nyassa Land Industrial Mission, the Scotch Baptist Industrial Mission at the new work opened by Mr. Joseph Booth, late superintendent of the Zambesi Industrial Mission, and somewhat known in this country. While in America he united with the Seventh Day Adventists and has established his headquarters close to the Baptist Industrial Mission in Lake Nyassa. All these have their headquarters huddled in one small corner of the dark continent, twelve miles long by five miles wide.



Effective Occupation of Central Africa has been extended by the British to Rejaf, 320 miles north of Victoria Nyanza, and about 350 miles south to Fashoda, the southern outpost of British occupation of the Egyptian Sudan. The occupation of this territory of 350 miles will effectively connect Egypt with British territory in Uganda and practically complete civilized control of a continuous stretch of territory from Cairo to Cape Town. This 350 mile stretch, however, is occupied by the "Sud" of the Nile, a vast swamp where the river is divided into innumerable channels and these channels are blocked against navigation by dense masses of floating tropical vegetation. To make and keep a navigable water way through the "Sud" of the Nile is recognized as one of the most difficult problems in the development of Africa. Baker penetrated it with his boats, but the passage closed behind him. In the "Sud" modern science has a new problem.



The International Order of the Double Cross was founded on January 1, 1900 by Rev. George D. Dowkontt, M. D., with the idea of conducting medical missionary work under a semi-military organization. Four orders of membership are recognized: First, physicians; second, medical students; third, graduate nurses; fourth, non-graduate nurses, and fifth, cadets. The outcome of this movement will be watched with interest, and may prove to be a forceful help in the increasingly important work of medical missions. Any one interested in the subject may correspond with Dr. Dowkontt, at 151 East Forty-Fifth Street New York City.



The Studies in the Christian Culture Course of the Baptist Young People's Union of America can be obtained from Miss Ella D. MacLaurin, Tremont Temple, Boston, Mass. Prices, three cents a copy, 25 cents a year (12 numbers), or 20 cents a year in clubs of ten.

The Ecumenical Missionary Conference is again called to the attention of our readers. It meets in Carnegie Hall, corner of Sixth Avenue and Fifty-seventh Street, New York City, April 21, and continues until May 1. There have been but two missionary conferences of this general character held before, the first at Mildmay, London, in 1877, and the second also in London in 1888. It is probable that no missionary gathering so representative in character will be held until after 1910. This is a rare opportunity to participate in a general assembly of missionary workers from all the world. Watch the weekly papers for special announcements between this and the time of meeting.



“What was the call of the First Missionaries?” A few weeks ago a request was received for a book or pamphlet in which could be found the answer to the above question. In reply a copy of the New Testament was sent, with marks at Acts xiii. 2, “And as they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them they sent them away.” This passage describes the calling and sending forth of the first Christian missionaries. It might be well also to compare Matt. xxviii. 19, 20, and Acts xvi. 9. It is well to remember that Christian missions began with Christ. Without His authority and the example of the early disciples who acted under His immediate inspiration and instruction, Christian missions have no force. Only under the living leadership of the risen Redeemer can Christian missionaries have the courage and enthusiasm to overcome the multitudinous and almost overwhelming obstacles they meet in their efforts to carry the good news of salvation into all the world.



Sunday-school Missionary Lessons are now issued by the Missionary Union for use as Sunday-schools may desire. It is recommended that they be used at the close of each quarter in place of the “Optional Lesson.” Supplies of these lessons can be obtained free by addressing, Literature, Baptist Mission Rooms, Tremont Temple, Boston, Mass. The lesson on Assam is already issued and others will follow at once. If envelopes for a missionary collection are desired, please say so, giving number of members in the school.



In sending Money to this MAGAZINE from Vermont, northern New Hampshire, Aroostook County, Maine, and from western Connecticut, our friends are requested to remit by postal or express money orders. Also in sending small sums to the Missionary Union. The reason for this request is that the Boston banks have decided to charge ten cents or more each as a fee for collecting checks on banks in these localities, no matter how small the amount of the check may be.

Missionaries who desire money paid in the United States should always obtain a draft from the mission treasurer, when the amount is known, and is in excess of ten dollars.





CHRISTIAN

The Twentieth Century

LOWE, MONSON, MASS.

Illustration for China, January, 1900

hundred millions on valley, lake a
hill. We can judge more intelligen
the conditions of the present, a
estimate with greater correctness 1
years to come.

Let us remember this first, th
God is in his world, and that he
working out a wise purpose for Ch
just as truly as he has done
ancient races that are gone. May
not believe that the Chinaman h
been preserved for greater ends th
most? Save the Jew, all the conte
poraries of China's childhood h
long since passed away. New nati
are building the world's future, l
the greatest structures require t
surest foundations, and China's fe
thousand years of history, four n
tion miles of imperial domain, a
four hundred millions of people m
stand for something.

a sleep of centuries there is on the hills of T'ang." The of a century of gospel teaching among the people. The of the East and the West have the globe and are knocking at s. Russia demands privileges es on the north, France on the Germany, England and Ameri- stirring up trade down the id up the rivers; and Japan all the doors, and sets China mple of modern progress. en themselves have gone

They are merchants in Siam, in Hawaii, servants in California laundrymen in New York. learning threatens the clas- Christian religion rivals Con- n, and there is trouble in the en City over the question of The ancient fable of the giant in his sleep and thus causing quake may yet come true, for waking, and if he once gets giant may shake the thrones ations.

not believe that all the start- phacies regarding the future are idle tales. History bears that the Mongol race has s destructive power. Because one nothing yet in the con- work of civilization is no at it cannot or will not. I ieve that we are destined to in the next thirty years one of marvellous revolutions in his- revolution in living, in think- working, that is bound to react the world.

s sketch the probable destiny in the twentieth century and ae of the reasons why these re likely to be brought about. ave learned that when the as made with England at the he Opium War in 1842 China privileges of trade in five coast the first time in her history. ning wedge has been driven ow after blow. The Arrow 360 was one blow, the French

war in 1884 was another, and the hardest came in 1894 when Japan laid low the proud empire and left her Board of Admiralty without a battle- ship for its charge. When Japan went to war with China five years ago over the question of the control of Korea, China apparently was the better equipped of the two. A modern navy had been constructed, Krupp guns were mounted at northern ports, and it seemed as if China was about to take her place among the Powers of the world. But Japan opened everybody's eyes to the real condition of things. It very soon became evident that the corruption of Chinese officials had prevented any real advance in military affairs, and it made clear that Japan and not her neighbor was the real Power in the Far East. The battle of the Yalu destroyed the Chinese fleet and gave Japan a place among the nations; the treaty of Shimonoseki which ended the war the next year was the beginning of the intrigues of Eastern politics. To make clear the present condition of politics in the Far East it is necessary to understand clearly the three policies of the world Powers.

The first is that of Japan. "Asia for the Asiatics," is the Monroe doctrine of the western Pacific, and Japan would be glad to take the lead in Asiatic politics as the United States has in America. But there are other interested parties. Russia supported by France is the advocate of the second policy. Her watchword is: "Asia for Russia." "With her back to the north wind" Russia is reaching out in all directions for extension of empire, and China is liable to be the next victim. The third policy is that which has come to be known as the "open door." England and America are its defenders, and its motto is: "Asia for the world's free trade." With these facts as the key to present Asiatic politics, let us open our maps and trace the moves of statesmen on the world's chessboard. Fix the eye



CHINESE CHRISTIANS

China in the Twentieth Century

HENRY KALLOCH ROWE, MONSON, MASS.

(A final talk to a missionary class on China, January, 1900)

WE have come to the close of our survey of China. We have had glimpses of rural scenes as we travelled with the missionary among the out-stations; we have watched the surging crowds in busy streets as we journeyed from city to city; we have wondered at the mighty rivers, the enormous distances, the countless people of this strange empire. We have had visions of a buried past; and we have dreamed of unseen possibilities in ages yet to come; and we have been brought face to face with a problem that needs more than guess-work for its solving.

I trust we know more of China to-night than we did two months ago. We appreciate better the efforts of a century in penetrating this "Middle Kingdom." We can feel a little the pulse-beat of that mighty mass of four

hundred millions on valley, lake and hill. We can judge more intelligently the conditions of the present, and estimate with greater correctness the years to come.

Let us remember this first, that God is in his world, and that he is working out a wise purpose for China just as truly as he has done for ancient races that are gone. May we not believe that the Chinaman has been preserved for greater ends than most? Save the Jew, all the contemporaries of China's childhood have long since passed away. New nations are building the world's future, but the greatest structures require the surest foundations, and China's four thousand years of history, four million miles of imperial domain, and four hundred millions of people must stand for something.

sleep of centuries there is the hills of T'ang." The century of gospel teaching among the people. The East and the West have globe and are knocking at Russia demands privileges on the north, France on the many, England and America irring up trade down the up the rivers; and Japan the doors, and sets China ple of modern progress.

themselves have gone They are merchants in Siam, Hawaii, servants in California, drymen in New York. earning threatens the Christian religion rivals Confucius and there is trouble in the City over the question of the ancient fable of the giant his sleep and thus causing take may yet come true, for waking, and if he once gets ant may shake the thrones ons.

it believe that all the startecies regarding the future are idle tales. History bears that the Mongol race has destructive power. Because there is nothing yet in the conwork of civilization is no it cannot or will not. I ve that we are destined to the next thirty years one of arvellous revolutions in his evolution in living, in thinking, that is bound to react re world.

sketch the probable destiny in the twentieth century and of the reasons why these likely to be brought about. e learned that when the made with England at the e Opium War in 1842 China ivileges of trade in five coast he first time in her history. ng wedge has been driven w after blow. The Arrow o was one blow, the French

war in 1884 was another, and the hardest came in 1894 when Japan laid low the proud empire and left her Board of Admiralty without a battleship for its charge. When Japan went to war with China five years ago over the question of the control of Korea, China apparently was the better equipped of the two. A modern navy had been constructed, Krupp guns were mounted at northern ports, and it seemed as if China was about to take her place among the Powers of the world. But Japan opened everybody's eyes to the real condition of things. It very soon became evident that the corruption of Chinese officials had prevented any real advance in military affairs, and it made clear that Japan and not her neighbor was the real Power in the Far East. The battle of the Yalu destroyed the Chinese fleet and gave Japan a place among the nations; the treaty of Shimonoseki which ended the war the next year was the beginning of the intrigues of Eastern politics. To make clear the present condition of politics in the Far East it is necessary to understand clearly the three policies of the world Powers.

The first is that of Japan. "Asia for the Asiatics," is the Monroe doctrine of the western Pacific, and Japan would be glad to take the lead in Asiatic politics as the United States has in America. But there are other interested parties. Russia supported by France is the advocate of the second policy. Her watchword is: "Asia for Russia." "With her back to the north wind" Russia is reaching out in all directions for extension of empire, and China is liable to be the next victim. The third policy is that which has come to be known as the "open door." England and America are its defenders, and its motto is: "Asia for the world's free trade." With these facts as the key to present Asiatic politics, let us open our maps and trace the moves of statesmen on the world's chessboard. Fix the eye

on Peking. Then move east across the Liao-tung Gulf to Port Arthur. Follow the coast to the east and you will reach the Yalu River and the borders of Korea. Now remember that Japan began the war in the interests of Korea, and you will understand the terms of the treaty of Shimonoseki in 1895. By this treaty China gave up Port Arthur, a well fortified arsenal, and the whole Liao-tung peninsula, occupying the southern part of the province of Sheng-ching between the Liao-tung Gulf and Korea, to Japan; agreed that Korea should be independent; further, ceded Formosa her largest island to be added to the Japanese group; and paid the expenses of the war. Thus vigorously did Japan assert her policy.

But what of the European Powers, always ready for a finger in the political pie, wherever in the world it may be cooked? Russia, hemmed in by hostile nations in Europe, has sought an outlet to the sea through her Asiatic possessions, and with feverish haste has been building a transcontinental railway across Siberia. But Siberian ports are icebound for several months in the year. Russia's ambition, therefore, is for a port in Korea or northeastern China. China's need was her opportunity. Russia promptly demanded part of the fruits of victory from Japan, and the victor dared not refuse. So to-day we find Russia and not Japan entrenched at Port Arthur, and Russia about to dominate the province of Sheng-ching. More than that there is danger that Russia will absorb Korea. It is no wonder, then, that Japan, now a strong naval power, is plotting vengeance on Russia; and a rumor is current in the public press that war is not far away. It is by no means certain that Russia will be victorious in such a war.

But Russia was not the only one ready to take advantage of the weakness that China manifested in 1895. One of the few good harbors between

the Yellow and the Yang-tse-kiang rivers is Kiao-Chau Bay. You will find in on the southern side of the Shan-tung peninsula. Germany, always on the watch to advance her commerce, conceived this to be an advantageous position for Chinese trade, and promptly took possession. She also claims as her sphere of influence the interior or "hinterland" of the province. Immediately France became active in the south, laying claim to parts of Kwang-tung and Kwang-si bordering on her own territory of Tong-king. Italy and Japan have cast longing eyes upon other districts, but as yet have taken no definite action.

Where were the advocates of the third policy during all this commotion? England was occupied in Africa, and the United States had not awakened to a realization of her wider destiny. But it was not long before England sought her share in the spoils by the lease of Wei Hai Wei, a strong point opposite Port Arthur, and with it guarding the entrance to Peking. Besides this England gained a commanding influence in the broad Yang-tse-kiang valley. The conquest of the Philippines and the rapid increase in American trade in China during the last two years have taught our own nation the wisdom of using her influence to preserve free trade throughout the empire, and by the triumphs of diplomacy the interested governments have given written assurances to this country that treaty rights will not be interfered with.

Whether China is destined to maintain her independent existence or to fall a prey to the greed of stronger Powers is for the future to decide. It may be that the natural protection from external foes which has so long preserved the nation may continue to serve, but it seems hardly possible that China may be able to maintain her position single-handed against any one of the Great Powers. But the interests of both England and



IN A CITY OF CHINA

America are in the unity of the empire and Japan hates Russia above all else. It may well be that under the protection of these powerful friends, with the stimulus of Western civilization, and under the lead of the young Emperor who may shortly return to power, a series of reforms may give this conservative nation new ambitions and new vigor for the accomplishment of great things for Asia.

Not the least impulse to this end will be the influence of trade. Three hundred years ago men and nations fought for religious liberty and won it. The last two hundred years have been the era of political strife. Men have fought for political liberty, for freedom of speech and of the ballot, and the victory has been largely won. Most wars of the world to-day are not fought for the sake of religion or politics. At bottom they are the result

of the constant outreach of the mercantile spirit for new markets and increase of wealth. Cuba, Porto Rico, Hawaii, Samoa, the Philippines, the Transvaal, China,—these are the pawns in the great game, and the syndicates and the bankers are the kings for whose benefit the moves are made. Do you realize that no nation can go to war unless the men who control the money market consent? One family of bankers rules the nations of Europe, not the kings so called; and if these bankers are willing to furnish the means it is because they see a possibility of reimbursement from the hostile nation.

But, you ask, what has all this to do with China? Just this. China is too valuable to remain longer outside the lines of trade, and to get the trade the nations of the West will fight for it if necessary, and the bankers will furnish the money. If a combination of

interested parties like England, Germany and the United States can agree to share freely in this trade so much the better, but trade they will have by hook or by crook.

We have read a little about the great resources of China. The world already knows the value of the tea and silk of Cheh-kiang; but the wonderfully pure iron and the exhaustless coal mines of Shan-si are as yet almost untouched; the quicksilver deposits of Kwei-chau are said to be the richest known; and the copper and other mineral products of Yünnan are on the same high level of excellence. Hitherto the relentless power of "feng-shui" has restrained the superstitious Celestials from digging deep, but when railroads have penetrated the interior and modern machinery has been put to work there will be products that may enrich the race.

Look once more at the map and trace the lines of railroad already projected. Almost the only road in the country has been running for some years from Tientsin to Peking, and then northeast towards Mukden. It will probably be continued in that direction to meet the Trans-Siberian road of Russia. A line just opened connects Peking with Pao-ting-fu. This will be extended as a trunk line to Hanow on the Yang-tse-Kiang, a distance of nine hundred miles from Peking, and eventually through to Canton, as far again. Besides this great through line, traversing the heart of the country, a line is planned westward from Pao-ting-fu five hundred miles to Shan-si, thus developing the coal and iron mines of that province; another southeast from Tientsin through Shan-tung Province for five hundred miles; and still another north from British Burma into Yünnan.

Canals have taken the place of railroads in China for internal trade. The country is covered with a network of water courses as ours with rails. We have seen the usefulness of the Grand

Canal, but this is only one many smaller ones.

There is some difficulty in trading safely the China Sea, so that they have formed the chief means of communication by inland streams; it is perfectly feasible to develop extensive coasting trade, and London, New York, Philadelphia, Baltimore, Norfolk and Charleston may be paralleled in Tientsin, Shanghai, Fuchau, Amoy, Swatow, and Hongkong. It needs but the magic wand of Western enterprise to set pulses beating throughout that vast frame. The Chinese "hot racket" may yet be satisfied with the hustling Yarn business.

China is essentially an agricultural country, but she is trying her hand at manufacturing. Already a half-dozen immense cotton mills have been running in Shanghai, and they are busy night and day. The Chinese operative can live on such small wages that he may yet compete successfully with the laborer of the West.

The Chinaman seems able to turn himself to all kinds of circumstances. Since China has been opened to the world and the people have learned from other countries, they have seen their influence felt, and they are making their power of their manhood felt. They have learned something of their own ical and intellectual traits, and will not be surprised to learn that they are successful competitors along a large part of world toil. What may be no longer of his own country when the challenges to twentieth century progress are swept away? These hindrances have been made plainer since the war. China's ruling classes have been discredited; her system of education has been found insufficient for the development of able statesmen, and yet not least the people are losing faith in their conservative Confucianism. Japan is an ever-present lesson of what civilization can

a nation, and more and more men are looking to the statesmanship, the education and the religion of the West for the nation's regeneration.

The present is the opportunity of the missionary in China. The sixteen hundred Protestant workers must be increased. The evangelistic work must be extended into the remote districts and upper river valleys. Schools with their various departments must train native teachers and preachers and brighten native homes. The helpful aids of physical healing and literary products must be brought to bear a hand in the contest against Mohammedanism, Catholicism and Confucianism. Self-support is doing much and it will do more to extend the truth, but the Chinaman cannot effect his own deliverance. It is the truth of the gospel that must save him, energizing his physical being, widening his mental horizon, quickening his dormant spirit, and this gospel must come from the lands that know it best. England and America have sent the mission-

aries of the cross into China, and they have preached such a gospel. I have faith to believe that England and America, one appreciating the grand development of her eldest son, the other recognizing her broader destiny, will together evangelize the world. A quickened public conscience will purify politics, and perceive a duty to give the highest civilization and the noblest type of Christianity to the nations under their influence. Among these I believe we may count China.

Is it too much to believe that we who have come to see more intelligently China's need may have some small part in helping our own fatherland to do her duty to this realm of the Far East? In the twentieth century may this be true: that, as Japan has for her motto, "Asia for the Asiatics"; as Russia has for hers, "Asia for Russia"; as commercial England and America have for theirs, "Asia for the world's free trade," so may the Christian Church set for itself the noblest motto of all, "Asia for Christ."

....The Worth of Missions....

WHEN I think of the energy and patience and faith, the self-forgetfulness and self-devotion, which the Church has shown in her missionary work, precious as is the offering, I cannot but feel that the Church is inexpressibly richer for the grace which has permitted her to render it. How her faith has been strengthened in the process! How her love for Christ, and for souls whom Christ has loved, has thereby deepened, and grown more absorbing! How Christian hearts have thus been knit together, revealing as in no other way the oneness of the members of Christ's body with each other and with their ever-living Head! What new views of the glory of Christ, and the all-sufficiency of His atonement, and the power of His renewing grace, have thus been beheld by the Church, and disclosed to the world! What an irrefutable answer to all infidelity, what a triumphant affirmation of her divine origin and claims does the Church possess in these annals of the patience and the

faith of her saints! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Church is richer, incalculably richer, by all her sacrifices. The true economy of Christian labor is its widest possible diffusion.

The missionary spirit is the normal development of the Christian life. As it grows the Church grows in purity and power and all Christian efficiency. That the work of missions does not diminish the work of the Christian laborer at home, but that this is rendered easier and far more efficient through the mighty reflex influence which comes from the Christian laborers abroad, our own churches have too clear evidence to doubt.

The work which we do in God's kingdom He requires of us, not so much for His sake as for ours. It is not He who needs it, but ourselves. We do not grow, we cannot live, save in obedience to Him.
—JULIUS H. SEELYE, D. D.



Baptist Missionary Work in Siam.

III

REV. EDWARD O. STEVENS, D. D.,
WATERVILLE, MAINE.

III.

MISSION TO THE KARENS IN SIAM.

FROM the very beginning of missionary endeavor on behalf of Karens, the fact has been known of the existence of two tribes of that race in Siam; but it has been impossible to form any exact estimate of their numbers, because their villages are situated in such inaccessible places. According to the journal of Rev. F.

Mason, published in the BAPTIST MISSIONARY MAGAZINE, in less than three years after Rev. G. D. Boardman baptized Ko Tha byu, the first Karen convert, five Karens of their own accord set out in February, 1831, on a preaching tour to their countrymen in Siam. The villagers received them kindly, but the chiefs would not suffer them to proceed. Hence after these Christians had visited a few localities just beyond the border, they

were obliged to turn back within fifteen days of their time of starting. About half a century ago Rev. D. L. Brayton and Rev. Norman Harris crossed the eastern frontier of the Mergui District in search of Siamese Karens. In his ninety-second year Mr. Brayton still lives to tell of his experiences on that memorable missionary journey.*

After an interval of twenty years, Rev. C. H. and Mrs. Carpenter penetrated the jungles of Lower Siam on a tour of exploration. Rev. and Mrs. Churchill resided at Bangkok a whole year, hoping to find an opening for labor on behalf of Karens. Besides these two just mentioned other missionaries from the Maritime Provinces of Canada, namely, Rev. Messrs. Armstrong and Sanford and Miss Norris (afterwards Mrs. Armstrong), with native assistants, sought to convey the gospel message to the Pwos and Sgaws across the border in the latitude of Moulmein and Tavoy. But their efforts were apparently all to no purpose. It was not until after their missionaries had been directed to cross the Bay of Bengal to Coconada that the prayers of the Canadian Baptists began to be answered on behalf of the Karens inhabiting the wilds of Siam.

Success was finally achieved through the instrumentality of Christian Karen traders, who had gone in search of teak timber. The first fruits were gathered in Upper Siam in the Lakon District of the Laos country—a region quite difficult of access, far away to the east of the Menam River. The Burma Baptist Missionary Convention gladly adopted this field as one of their “spheres of influence,” and sent the ordained preachers, by whom the converts were baptized. The disciples proved to be steadfast, even when they were left for a season without pastoral care; and so their numbers increased. Rev. David Webster

and family from Moulmein resided for a short period at Zimmè (Chiengmai) in order to be comparatively near the Karen Baptists of northern Siam. They were visited from time to time by Rev. Messrs. Bushell and Bulkley, as well as by native evangelists. About nine years ago a party consisting of a Pwo Karen ordained missionary from the Bassein District, his bride and three travelling companions, were cruelly murdered by the orders of an official of the Siamese government, out of hatred to Christianity. After much correspondence, and many tedious delays, this man was arrested, tried, convicted and sentenced by the king to imprisonment for life.

The last American Baptist missionaries to visit the Karen Christians in Siam were Rev. A. E. Seagrave from Rangoon and Rev. W. C. Calder from Moulmein.* With the assistance of the late Th’ra Pawmlaw, January 3, 1897, they ordained to the gospel ministry Th’ra Ler-se, a Siamese Karen, who had received his education at the Karen Theological Seminary. It was a most interesting occasion. The pastor elect cheerfully gave up the good, steady pay, which he had been receiving from the B. B. M. Convention, and agreed to accept whatever the members of the church at Mehkwa felt able to give for his support. According to the thirty-third annual report of that convention, the number of churches of Siamese Karens is three; and the total of communicants is two hundred and forty-three. They are organized into an association, which meets annually for the purpose of evangelizing the region beyond them. The outlook is full of cheer and encouragement.

IV.

MISSION TO THE MONS IN SIAM.

A large part of the industrial population of Siam consists of a distinct

* In the first article it should have been stated that Rev. S. B. Partridge and wife spent four years in Siam before removing to Swatow, China.

* According to the December, 1899, number of *The News*, Rev. E. N. Harris of Shwegyin and Rev. A. E. Seagrave of Rangoon were about to start for a visit to the Karen churches of Siam.

race of people, calling themselves Mons, but by the Burmans designated as Talaings. They are descendants of captives and refugees from Pegu, and from other parts of Lower Burma. It is said that many years ago (probably in the early part of this century), at a preconcerted signal, forty thousand Peguans left their homes, and on a single day started eastward to emigrate to Siam, in order to escape from Burmese oppression. Their descendants multiplied, as did the Hebrews in Egypt; so that their present number has been estimated to be as high as one million, including those dwelling in Upper Siam, and in what is now French territory.

The first American missionary, who took a special interest in the Talaings, appears to have been Rev. J. T. Jones, who was brought into contact with them during his residence of a year and a half at Moulmein, previous to September 24, 1832, the date of his sailing for Siam. In the Straits Settlements he was detained a long time before he succeeded in securing passage for himself and family to Bangkok. While waiting at Singapore he improved the time by putting together a vocabulary of four thousand Talaing words; but this valuable work seems to have been lost beyond hope of recovery.

To the fact of the existence of so many Peguans in Siam my attention was first drawn, soon after I arrived at Moulmein, in December, 1889. On my preaching tours I repeatedly met with Buddhist pilgrims from Siam speaking the same tongue as my Talaing assistants. Some of these strangers we supplied with tracts, which were printed at the Rangoon Mission Press in 1874, under the direction of Rev. J. M. Haswell, D. D. In 1893 a telegraph operator, in search of employment, took for me a package of those tracts, and delivered it faithfully into the hands of Rev. L. A. Eaton of Bangkok. Not more than five miles south of Bengkolem Point is Paklat, the chief town of a region

densely populated by Pegua having a Peguan governor. Eaton promptly visited this place with him as interpreter Dr. Sen, who is able to speak and read Peguan almost as fluently as English. An exhibition of magic lantern brought together an immense crowd, and at the close of the it was found that the supply of tracts was far from being sufficient. A tribute among the eager listeners in 1894 or 1895 I despatched two boxes, packed almost as full as could hold with Peguan tracts and Scripture portions. One of them directed to Rev. S. J. Sn Bengkolem Point, and the other to Dr. McGilvary at Chiengmai (Mè).

So far the work was progressing. Ere long I was permitted to lead a few baptisms from among the Talaings of Lower Siam. In response to an urgent request from Dr. Adams I helped, in the spring of 1896 I sent Mi 'Peh and Mi 'Peh, an elderly man not well versed in the Scriptures, but full of zeal to communicate to others the glad tidings, which brought to them so much peace and joy.

Mi 'Peh was the granddaught of a chief, who, in the northern part of the Tenasserim Province of Siam, had been killed by a band of Shan marauders. Carrying on a private warfare, they took her granddaught and many others as prisoners, dragged them off into captivity. About fifty years ago with her husband Mi 'Peh succeeded in escaping from their Siamese taskmasters into Siam. Accompanied by her husband, she went back to the place of her childhood and told her husband the simple story of how through her husband's instrumentality she had been persuaded to accept the truth that it is in Jesus. She also described how he had taken pains to teach her to read, not only the Peguan language but also the Burmese. Their children were greatly blessed; and so

providence of God success came, not so much at a central and convenient out-station like Paklat, or Samkòk, as at the obscure village of Sam'pawlerm, fifty miles away to the north from the Baptist mission station at Bangkok.

The cry, "Come over and help us," becoming still more urgent, I myself started March 2, 1897, on a missionary tour to Siam via Rangoon and Singapore. In company with me went Maung Di, Ko 'Tarr-thùn and Ko Shwe-gya. The first named gave up a good position in the Baptist Mission Burmese Boys' Boarding School at Moulmein, and volunteered to go with his family as a mission school teacher in order to labor under the direction of Dr. Adamsen. The other two are preachers, who agreed to accompany me just for the trip; and it is a pleasure to be able to testify that they rendered most efficient services.

From March 18 to April 21, 1897, we were very hospitably entertained by Dr. and Mrs. Adamsen. During those five weeks we visited Sam'pawlerm twice. Lord's Day morning, March 21, at Dr. Adamsen's request, I baptized five candidates, one Siamese man, and four women, of whom one was Siamese, and three were Mons. In his steam launch, the "Nina," Dr. Adamsen took us through the rivers and numerous creeks and canals, carrying the glad tidings from one Mon town and hamlet to another. The villagers flocked to see us, delighted to hear preaching in their own tongue. We sold five hundred Peguan tracts and Scripture portions. Friday night, April 16, we started off for our second visit to Sam'pawlerm. The next day the headmen showed a disposition to make trouble. Dr. Adamsen reported the matter to the governor of Ayuthia, and he immediately sent his deputy to our relief; so there was no further opposition to our putting a chapel upon a piece of

ground, which was given by a Christian widow of that village.

Easter Sunday, April 18, was "a high day." In the morning I had the privilege of baptizing in the Menam River the mother of Dr. Adamsen. After breakfast he married a young couple, and held an out-of-door preaching service. That same day I assisted him in administering the communion, and in organizing a church of twenty-five or thirty members, and at the close we took up a good collection for building the chapel, of which we had erected all the posts on the day previous.

After a tedious detention of nearly a fortnight at Singapore, while waiting for a steamer, on the 19th of May, we reached Rangoon upon our return. In addition to providing for the support of Nai Leh, the Burma Baptist Missionary Convention paid the fares of Ko 'Taw-thùn and Ko Shwe-gya; so we were able to make this visit to the Mons of Siam without being at any expense to the American Baptist Missionary Union.

Before the end of 1897, Dr. Adamsen was called to Paklat, to baptize a man who had been led to believe in the Lord Jesus Christ by the reading of a Peguan tract. His wife was so much opposed to his forsaking the religion of their ancestors, that she wished to be separated from him. According to the latest advices, however, there was reason to hope that ere long she would cease from her bitterness and be willing to live with him again. He seemed to be possessed of so much ability and decision of character that he was soon appointed as a preacher to his townsmen. The Mon converts in Siam with few exceptions have been steadfast and earnest in their adherence to the newly found doctrines of the forgiveness of sins and salvation through the merits of a crucified and risen Redeemer.

HOW THE KINGDOM COMES

REV. GORHAM EASTERBROOK, WEST ACTON, MASS.

IT is not a contradiction to say that the Kingdom of God is both a present and a coming Kingdom. Our Lord's instruction to pray for its coming implies its existence and teaches its subjects to pray for its consummation. There are definite means which God has ordained for the consummation of his Kingdom, and an intelligent understanding of these is essential for an intelligent offering of the prayer, "Thy Kingdom come." How does the Kingdom of God come?

The Kingdom comes by the proclamation of its principles. Hence Christ not only teaches his disciples to pray, "Thy Kingdom come," but he also commands, "Go ye into all the world and preach the gospel to every creature." Not by physical force, not by armies, not by territorial conquest is the coming of the Kingdom to be sought, though doubtless wars and revolutions will accompany its coming. The Kingdom is to come by the diffusion of its principles, the heralding of its truth, the world-wide proclamation of its Gospel. Do we inquire like the disciples at the beginning, "Tell us when shall these things be, and what shall be the sign of thy coming?" To us, as to them, the Lord replies, "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. Nation shall rise against nation, and kingdom against kingdom,—and this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The time of the consummation of the Kingdom no man knows, nor even the angels of God. It is not for us to know the times and the seasons which the Father hath

put in his own power. It is sufficient that he has assured us the certainty of the Kingdom's coming and also of the means and conditions of its coming. It is for us as subjects to obey the King and to claim the Gospel of the Kingdom for all the world.

The Kingdom comes by individual effort. Every subject of the Kingdom is under solemn obligation to all within his power for the hastening and coming of the Kingdom. Every member of the Kingdom is called to personal service, to a service which demands his best effort, the consecration of himself and all that he has, and a service that is to end with his life or the final coming of the Kingdom. Only to such service will the highest commendation be given. To every subject of the Kingdom the King says, "Be thou faithful unto death, and I will give thee a crown of life." There are no distinctions of persons nor rank in the Kingdom. The most honorable are the most faithful. Therefore the greatest and highest reward are within the reach of all. Every subject is called to be an ambassador for Christ and a laborer with the King. The Kingdom expects every subject to do his

The Kingdom comes by the conversion of souls. First there were the twelve called by the King. Then the King called more subjects, Peter and Andrew. Then two others were called, James and John, and so on until all the members of the Kingdom were called. Through these many others the Kingdom has been continued through all the years. The Kingdom has been coming and increasing. Every soul conve

Christ marks the advance of the Kingdom. Every genuine revival is a sign of the progressing Kingdom. No wonder that there is joy in the presence of God over the conversion of one soul. Every conversion is a new triumph of the Kingdom, a new trophy for Christ. We seek the conversion of multitudes, and this is right in both prayer and effort, but who can estimate the gain to the Kingdom in the conversion of one soul? How often by the power of God one converted soul has been made the means for the conversion of a multitude. When Saul of Tarsus was converted what a triumph for the Kingdom! When Judson was converted what an advance of the Kingdom! Therefore do not think lightly of the conversion of one soul. The results of one conversion may be immeasurable. While we desire and pray and labor that thousands may be converted, let us remember that such increase may begin with the conversion of one. We seek with no greater promise of success for the coming of the Kingdom than in the way of the conversion of souls.

The Kingdom comes by prayer. "After this manner therefore pray ye, Thy Kingdom come." Prayer is a divinely ordained means for the coming of the Kingdom. Without prayer the most elaborate plans and the most labored effort will fail. Immeasurable is the power of prayer. Mighty revivals from Pentecost down through the ages and in all lands have followed upon earnest individual and concerted prayer. The whole work of modern missions, with its vast un-

dertakings and accomplishments, is the result of prayer. Missionary fields have been opened by prayer, which war and diplomatic influence failed to open. If the whole record of prayer and its results should be spread before us, how we would marvel. Even the limited record which we have is the most marvellous record of history. It is lamentable that we have so little faith in prayer, that we pray so little, often with reluctance, always with small confidence, for the coming of the Kingdom. Our confidence is too much in men, in means and methods. We imagine that the Kingdom is to come by the way and means of great institutions and societies. These have their place, but too much dependence on these will result in failure. In all other ways, and more than by all other ways, the Kingdom comes by prayer. There is no power equal to the power of prayer. Shall we seek and use this power? The Hand that upholds the worlds and moves the stars in their courses invites the prayerful touch of human hearts to bring the Kingdom of righteousness and salvation among men. The puny finger of a child touches the battery which speeds the electric current to set in motion mighty forces. The prayerful touch of the humblest child of God can move the arm that sways the universe. Say not that you can do nothing for the coming of the Kingdom. You will do the greatest thing that can be done for the coming of the Kingdom, if you are loyal to the King, and if, as the King teaches, you pray, "Thy Kingdom come."





A Missionary Parable



REV. AUGUSTINE S. CARMAN, GRANVILLE, O.

IT was a beautiful May morning when I rode with a friend, a grain dealer with farm raising, out through our beautiful southern Ohio roads to the region where he had spent all of his earlier days, past fields and forests, every rod of which was familiar to him. I was the layman and he the professional in rural affairs, and I sat as meekly under his instruction as upon Sundays he was wont to sit, I can only hope with equal profit, under mine.

I was especially interested in his account of the rotation of crops as practised by the wise farmer in this region of country. It seems that one ploughing is made to serve for the raising of three years' crops. After the spring ploughing of the first year there will be put in a crop of corn, which is harvested in the fall. Then amongst the standing stumps of the corn there will be "drilled in" the winter wheat which is to form the crop of the second season. In the spring, at as early a date as possible, when the winter wheat is well started, there will be sown broadcast amongst it the clover seed for the crop of the third season. The wheat grows to maturity and is harvested in early summer, and there is found remaining upon the field after the wheat harvest a young growth of clover, which is well started by fall, and by the next summer is ready to cut. This is the first crop of clover; and with the variety most cultivated in this region (known as the "little red" clover) there springs up immediately a second growth, from which about six weeks later there is gathered the clover seed. The clover sod remaining is then ploughed un-

der the next spring, forming basis for the corn crop of the year, and the rotation is through another three years' crops thus being harvested single ploughing.

It was at this point in my explanation that I ventured question: "But isn't clover extremely valuable crop?"

"To be sure it is. The valuable crop per acre that we

Then said I with more confidence "Why don't our farmers take and sow it wholly to clover? cultivate the field carefully for valuable crop of clover seed, make most of it? Wouldn't that be better than to try to raise clover a field where a corn crop and crop and a previous clover crop all been raised from a single ploughing; and wouldn't it be far better to sow the clover carefully in a field by itself than to broadcast it in a field already growing up to

"No, indeed," said my friend quickly, "that wouldn't do. You see the clover is a *slow crop*, and if sown in a bare field weeds would spring up before the clover could get a start. The clover crop already started keeps the weeds down and is just high enough as a protection for the clover when it comes above the ground in the spring."

And then I had my parable: who has ever watchfully observed the growth of a church or of an individual character without witnessing the same principle, namely, the attempt to secure progress in one direction by the neglect of other directions is a luckless

The father who endeavors to spare his son the hardships and responsibilities which he has himself undergone, in order that the son, unencumbered by the hard necessity of winning a livelihood, may be able to devote himself wholly to the development of his higher capabilities, finds to his dismay, as a rule, that his boy makes less satisfactory progress than does many a young fellow apparently handicapped by the necessity of caring for the material needs of himself and others. Character, like the clover, is a slow-growing crop, and unless sown amid the grain of all-around responsibility and hard work, there will be a crop of lusty weeds and little else. And the man who imagines he might do great things if he were not burdened by the constant pressure of home needs and the monotonous necessity of bread winning is usually mistaken. It is the man or woman of abundant means and leisure who finds most difficulty in accomplishing any worthy work whatever, while it is usually some busy man, "loaded to the gunwale" with tasks of family support, church activity, civic offices and philanthropic duties, to whom we must look in order to get some additional task accomplished and accomplished well.

But my thought clung most tenaciously to the application of my parable to church life, as here and there from my memory there sprang forth instance after instance of churches which had attempted "raising the clover crop alone,"—endeavoring to cultivate the largest possible yield for home expenses by shutting off all benevolent contributions. And as my mind ran over one and another of these instances I saw that *the clover principle* held true; the spirit of giving to church expenses is a slow-growing

crop; and unless the field be sown with the grain of direct missionary beneficence the weeds of selfishness will preempt the ground, leaving but a sorry crop for the home work itself. A Baptist pastor in a state whose white Baptist population, if it is as prosperous as the average of the population, white and black, in the state, must hold some twenty-five million dollars' worth of taxable property, reported to one of our papers that the 63,000 white Baptists of his state gave in 1895 to foreign missions, \$638; to home missions, \$538; to state missions, \$817. And yet so far from the local church work profiting by this rigid economy in missionary giving, the 1,200 churches of the state gave but an average of \$35 a year to their own church work, or an average of *sixty-five cents per member for a whole year's church privilege*. And of the state as a whole it is reported, from other sources of information, that while possessing unusual opportunities for the production of wealth, these have been singularly neglected as a rule. But where neither missionary beneficence, church support, nor ordinary commercial activity is cultivated, it is safe to assume that the crop of weeds is abundant, as would be shown by the expense items for whiskey, tobacco and circuses.

On a far wider scale Protestantism has demonstrated the fact that the enormous benevolent activity of this missionary century has developed the growth and prosperity of the home work to an astonishing degree. In fact, we may set it down as pretty thoroughly established by this time that the church which would "live in clover" must cultivate its crop of missionary grain in simple self-defence.





A GROUP OF CHINESE.

REV. HORACE JENKINS, SHAOHING, CHINA

Our Chinese Neighbors

OUR street, as we call it, *Silk and Satin Lane*, a name first given it doubtless by the residents, from the number of looms engaged in silk and satin weaving on the street, is but a few rods in length, and is narrow, and though chiefly occupied by the residences of the missionaries of the American Baptist Missionary Union, affords almost constant evidence of the blight of heathenism.

First of all is the continuous click of the hammers of the tin-foil beaters, as during the day and far into night they ply their trade to help supply the people at large with fictitious money for the spirits of their dead. It is said there are seventy thousand people in this city alone engaged in the manufacture of spirit money. The increasing sound of the hammers is in itself a tale of lament for fallen humanity, and a dirge for lost souls.

The nearest neighbor on our left is the petty local official, called the *Dia-pao*, viz., the local guardian; it seems to be his chief duty to go and come at the bidding of the

city magistrate, and help settle any difficulties which may arise in the neighborhood. In appearance he is little else than a bundle of rags and filth, saturated with the fumes of tobacco and stupid from opium smoking. His house is the scene of many pow-wows and fracas, mingled not infrequently with blows and cries of pain. Even the dogs of the neighborhood catch the vicious spirit of this neighbor of ours, and disturb us with their quarrelsome disposition.

Across the street on our right lives a family with a sad history. The father of this family, in the early history of our mission in this city, was often asked by friends and strangers to intercede with me to save the lives of *opium eaters*, as those are called who would take their own lives by swallowing a small quantity of crude opium, any many a time he led the way, even at midnight, to the home of the would-be suicide and assisted in the work of life saving, but at length he took his own life by hanging in a small shed in the rear of the

vegetable garden he cultivated; the shed has disappeared, but his tomb stands in the centre of the garden, which is now cultivated by his wife and son.

This family had three beautiful daughters whose ages ranged from five to ten years. These dark, bright-eyed girls were fond of slipping through the gate of the mission compound for a romp on the lawn. But their mother one day came with a sad tale—the youngest of three girls had disappeared and no traces of her could be found; so far as the mother could recollect, the child had gone on to the street to play, but when sought for later, she could not be found—she had evidently been kidnapped.

There were also four sons in the family. The oldest had found employment in a magistrate's office, and had the appearance of respectability; the next younger was fond of the street and addicted to opium smoking. The two younger sons assisted their widowed mother in the care of the vegetable garden and of the family. But one of these two sons became reckless, and guilty of an evil which could only be settled by the payment of a considerable sum of money, or by *death* at the hands of his family. As the family could not pay the price demanded for his freedom, the mother, assisted by her son, strangled the lad, thus delivering themselves from further persecution at the hands of the injured parties.

The latest evil to befall this family is the recent suicide of one of the two remaining daughters. This daughter had been early betrothed to a young man living on the south street. Weary of waiting for his bride, for he had only made a partial pay-

ment for her, and could not possibly raise the money to complete the bargain and so claim her with the customary bridal outfit, he, acting on Chinese custom, came one morning with the rising sun with a party of his friends and forcibly took the girl from her mother's home to the home of his parents to be his wife. After two or three years of married life, she one day fell out with her mother-in-law and committed suicide by taking crude opium.

Just over the way to the left stands a group of dilapidated buildings, where some years since I saved a husband and his wife from death. They had a quarrel over a few paltry cash, and in mutual revenge each the same night took opium. When called by the neighbors to save the would-be suicide—simply, as a rule, by giving ground mustard in tepid water to produce nausea—singularly enough they each expressed solicitude for the life of the other, but not for his or her own.

Directly opposite to our own home, on the grounds now occupied by the house of the W. B. F. M. S., there lived a very quarrelsome set of tin-foil beaters. In a quarrel one of them took opium. In my absence at one of the stations, Mrs. Jenkins's help was sought, taking with her help from the Theological School; the man was saved, but only after a severe contest, as he utterly refused to take the mustard.

A few days since a neighboring family suddenly broke out in loud wailing. The cause of it was the suicide of a young wife to escape the harsh treatment of her husband. The husband fled to avoid the wrath of the woman's family.

A MODEL "Farther Lights" calendar has been issued by the band of the Branch Street Baptist Church, Lowell, Mass., with portraits of many eminent religious workers. Price 35 cents. Address Wm. F. Hills, cashier Traders' National Bank, Lowell, Mass.

A THOROUGHLY good missionary story is "The Cry Heard," by Ella Perry Price, published by Curts & Jennings of Cincinnati, and Eaton & Mains, New York. This book would make an effective series of readings for missionary circles, especially of young ladies.

Our New Baptist Chapel

REV. F. J. BRADSHAW,
KIATING, WEST CHINA



STREET IN A CHINESE CITY

AT last the Baptist church in Kiating has a meeting-house of its own. Five years ago, when the work began here, the meetings were held in the entry of our hired dwelling house on the white Pagoda Street. The riots put a sad end to that. On returning to the field, your missionaries thought best to remove the working centre to the yet unoccupied northern part of the city, and bought our present property.

Here our first services were held in my 5 x 12 dispensary. Later the 11 x 13 guest hall was fitted up and for more than two years was our constant place of worship. Small, low, close, dark, inconvenient and often overcrowded, we longed for the chapel to be.

To-day our hearts are glad as we look upon our new, bright, airy, comfortable and convenient building thirty-one feet ten inches by fifty-three feet four inches, sufficiently large for many years to come. At present thirteen feet eight inches has been cut off at the back end by a movable partition, giving us a beautiful vestry and classroom, while the main audience room when the vestry benches are crowded in will seat three hundred and twenty persons. There

it stands, finished, furnished and at a nominal cost of seven hundred and forty-five dollars (Mex.), the joy of the little church and the pride of the community.

It was in Mr. Beaman's heart to build this house, and although intense opposition prevented, he had yet the joy of giving the first three hundred and thirty dollars (Mex.) towards the building of the work. To this the church added forty-six dollars and when the building was complete the brethren joined the outside community in giving to the chapel a beautiful dollar (Mex.) motto and scroll escorting of these through the streets to the chapel was a great occasion all along was stopped, while one person read in big letters: "The True One," "The True God is One." donors followed later to congratulate and partake of the customary friendly

Sunday, November 12, was opened. Our morning service was held in a crowded vestry. The pastor said, "some things God has to say to the builders as found in Isa. liv. At a crowded house met us in the main audience room. The members of the C

land Mission, and Canadian Methodist Mission of this city, in the regular monthly mission meeting met with us and filled up the corners.

Our two and one-half hours' programme opened with song, Psalm xcv., responsive reading, disciples' prayer, selections from Solomon's temple opening and the dedicatory prayer.

The first address was by Mr. Endicott (C. M. M.) who developed the thought "Our house to the one true God," showing how God is but one, only he is to be worshipped, only him it pays to worship." It was Mr. Amundsen's (Tibetan Band) to present God's house to his people—a place to love, to be taught of God, for mutual edification, from which to go out to the world. And our own Mr. Openshaw pre-

sented God's house to all, as the place where they may learn the love of and to love God. Between and after the addresses were earnest prayers by the native brethren and praise by the congregation. The attention and general good order were inspiring, and made us feel that God had accepted our offering.

Now we expect God to fill his house with worshippers and we want our faith to be strong as the word (Isa. liv.). Already six inquirers have asked for baptism, and several others are waiting until they shall no longer need the medicine by which they are seeking to break from the opium habit, while more are uncertain. Pray for us, that our opening may be an opening indeed—an open door to this city and surrounding country.

STUDENT Missionary Campaign Among Baptists

MR. F. W. SWEET, ROCHESTER, N. Y.

THERE lies before me as I write an old, time-marked, well-worn record—such a book as can be found in any of the institutions named. It is the roster and minutes of the Judson Missionary Society of Rochester Theological Seminary. The roster has the names of Henry L. Morehouse and W. H. Sloan, of David Downie and T. S. Barbour, and the minutes are records of meetings held, of money raised and of churches visited.

The spirit of our fathers is not dead; still, in many a Baptist school throughout the land there are young men and women who pray and labor for the coming of God's Kingdom.

One of the forms which this missionary interest has taken is that of church visitation. One or two young men go out and spend a Sunday with a church in the vicinity of the seminary or college. They speak on some missionary theme and counsel about methods of work. Repeatedly pastors

have borne testimony to the helpfulness of such a visit. From several institutions, within the last five years, students have gone out to spend a part of their summer vacation in such unselfish service and have been a means of inspiration and encouragement to many small churches removed from the great thoroughfares of travel and not accessible to board representatives. There has been a growing conviction among these men that their effectiveness can be increased by cooperation; that each man needs the help which comes from concert of action; that a general is needed to direct the movement.

Twelve students, representing all the eastern Baptist theological seminaries of the United States, were in attendance at a conference of the Seminary Young Men's Christian Associations held at Madison, N. J., November 10-12, 1900, and appointed a committee for the organization of a

Student Missionary Campaign in Baptist churches. This committee met at Rochester Theological Seminary, February 24, 1900, and arranged for an executive committee of three, with one member as a business manager to direct the campaign, and an advisory committee to consist of one representative of the faculties of the Newton Theological Institution, the Theological Department of Colgate University, Crozer Theological Seminary, the University of Chicago Divinity School, and of Rochester Theological Seminary. Lee I. Thayer, Trevor Hall, Rochester, N. Y., was appointed business manager.

This movement is carefully guarded and it is suggested that the approach to the churches be through their pastors; that the plans suggested by the Commission on Systematic Beneficence be advocated; that voluntary service, without pay, be the rule; that only well qualified men be sent out; that conferences for training of workers be held, and that the service of student pastors be utilized.

The committee who arranged the campaign consisted of Su Vinton, Newton Theological Institution; Fred Merrifield, University of Chicago Divinity School; C. Briggs, the Theological Department of Colgate University; W. F. Crozer Theological Seminary; Sweet, Rochester Theological Seminary.

This is not a young people's movement, but rather the organized work done by young men and churches, cooperating with others. It finds its initiative among seminaries and college men. Its field is among the smaller churches chiefly. This summer will see a number of students giving a part of their education to such work. Remember the name, "Student Missionary Campaign among Baptists," for, from now on, time, under this heading, further information will be given in our monthly bulletins.

Mr. L. I. Thayer, Trevor Hall, Rochester, N. Y., can give further plans to those interested.

Program for Monthly Missionary Meeting

Subject : "CHANGING CHINA"

1. Service of Song.
2. Scripture. Isaiah xlix. 1-12 (Sinim is China). China is the only country mentioned in the Old Testament which has continued until to-day under the same government.
3. Prayer.
4. Singing.
5. China in the Twentieth Century. p. 130. Let some one give a condensed account of the interesting article in his own words.
6. Prayer for the 400,000,000 of Chinese.
7. Our New Baptist Chapel. p. 146.
8. New Baptist Chapel at Swatow. p. 149.
9. Singing. "I Love Thy Kingdom, Lord."
10. The Worth of Missions. p. 135.
11. What was the Call of the First Missionaries? p. 129.
12. A Union Service. p. 125.
13. The Famine in India. p. 123.
14. Prayer for the People of India Dying of Starvation.
15. Our Frontispiece. p. 123.
16. Reading. "Awake, Thou that Sleepest."
17. Offering.
18. Prayer and Benediction.



LETTERS

China

NEW CHAPEL AT SWATOW

REV. W. K. MCKIBBEN, SWATOW, CHINA.

[A NEW chapel being needed in the mission compound at Kakchieh, Swatow, China, Rev. John M. Foster of that mission has erected a building at a cost of \$1,875 (Mexican), and presented it to the Missionary Union. Mr. McKibben sends this pleasant account of the new chapel.]

A commodious and handsome new chapel is on this compound, which now stands finished and complete, supplying facilities in which the mission has long been deficient. The building stands on the place formerly occupied by the old chapel, which in the earlier days was far in excess of requirements, but had long been far too small. The length of the new building is seventy-four feet, besides an entrance porch. The width in the main dimension is fifty-three feet, this width being reduced somewhat in a part of the house, for symmetry and convenience, while still affording ample room. The seating capacity is an easy six hundred, as we Chinese sit, with room for three hundred more without much crowding. A commodious platform supports in its place of honor the plain table from which "the Book" is "explained"; for with Chinese Christians nothing passes for preaching unless it is some form of "explaining the Book." Outside the edifice large porches to east and west shield from the glare of the morning and the afternoon sun. The house has been already in use since last March, several times receiving very large congregations. By a happy providence its first use was for meetings led by Mr. Inewood, well known in England in connection with the effort for quickening and deepening the religious life, known as the Keswick movement. Mr. Inewood's meetings

gave to missionaries and people an uplift in spiritual things that abides with us still. In building for us this house, Mr. and Mrs. Foster have provided a monument of Christian devotion worthy to stand until it is replaced by a nobler one—a South China turned from sin to God.

A WELL-WON REWARD

At the time of the Great Tidal Wave in northern Japan about three years ago when there was such a terrible loss of life and property, Rev. A. A. Bennett of our Yokohama Mission was made chairman of a committee for visiting the devastated district and for disbursing a large fund which had been contributed by the foreign residents of Yokohama for the sufferers. In November Mr. Bennett was summoned to the government office and there presented with a gold cup at the hands of the governor in behalf of the Award Department of the government, in appreciation of the services rendered by him some time ago. The cup is of solid gold, bearing the imperial coat of arms and weighs six ounces. It is valued at from \$150 to \$175, and is a fine mark of appreciation on the part of the Japanese government of Mr. Bennett's valuable services in relief of the sufferers by the Tidal Wave.—JOHN L. DEARING.

NEW BAPTIST CHURCH IN BUENOS AYRES

La Prensa, an important daily of Buenos Ayres, publishes this notice about the church recently built by our Paul Besson:

"Last night occurred the dedication of the new chapel which is intended for evangelical and Baptist services and is located on 1273 Estados Unidos Street. All the pastors of the different denominations, as well as a great number of Baptists, were present on this occasion. The arrangement of the building is in good taste. Within the chapel, which has neither altar nor

images, is seen the baptistery, an exact copy of the tanks of Catholic churches, and in which the baptism of adults by immersion is to be administered. In the sixteenth century the Reformation devoted itself to instituting the rites of primitive Christianity, but as nothing is found in the Bible that refers to infant baptism the Baptists have gone farther in this direction than Luther and Calvin, who retained this tradition of the Catholic Church. Under the name of Anabaptists or rebaptizers, various progressive elements were brought together in the religious revolution. Notwithstanding, by their persistency the Baptists have introduced their doctrines into England, Holland, Germany and United States, and in this Republic they were among the first to ask for a civil registration and marriage law.

"Among the most noted Baptists may be mentioned Bunyan, so much praised by Taine; Milton, the author of 'Paradise Lost;' Roger Williams, who in 1639 founded in Rhode Island the first community based on the liberty of conscience, etc. The church government is congregational, i. e., self-governing and independent, with no centre of authority, and no human authoritative head, and with no relations other than those of Christian brotherhood, so that they cannot form a rank within itself.

"There are small congregations in Chubut, Sauce Corto, Las Flores, suburbs of Santa Fe and Entre Rios. The pastor of the congregation of Buenos Ayres is Mr. Paul Besson, a Swiss, who became established in this Republic more than twenty years ago, and his associate is Mr. Joseph Caballero, a Spaniard. Mr. Besson delivered a plain sermon and led in the singing of various sacred hymns, with which the solemn service of the dedication of the chapel mentioned closed."

The above is from our excellent Spanish paper, *La Luz*, of November 16, 1899, edited and published in the City of Mexico by Rev. William H. Sloan. The fact that a prominent daily in Argentine Republic would publish such a notice argues a great deal for the success and progress of Baptist missions in that Catholic country.

P. C. NELSON, Rochester, N. Y.

NEWS FROM SIAM

THIS village of Paklat and this compound was the place of my birth, and

it was with great pleasure when ago I was able to consecrate Lord, and two years later great v and gratitude to my Heavenly Fa was permitted to witness the b my mother, which was performed E. O. Stevens of Moulmein, come over to Siam to help Peguan Mission. My mother occupies the house at Paklat, and by is leading others into the way Nai Meh and Uh Leh, our Pensionaries from Moulmein, also their home the greater part of Altogether it is a bright and shi in the midst of a darkened village to be hoped that it may be the converting many souls. One of converts here was formerly a ver priest in this village. After his I suggested that he be baptized a lome where we had more Chri he refused and declared his w baptized at Paklat where he previously so respected for his knowledge and piety. Accordingly ministered the ordinance to the presence of a great crowd lagers, on both sides of the car whom he preached after the bap has since proven a very earnest and has been named "Paul" by the Presbyterian missionaries I have had one convert from th district. If we had sufficient helpers to work among the we are confident there would converts.

At Pooteram, a Peguan village Maa Klong River, there is one c many inquirers. I think it would send over to Moulmein for Peguan evangelist. Mission work the Chinese here has been very ing this year. The Wat Koh c now sixty communicants. Two it was my privilege to baptize sin Their contributions for the year to two hundred and thirty tic was used toward the support c preacher. Altogether I think great cause to rejoice in the give thanks for the manifold bl has bestowed upon our labors blessed privilege that we have mitted to turn some unto our G

REV. H. ADAMSEN, M. D., BA

PERSONAL NOTES

PROF. J. H. RANDALL of Rangoon Baptist College was ordained October 21.

REV. L. H. and MRS. MOSIER are again safely settled in their home at Prome, Burma.

REV. H. P. and MRS. COCHRANE have resumed the care of the Burman work at Toungoo, Burma.

MISS BERTHA E. DAVIS has entered on her service in the Paku Karen Mission at Toungoo, Burma.

REV. F. D. CRAWLEY has returned to Moulmein, Burma, and resumed the care of the English-speaking Baptist church.

REV. ROBERT HARPER, M. D., of Mong-nai, Burma, and MISS ALICE L. FORD of Moulmein, were married December 13. The MAGAZINE extends congratulations and best wishes.

MRS. A. E. CARSON of Haka, Chin Hills, Burma, has returned to America.

MISS JULIA H. STICKNEY has been welcomed by Mr. and Mrs. Cummings at Henzada, Burma, as colaborer in their work for the Burmans.

MRS. J. H. VINTON of Rangoon, Burma, and MISS S. E. HASWELL of Amherst have returned to America. Miss Haswell has not been in America since 1881, eighteen years ago.

REV. ALONZO BUNKER, D. D., and REV. TRUMAN JOHNSON, M. D., reached Rangoon, Burma, November 27, 1899, and proceeded to Loikaw, the new station they are opening in the southern Shan states.

THE party of missionaries which sailed from Boston, October 4, for Burma reached Rangoon November 27.

BOOK NOTES

THE best handbook of missionary history is "Missionary Annals of the Nineteenth Century," by D. L. Leonard, D. D., of Oberlin, Ohio, published by F. M. Barton of Cleveland. Every important event of modern missions is noticed in its proper place, and can be found by reference to the Index and Chronological Table. As a handy means of getting trace of anything desired regarding missions this book is invaluable.

The Fleming H. Revell Company of New York, Chicago and Toronto, have recently issued the following books, which can be obtained of them or of the American Baptist Publication Society, at the prices named.

VILLAGE LIFE IN CHINA, a Study in Sociology, by Arthur H. Smith, D. D. Price \$2.00. Those who have read Dr. Smith's extremely valuable and interesting book on "Chinese Characteristics," will be prepared to give a cordial welcome to his new volume with the above title. It is safe to say that nothing has ever appeared which has even approached these two books of Dr. Smith, as keen, careful, interesting and informing studies of the intricacies and sinuosities of Chinese character. No one can pretend to be well informed upon China who has not care-

fully read these volumes. Much has been published on the Chinese government, Chinese religions, Chinese superstitions and Chinese industries, but Dr. Smith has chosen as his theme, with which he has become perfectly familiar, the Chinese character. The study of the Chinese village, its institutions, usages and public characters, and of the Chinese village family life, prepares the way for the concluding part of the volume on the "Regeneration of the Chinese Village." The Chinese village is the unit of Chinese life. When the method of regeneration of Chinese village is found the problem of the victory of Christianity in China is solved.

A JUNIOR'S EXPERIENCE IN MISSIONARY LANDS, by Mrs. B. B. Comegys, Jr. Price 50 cents. This little volume includes a graphic account of a visit to India during the prevalence of the bubonic plague, and visits to Syria, Persia, Siam, China, Korea and Japan. A capital missionary book for boys and girls.

ANOTHER fascinating book on missions is "The Apostle of the North, James Evans," by Egerton R. Young, whose remarkable story of his mission work in Canada, "On the Indian Trail," attracted such wide attention. His biography of one of his predecessors, Mr. Evans, is character-

ized by the same vividness of description and interesting style as the earlier volume. By his sixth book Mr. Young has introduced the reading public to a region little known before—missionary work among the Indians of British America. Published by the Fleming H. Revell Company, New York, Chicago and Toronto, at \$1.25.

THE FLEMING H. REVELL COMPANY of New York, Chicago and Toronto have republished in a small booklet John Angell James's great sermon before the London Missionary Society in May, 1819, "The Attraction of the Cross." It was this sermon which first drew public attention to the young preacher of Birmingham and introduced him to his career as one of the foremost preachers of the world. With Dr. Claudius Buchanan's sermon, "The Star in the East," and Dr. Francis Wayland's discourse on "The Moral Grandeur of the Missionary Enterprise," it forms the trio of famous sermons which have had a profound and far-reaching influence on the world-wide extension of the kingdom of God. The book is published in the interest of the African Industrial Mission, which has generously supplied a copy to each of the missionaries of the Missionary Union.

NINETEEN CENTURIES OF MISSIONS, by Mrs. William W. Scudder, is a handbook prepared for young people. Covering so much ground it could not be expected to be much more than an outline and an index. It will be found helpful for ready reference and as a guide to further study of missions.

AN interesting addition is made to "Folk-Lore" literature by Katherine Neville Fleeson's book on "The People's Tales of the Laos of Northern Siam." The two books are also published by the Fleming H. Revell Company.

THE Presbyterian Committee of Publication, Richmond, Va., sends us the following volumes just issued:

THE DRAGON, IMAGE AND DEMON, or the Three Religions of China; Confucianism, Buddhism and Taoism, by Rev. Hampden C. Du Bose. Perhaps no better book on this subject for popular reading and general use can be found than this volume of Mr. Du Bose, whose residence for fourteen years as a missionary to Suchau, China, has given him ample opportunities to be-

come acquainted with the intricate Chinese religious belief. He has given an interesting and valuable account of Chinese mythology, idolatry and demonology. Price \$1.00.

LIGHTS AND SHADOWS OF MISSIONS IN THE FAR EAST, price 75 cents, by S. H. Chester, D. D., secretary of the Foreign Missions of the Presbyterian Church of the United States (South). Dr. Chester is one of the number who have recently visited all the mission fields in the East. In this small volume he has recorded his observations made during his visit to Southern Presbyterian missions in China and Korea, in the year 1897. Those who read Dr. Chester's account of his mission in *The Missionary* will be prepared to receive the book form, and those who have read accounts of similar visits to mission lands will gain from this book the value of Dr. Chester's individual observations and experience. Every fresh visit presents heathen lands in new lights and therefore of new value.

MISSIONARY stories are multiplying. "Tatong, the Little Slave," by Maria Barnes, introduces the reader to missionary fiction to the country of Korea. Price \$1.25. The Presbyterian Committee has also issued by the same author, "Tatong, a Story of Brazil," which has a similar aim with the companion volume; to introduce to and interest the reader in missionary work, but this time in Brazil instead of Korea. Price \$1.00. Also "Ninety Years of the Bible in Mexico," by the same author. Price 90 cents.

THE important question of self-support in mission lands receives a strong and illumination from "Self-Supporting Churches and How to Plant Them," by W. H. Wheeler. Mr. Wheeler is a Rev. C. H. Wheeler, D. D., for forty years a missionary of the American Board of Commissioners for Foreign Missions in Harpoot, Turkey. The book, compiled by his son, is a compendium of the life and teachings of Dr. Wheeler in regard to self-support in mission churches. The book is introduced by Rev. Cyrus H. Wheeler, D. D., and Rev. James L. Barton, and is well styled a book for Christian workers at home and abroad. Published by the Better Way Publishing Company, Ames, Iowa. Price \$1.00; with reductions for missionaries.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF FEBRUARY 12, 1900. NINE MEMBERS PRESENT.

ACTION was taken in regard to appointing 157 delegates on behalf of the American Baptist Missionary Union to the Ecumenical Missionary Conference to be held in Carnegie Hall, New York City, April 21 to May 1.

The certificate of the Auditing Committee to January 1, 1900, was presented, to the effect that the cash balances were correct and the payments properly vouched for. Also that the securities of the Union were found in hand or properly accounted for.

Rev. James T. McGovern, formerly a missionary of the American Baptist Home Mission Society, in Cuba, was appointed a missionary of the Union to Spain. He sailed for his field February 20. Also Mr. Gerrett J. Huizinga of Holland, Michigan, was appointed a missionary of the Union.

Permission to visit America was granted to H. Adamsen, M. D., of Bangkok, Siam, and authority was granted to Rev. A. K. Gurney of Sibsagor, Assam, to proceed with printing the Bible in Assamese, the expense of which the British and Foreign Bible Society will share.

THE MEETING OF FEBRUARY 26, 1900. ELEVEN MEMBERS PRESENT.

It was stated that Rev. Charles S. Morris is on his way from Africa to the United States, having been taken ill of fever, and prevented from visiting the Congo Mission.

At the request of the Woman's Society the resignation of Miss Alice J. Rood, formerly missionary in Tura, Assam, was accepted.

Furloughs for next year were voted to Rev. O. L. Swanson of Gologhat, Assam, and Rev. John Newcomb of Cumbum, India; also return passages of Mrs. W. B. Boggs and daughter to the United States were appropriated.

DONATIONS

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Windsor Park ch.....	10 50	Cedar Rapids, 1st ch.....	45 00	Columbus, J. S. Merriam	
Woodstock S. S., tow. sup.				and wife	24
Bulliah, care Rev. J. E.		MICHIGAN, \$199.96.		Wyocena, Rev. A. Goodwin	
Clough, D. D.....	4 76	Kalamazoo, 1st B. Y. P.		Ripon ch.....	24
Benton ch.....	16 00	U., tow. sup. of Ko Kaw		Racine, Dan. ch.....	27
Melvin, Chas. Bucholz....	10 00	Bay, care Rev. C. L.		Waupaca, Dan. S. S., for	
Marselles ch.....	19 75	Davenport	10 00	Rev. C. Nelson, Africa..	
Streator, Mission Band, for		Detroit, North ch.....	8 00	Raymond ch., for Rev. C.	
nat. pr., care Rev. J. S.		Pontiac B. Y. P. U., tow.		Nelson, Africa	
Adams, China.....	13 00	sup. Po Yait, Burma...	17 50	Trade Lake, O. Oherstrom	
Walnut ch.....	6 73	Rochester ch.....	7 50		
Monmouth, a friend.....	200 00	Grand Rapids, Wealthy		MISSOURI, \$102.02.	
Peoria, 1st ch., a friend..	3 00	Ave. B. Y. P. U., tow.		Verona, I. B. Young.....	54
Quincy, coll. at conference.	24 45	sup. Bible woman, India.	6 70	St. Louis, a friend, tow.	
Sycamore, N. L. Cottrell..	5 00	North Adams ch.....	9 25	hymn books for the	
L. A. Warren.....	1 00	North Adams B. Y. P. U.	3 00	Garos	2
Macomb ch.....	13 85	Athens ch.....	2 00	Board of Home and For-	
Roseville S. S., tow. sup.		Ganges, Miss Louise B.		ign Missions	2
Utloori Itamiah, Ongole.	12 50	Benson, for Finland Mis-			
Oreana ch.....	3 27	sion	1 75	KANSAS, \$242.35.	
Oreana Y. P.....	1 78	Plainwell ch.....	80 00	Huchinson ch.....	14
Clarkeville ch.....	2 50	Tuscola ch.....	4 54	Nickerson ch.....	
Chicago, 1st Sw., Miss		Baldwin Prairie ch.....	11 25	Alden ch.....	
Christine Hallgren, tow.		Norway, Sw. ch., Ladies'		Lyons ch.....	
sup. Baka, care Rev. O.		Circle	10 00	Marysville ch.....	1
L. Swanson	10 00	Ironwood, A. G. Walblom.	7 00	Washington ch.....	1
Chicago, 1st Sw., Mrs. Jno.		Iron Mountain, O. J. Per-		Blue Rapids ch.....	1
Berg, tow. sup. Phillip,		son	5 00	Oak Creek ch.....	
care Rev. O. L. Swanson	3 00	Ishpeming, Mrs. Grandlund	2 45	Lyndon S. S.....	
Evanston, Sw. ch.....	6 12	Jennings, Anna Olson....	9 25	Atchison ch.....	1
Moline, Sw. ch. Y. P.,		Jennings, S. Olson.....	2 50	Bush City ch.....	
tow. sup. Telugu, pr....	25 00	Muskegon, Sw. ch., Mrs.		Sabetha ch.....	
Chicago, Bohemian ch....	10 00	Lindh	1 00	Sabetha, Rev. S. J. Miner.	1
		Muskegon, a young lady..	1 25	Bethel ch.....	2
				Rosy Creek ch.....	
IOWA, \$418.58.		MINNESOTA, \$554.06.		Hiawatha, G. Kinzie....	1
Davenport, Calvary S. S.,		Minneapolis, Mrs. O. Hunt,		Prairie Temple ch.....	1
for work, care Dr. J. E.		special for Koria Pixley,		Dresden ch.....	
Clough, India	2 64	care Rev. J. E. Clough..	25 00	Phillipsburg ch.....	
Lucas ch.....	11 70	Brooklyn Centre ch.....	12 10	Clyde ch.....	1
Village Creek Soc.....	25 00	Brooklyn Centre, A. D.		Racklag ch.....	
Swea ch.....	8 12	Williams	1 50	Racklag S. S.....	
Arthur, E. Lundquist, for		Minneapolis, Fourth ch..	11 95	Beloit ch.....	1
Rev. O. L. Swanson	15 00	Minneapolis, Fourth ch.,		Asherville ch.....	2
Gowrie ch.....	8 80	for W. China.....	10 00	Simpson ch.....	1
Renwick ch.....	6 09	Canby children	2 00	Weir City S. S.....	7
Ottumwa, 1st S. S.....	3 00	Fish Lake, Sw. Y. P. S.,		Thayer ch.....	
Eldon ch.....	3 20	special for Bible work for		Kansas City, Sw. Y. P. S.,	
Ashland ch.....	4 15	for the Philipinos, care		tow. sup. nat. pr.....	1
Marshalltown ch.....	61 72	Rev. E. Lund.....	40 00	NEBRASKA, \$46.90.	
Marshalltown Jr. B. Y.		Milaca, Sw. ch.....	8 75	Prairie Creek ch.....	
P. U.....	1 00	Long Prairie, Sw. S. S....	1 89	Humboldt ch.....	
Washington ch.....	9 20	Worthington, Sw. Y. P. S.	25 00	Randolph S. S.....	
Washington friends.....	10 00	Willmar, Sw. ch., for Gur-		Holdrege S. S.....	
Prairie Flower ch.....	6 50	napooda, care Rev. J. E.		Valley, 1st Sw. W. C....	
Prairie Flower B. Y. P. U.	3 25	Clough, D. D., special..	17 00	Valley, 2d Sw. W. C....	
Prairie Flower S. S.....	2 80	Willmar, Sw. ch., special		Oakland, Y. P. S., tow.	
Downey ch.....	6 55	for Thomas and Runglah,		sup. boy in school in	
Mt. Aye ch.....	7 75	care Rev. W. A. Stanton.		Bharno, Upper Burma...	2
Seymour B. Y. P. U.,		Madras, India.....	10 00	York ch.....	
special for "Abhoda," care		Harris, C. G. Johnson....	4 00		
Rev. A. Bunker	5 00	St. Paul, 1st Sw., Mrs. C.		COLORADO, \$170.95.	
Seymour Jr. B. Y. P. U.,		Larson	1 00	Louisville, Rose J. Clark,	
for "Abhoda," care Rev.		Henning, Sw. ch.....	3 50	for sup. of nat. Chinese	
A. Bunker	8 00	Burchard, Sw. ch.....	2 50	worker, care Rev. J. R.	
Centerville ch.....	24 95	Grove City, Elsie Pearson.	1 00	Goddard	
Centerville Jr. B. Y. P. U.	55	Owatonna ch.....	4 80	Delta S. S.....	1
Delta ch.....	5 00	Wheaton ch.....	4 25	Pallsade ch.....	
Fremont ch.....	8 00	Little Falls ch.....	7 00	Durango S. S.....	
Bethel ch.....	7 00	Detroit ch.....	2 00	Monument ch.....	
Danville ch.....	18 00	St. Cloud ch.....	10 89	Husted ch.....	
Alta, Dan. ch., for Rev.		Lake Lillian, Nor. ch., for		Colorado Springs, St.	
C. Nelson, Africa	2 65	Rev. C. Nelson, Africa..	10 00	John's, colored	
Harlan, Dan. ch., for Rev.		St. Peter, O. Apsahl, for		Denver, Galllee ch.....	1
C. Nelson, Africa.....	9 25	Rev. C. Nelson, Africa..	1 00	Denver, Sw. Y. P. S., tow.	
Harlan, Ind., for Rev. C.		Stillwater, Nor. Soc., for	14 00	sup. nat. pr.....	2
Nelson, Africa	8 00	Rev. C. Nelson, Africa..		Denver, First, Mrs. C. S.	
Cuppy's Grove ch., for				Adair	
Rev. C. Nelson, Africa..	31 55				

Donations

157

ch..... 44 88
ins ch..... 30 00
t ch..... 14 25
e S. S..... 1 00

IFORNIA, \$232.52.

L. E. Matson, for
work at Kifwa,
care Rev. O. Nel-
..... 40 00
les, Sw. ch., Mr.
s. Martins..... 5 00
les B. Y. P. U... 4 85
f. P. S..... 4 55
Sw. ch., a friend
missions, for nat.
where needed..... 25 00
o ch..... 7 85
o ch..... 5 00
o S. S..... 3 00
..... 17 68
rg S. S..... 5 50
ito, 1st ch..... 30 40
S..... 5 21
ardino Y. P. S... 10 50
ardino S. S..... 25 00
ardino Y. P. S.,
helper for Rev.
t, Ikoko, Africa.. 12 50
Valley ch..... 20 00
s ch..... 10 00
1st ch..... 1 00
S. S..... 3 00

REGON, \$70.84.

d ch..... 1 50
h..... 3 65
sa, Calvary ch... 29 54
lty ch..... 16 15
Gideon's Army,
P. S., for sup. of
rw Ker, care Dr.
..... 20 00

TH DAKOTA, \$4.

..... 4 00

H DAKOTA, \$96.19.

S..... 2 14
I. D. Berg..... 10 09
alley ch..... 16 00
ga ch..... 11 25
ch..... 30 00
..... 21 00
S..... 5 80

HINGTON, \$112.53.

acob M. Duff.... 2 00
ch..... 51 00
h..... 8 20
t S..... 1 25
h..... 1 50
..... 5 50
P. S..... 2 55
S..... 1 03
nman's Aid Soc. 5 00
w. ch..... 33 00

DAHO, \$102.60.

..... 2 60
lene, Mr. V. W.
..... 100 00

UTAH, \$12.50.

lev. J. O. Bur-
special for "A.
ire Rev. J. W.
D. D., Swatow... 12 50

ONTANA, \$4.55.

..... 3 00
Sw. S. S..... 1 55

RIZONA, \$10.

Mary E. Thomp-
..... 10 00

GEORGIA, \$5.

Markle..... 5 00

FLORIDA, \$7.50.

Putnam Co. S. S. conven-
tion 2 50
Caloosa, a friend..... 5 00

ALABAMA, \$15.

Rosedale, Max J. Schimmel 10 00
Anniston, Wm. A. Davis.. 5 00
INDIAN TERRITORY, \$139.17.
Muscookee S. S..... 5 00
Newoha ch..... 6 70
Emahaha S. S..... 1 91
Emahaha School 103 16
Emahaha, Miss Cruse.... 1 00
Duncan 21 40

OKLAHOMA, \$51.17.

Oakdale, Elk Creek ch.... 1 00
Guthrie ch..... 36 50
Guthrie S. S..... 4 72
Edmond S. S., Miss Clara
Mann's class 1 15
Freedom, Brother Holman. 1 00
Tecomseh 6 80

MEXICO, \$2.

Mexico, Susan Jones, for
sup. of nat. worker (Chi-
nese), care Rev. J. R.
Goddard 2 00

CANADA, \$5.

Barsland, Sw. ch., Herman
Gustafson 5 00

BURMA, \$65.33.

Thibaw, Rev. G. T. Leeds,
per acct., Sept. 30, 1899,
Burma convention, Rs.
100; church offerings, Rs.
96-0-3; total, Rs. 196-0-3 65 33

INDIA, \$668.70.

Allur, Rev. W. S. Davis,
per acct. Sept. 30, 1899,
Coll. on the field, Rs.
143-6-6 47 79

Nellore, Mrs. A. H.
Downie, per acct. Sept.
30, 1899. From Woman's
Circle, W. Chester, Pa.,
Rs. 150-1-10 50 04

Nellore, Miss Mary D.
Faye, per acct. Sept. 30,
1899. Cash collection, Rs.
75 25 00

Nalgonda, Rev. A. J. Hu-
bert, acct. Sept. 30, 1899.
From Mennonite brethren
of Russia, Rs. 1278 14-8. 426 30

Madras, Miss S. I. Kurts,
per acct. Sept. 30, 1899.
Personal donation for a
conveyance, Rs. 225..... 75 00

Nursaravapetta, Rev. W.
Powell, per acct. Sept.
30, 1899. Contributions
on the field, Rs. 24-6-3;
Mission Band, Stockton,
Cal., Rs. 35-4-7; total,
Rs. 59-10-10 19 90

Kurnool, Rev. W. A. Stan-
ton, per acct. Sept. 30,
1899. Donations to board-
ing schools, Rs. 74..... 24 67

CHINA, \$1,194.56.

Swatow, Rev. W. K. Mc-
Kibben, per acct. Sept.
30, 1899. Coll. for Chi-
nese, \$21.50, Mex..... 10 60

Swatow, J. M. Bixby, M.
D., per acct. Sept. 30,
1899. Donations received,
\$16.70, Mex..... 8 23

Swatow, Rev. W. Ashmore,
Jr., per acct. Sept. 30,
1899. Contributions for
boys' school by Dr. Ash-
more and Rev. W. Ash-
more, Jr., \$300 Mex..... 147 88

Swatow, Rev. J. M. Fee-
ter, per acct. Sept. 30,
1899. Contributions by
native Chs., \$299.04 Mex. 147 41

Swatow, Rev. A. T. Groes-
beck, per acct. Sept. 30.
From friends, \$86.74 Mex. 42 50

Swatow, Rev. H. A. Kemp,
per acct. Sept. 30. Na-
tive contributions, \$97.88. 48 25

Swatow, Rev. J. Speicher,
per acct. Sept. 30. Local
ch. cons., \$280 Mex.; per-
sonal contribution, \$76.41
Mex.; total, \$356.41 Mex. 175 69

Swatow, Rev. H. A. Kemp 30 00
Hanyang, per acct. Rev.
G. A. Huntley, M. D.,
Sept. 30. Received from
friends for hospital,
\$575.70 Mex. 288 04

Hanyang, per acct. Rev.
J. S. Adams, Sept. 30,
1899. Received on the
field from various friends,
\$440.85 Mex..... 216 49

Ningpo, per acct. Miss H.
L. Corbin, Sept. 30. Re-
ceived on the field from
missionaries, \$33 Mex.... 16 22

Shaohing, per acct. Rev.
H. Jenkins, Sept. 30,
1899. Personal donation
for printing, \$106.77 Mex. 52 50

Kinhwa, per acct. Miss C.
E. Righter, Sept. 30,
1899. Special gift, \$32.04
Mex. 15 75

JAPAN, \$1.

Yokohama, Rev. A. A.
Bennett 1 00

MISCELLANEOUS.

Gen. Missy
Soc. of Ger-
man Baptist
Churches of
N. America,
J. A. Schulte,
treas. 2,287 50

LEGACIES.

Vassalboro, Me.,
Mrs. Abigail
White 3 45

Beverly, Mass.,
Jane B. Red-
ing 418 99

Danversport,
Mass., Benj.
Porter 48 94

Gardner, Mass.,
Susanna Stone 5 00

Pittsburg, Pa.,
Mary O.
Evans 475 00

Dundee, Ill., es-
tate Betsy
M. Clark 10 00

Donations and legacies

from April 1, 1899,
to Feb. 1, 1900..... 165,499 06

Donations and legacies
from April 1, 1899,
to March 1, 1900....\$187,866 12

Donations received to March 1,
1900:

Maine \$2,638 77
New Hampshire 1,147 55
Vermont 1,145 29
Massachusetts 21,914 30
Rhode Island 3,078 15

Donations

Connecticut	4,086 78
New York	25,289 97
New Jersey	7,084 42
Pennsylvania	17,902 08
Delaware	247 40
District of Columbia ..	493 73
Virginia	80 85
West Virginia	1,771 65
Ohio	8,227 20
Indiana	2,992 96
Illinois	5,878 29
Iowa	3,830 78
Michigan	3,122 07
Minnesota	4,289 84
Wisconsin	1,281 48
Missouri	474 00
Kansas	3,020 97
Nebraska	1,874 63
Colorado	800 97
California	1,898 53
Oregon	1,104 90
North Dakota	157 40
South Dakota	938 07
Washington	969 54
Nevada	1 00
Idaho	150 04
Utah	62 35
Wyoming	40 37
Montana	173 09
Arizona	11 00
Kentucky	15 00
Tennessee	25 00
Louisiana	6 00
Georgia	750 34
Florida	7 50
Alabama	80 00
Mississippi	5 00
Indian Territory	211 77
Oklahoma	233 74
New Mexico	7 80
Mexico	7 00
Canada	25 00
Nova Scotia	80 00
Norway	43 40
Denmark	628 32
Sweden	310 00
Germany	250 00
Alaska	19 40
Burma	5,721 83
Assam	1,189 02
India	4,803 93
China	1,893 31
Japan	1,001 00
Miscellaneous	4,775 53
Scotland	7,998 00
Siam	100 00
New England	1,000 00

Total\$157,630 44
Government grants received during the year ending Sept. 30, 1899:

BURMA.

Rangoon, per acct. Rev. J. N. Cushing.....	Ra. 14,796-1-6
Rangoon, per acct. Miss J. G. Craft, grants for Kemendine girls' school.....	Ra. 3,875-10
Rangoon, per acct. Rev. J. M. McGuire, for Lammadau Dalhousi St. schools.....	Ra. 2,192-5-0
Moulmein, per acct. Rev. W. Bushell.....	Ra. 1,657-10-3
Moulmein, per acct. Miss L. B. Hughes, grants for Morton Lane girls' school.....	Ra. 2,637-5-0
Tavoy, per acct. D. C. Gilmore.....	Ra. 1,338-1-6
Tavoy, per acct. H. W. Hale, result grants.....	Ra. 382-4-3
Bassein, per acct. Miss L. E. Techirch, grant in aid.....	Ra. 1,812-0-0
Hensada, per acct. J. E. Cummings.....	Ra. 1,720-14-0

Hensada, per acct. W. I. Price, per J. E. Cummings.....	Ra. 1,761
Toungoo, per acct. W. A. Sharp.....	Ra. 1,028-9-0
Toungoo, per acct. Rev. C. H. Heptonstall.....	Ra. 476-8-0
Zigon, per acct. Miss S. B. Barrows, grant for school.....	Ra. 791-7-0
Bhamo, per acct. W. C. Griggs, M. D.....	Ra. 2,751-7-4
Mandalay, per acct. Rev. J. McGuire, grants for school.....	Ra. 1,557-3-6
Mandalay, per acct. W. O. Valentine, grants for school.....	Ra. 992-0-0
Sandoway, per acct. Annie Lemon, grant for school.....	Ra. 449-15-0

ASSAM.

Nowgong, per acct. Miss L. Daniels.....	Ra. 123
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TELUGU.

Nellore, per acct. Miss K. Darmstadt, grants.....	Ra. 1,912-6-10
Ongole, per acct. Rev. J. E. Clough, for village and girls' schools.....	Ra. 659-5-4
Ongole, per acct. Miss A. E. Dessa, grants for schools.....	Ra. 316-6-2
Ongole, per acct. Miss Sarah Kelly, gov't grants.....	Ra. 980-3
Gov't scholarship.....	Ra. 463-8
Ramapatam, per acct. Rev. W. L. Ferguson, grant in aid.....	Ra. 134-0-0
Kurnool, per acct. W. A. Stanton, grants.....	Ra. 326-2-0
Madras, per acct. Rev. A. H. Curtis, grant for schools.....	Ra. 520-4-0
Madras, per acct. Miss M. Day, grant for schools.....	Ra. 454-0-0
Madras, per acct. Miss S. I. Kurtz, grants and fees.....	Ra. 187-8-5
Vinukonda, per acct. Rev. Frank Kurtz, grants.....	Ra. 140-6-8
Nursaravapetta, per acct. W. Powell, grants.....	Ra. 289-11-0
Bapatia, per acct. Rev. W. C. Owen, grants.....	Ra. 2,062-0-0
Podill, per acct. Rev. J. E. Clough, grant to Compound school.....	Ra. 24-11-9
Markapur, per acct. Rev. C. R. Marah, grant in aid school.....	Ra. 168-8-0

FEES.

Per accounts for the year ending Sept. 30, 1899:

BURMA.

Rangoon, Mrs. J. G. Craft, Kemendine school and boarding fees.....	Ra. 2,987-2-11
Rangoon, Rev. J. N. Cushing, school and boarding fees.....	Ra. 12,550-6-0
Rangoon, Rev. J. McGuire, fees Lammadau school.....	Ra. 4,262-0-0
Dalhousi St. school.....	Ra. 2,314-4-0
Moulmein, W. Bushell, school fees.....	Ra. 634
Moulmein, Miss L. B. Hughes, Morton Lane girls' school fees.....	Ra. 1,181
Tavoy, H. W. Hale, school fees.....	Ra. 526-12-0

Hensada, J. E. Cummings.

Hensada, W. I. Price, per J. E. Cummings.....	Ra. 153-12-3
Toungoo, W. A. Sharp, school and boarding fees.....	Ra. 1,747-14-0
Toungoo, Rev. C. H. Heptonstall, Karen school fees.....	Ra. 516
Prome, B. P. Cross, school fees.....	Ra. 101-6-0
Zigon, Miss S. B. Barrows, school fees.....	Ra. 2,008
Bhamo, W. C. Griggs, M. D., school fees.....	Ra. 790-4-0
Mandalay, J. McGuire, school fees 6 mos.....	Ra. 1,569-12-0
Mandalay, W. O. Valentine, school fees 5 mos.....	Ra. 1,910
Sandoway, Miss Annie Lemon, school fees.....	Ra. 176-9-0

ASSAM.

Tura, Miss H. T. Morgan, boarding fees.....	Ra. 15-8-0
Impur, S. A. Ferrine, school fees.....	Ra. 113-10-0

TELUGU.

Nellore, Miss K. Darmstadt, school fees.....	Ra. 2,591-9-3
Nellore, Miss M. D. Faye, medical fees.....	Ra. 2-0-0
Ongole, Miss A. E. Dessa, school fees.....	Ra. 333-8-0
Ramapatam, W. L. Ferguson, boarding-school fees.....	Ra. 40-14-16
Kurnool, W. A. Stanton, school fees.....	Ra. 972-8-0
Madras, Rev. A. H. Curtis, school fees.....	Ra. 98-2-9
Madras, Miss M. M. Day, school and Zenana fees.....	Ra. 331-12-9
Vinukonda, Rev. F. Kurtz, school fees.....	Ra. 87-6-0
Nursaravapetta, W. Powell, school fees.....	Ra. 32-8-0
Palnur, Rev. E. Chute, medical fees.....	Ra. 174-6-1

CHINA.

Ningpo, Miss H. L. Corbin, tuition fees.....	Mex. 182 80
Swatow, Rev. W. Ashmore, Jr., boys' and girls' school fees.....	Mex. 429 00
Swatow, Rev. J. M. Foster, middle and girls' school fees.....	Mex. 54 00
Hanyang, Rev. Geo. A. Huntley, M. D., medical fees.....	Mex. 395 87

JAPAN.

Yokohama, Miss C. A. Converse, for board and tuition.....	Mex. 990 46
Tokyo, Miss A. H. Kidder, for board and tuition.....	Mex. 651 45
Tokyo, Miss M. A. Whitman, tuition fees.....	Mex. 49 65
Tokyo, Prof. E. M. Clement, board and tuition.....	Mex. 1,094 70
Sendai, Miss A. S. Buzzell, school fees.....	Mex. 189 06
Himeji, Miss E. R. Church, school fees and gifts.....	Mex. 678 04
Chofu, Miss E. L. Cummings, board and tuition fees.....	Mex. 405 14

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ME LONG TO
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VOL. LXXX

MAY, 1900

No. 5

- - Annual Meetings - -

The eighty-sixth annual meeting of the American Baptist Missionary Union will be held in the Woodward Avenue Baptist Church, Detroit, Mich., on Monday, May 28, 1900, at 10 o'clock A. M.

EDWIN M. POTEAT, *Recording Secretary.*

PHILADELPHIA, PA., May 1, 1900.

The eighty-sixth annual meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Woodward Avenue Baptist Church, Detroit, Mich., on the evening of the first day of the meeting of the Missionary Union.

MOSES H. BIXBY, *Recording Secretary.*

PROVIDENCE, R. I., May 1, 1900.

"The Pentecost on the Congo" still continues. Three hundred and thirty-nine converts were baptized at Banza Manteke last year, one hundred and forty at Lukunga, and four hundred and six at Kifwa. What joy in heaven over lost ones in Africa saved for the Kingdom of God! The churches in the Congo Mission added forty per cent to their membership last year.



As the Treasurer of the Missionary Union did not close his books for the year until April 7, the accounts were not made up in time to present a full statement of the result of the year in this number of the MAGAZINE. Full accounts will be sent to the denominational weekly papers as soon as made up, and we can only say here that the debt of the Union will be about \$110,000. Our sorrow that it is so large is inexpressible. It means vacancies, retrenchment, no advance, and spiritual death to multitudes who might have heard the good news of salvation if there had been funds to send the messengers of the gospel.



The Seventeenth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 30-June 5, 1900. All foreign missionaries of any evangelical denomination are eligible to membership and entitled to free entertainment. Address Mrs. C. C. Thayer, if further information is desired.

THE BAPTIST MISSION ... IN THE PHILIPPINES

Rev. Eric Lund sailed on March 24 from Barcelona, Spain, to open an American Baptist mission in the Philippine Islands. Mr. Lund has been the honored and esteemed missionary of the American Baptist Missionary Union in Barcelona for more than ten years, and his spirit, his devotion and his methods have commended themselves to the management of the Union. In opening a new mission in the Philippine Islands, especially under the circumstances now existing there, it was felt to be of the highest importance that the person to whom the founding of the mission was intrusted should be of proved discretion as well as of missionary devotion, and Mr. Lund was fixed upon by the Executive Com-



REV. ERIC LUND
THE FIRST BAPTIST MISSIONARY TO THE PHILIPPINE ISLANDS

mittee as the one providentially raised up for the work. Although reluctant to leave his mission in Spain, Mr. Lund has yielded to the wishes of the committee and undertaken the founding of the first Baptist mission in the Philippines. In the providence of God a year or more ago a native of the Philippines came under the influence of Mr. Lund in Barcelona, and was converted and baptized. With his help Mr. Lund at once began the translation of the Gospel and some Christian tracts into the language of the new convert, and the American Baptist money expended for the Philippine Mission was for preparing these translations. This convert now accompanies Mr. Lund to his new islands to assist in establishing the Baptist mission, and they take with them this supply of Christian literature ready for use at once upon arrival. This convert, Mr. Manikan, is a native of the Visayan group in the Philippines, and it is expected that the Baptist mission will be opened in that group, probably on the island of Negros, the northern island, Luzon, being in such a distasteful state as to discourage Protestant missionary efforts at present.

PRAY FOR THE FIRST BAPTIST MISSIONARIES TO THE PHILIPPINES.

The Recent Educational Convention in Japan held by Protestant missionaries of all denominations marks a return of several additional schools to the determination to teach Christianity, even if obliged to forfeit the privileges heretofore granted by the government. Our Theological Seminary at Yamaguchi and Duncan Academy at Tokyo have never sought recognition by the Japanese government, and therefore cannot lose any privileges because of the new position assumed by the government. As the date approaches when the teaching of religion in schools recognized by the government must cease to have effect is regarded with increasing apprehension.

THE..... FIRST BAPTIST FILIPINO

FILIPINO (feminine Filipina) is the Spanish name for the people of the Philippine Islands, but there are many tribes and dialects. The northern island, Luzon, which has become most familiar to the people of the United States, is peopled chiefly by Tagalos, who are estimated to number about 3,000,000. The central islands of the group are inhabited by the Visayan tribe, estimated at 2,500,000. These two are the most numerous of the Filipino races, including 5,500,000 of the 8,000,000 population of the islands, and are counted as Roman Catholics. Outside of these there are 500,000 other nominal Christians, 300,000 Mohammedans and 1,700,000 heathen. We take pleasure in presenting a letter from Mr. Manikan, the first Baptist Filipino:

"I have received your brotherly salutation and Christian love through Mr. Lund, for which I thank you very much. It seems to me no one more than I ought to praise God for what he has done for me. I see clearly his mercy and infinite goodness, and I will always sing praises to Jehovah, my God. I hope to be able to correspond to your remarkable favors, as I desire to work with decision and enthusiasm to evangelize my countrymen. I hope they will not refuse the Lord's calling, but accept Christ Jesus as the only Savior given to the world.

"The enterprise will be arduous, because our countrymen have for so long time been deprived of the light through the errors of Catholicism, but the Christian can do everything through Christ, who comforts him, and those who are in Christ's hands need not fear. Besides, I am sure that you will help me with your prayers, which will greatly encourage me. I love my countrymen very much, therefore I wish they had the riches that I have.

"Though I have not the honor of knowing any one of your board, I send them my Christian love, and bidding you farewell I place myself at your disposal in the Philippines, where I hope to be shortly."

"BRAULIO MANIKAN."

Are Our Indians Malays? We notice an item which states that "Ex-Congressman Springer says that an acquaintance of his, a Creek Indian among our volunteers in the Philippines, found a tribe of Malays whose dialect was almost the same as that of the Creek nation. He could understand them and they him." This adds strength to the belief that North America was settled by Asiatics who drifted across the Northern Pacific or emigrated across Bering Sea to our shores. It has always been recognized by ethnologists that the American Indians have a great many physical features similar to those of the inhabitants of Malaysia. The above statement, if correct, suggests a line of investigation of deep interest to philologists. If it should prove that our American Indians are first or second cousins to the Tagalos or Visayans of our new possessions in the Philippine Islands it would seem to give the possession of those islands by the United States an added appropriateness.

The Sketch of William Carey, by Rev. A. C. Chute of Halifax, has been reprinted and can be obtained on application to Mr. Chute in Halifax, N. S., or to Literature, Baptist Mission Rooms, Tremont Temple, Boston, Mass.; price, ten cents.



DISTRIBUTING RICE TO FAMINE SUFFERERS

THE RICE IS IN THE LARGE SACKS ON THE GROUND

Of the two men standing in the centre one is a Christian preacher giving rice to the other man who is standing in his turn to receive it. The picture on the easel is a portrait of Victoria, Queen of Great Britain and Ireland and Empress of India.

❁ ❁ FAMINE IN INDIA ❁ ❁

WE have been supplied with some interesting statistics regarding famines in India, which will be of interest in connection with the present distress in our Telugu Mission field:

"In the famine of 1833, in Guntur, and other districts in the Madras Presidency, about 200,000 perished. Mr. Dauders says, 'this was the most serious famine which has occurred since the British occupation (*i. e.*, up to that time), and from the fearful loss of life which took place in the Guntur District on the occasion, the scarcity became generally known as the Guntur famine.'

"In 1866 there was an awful famine in the Lower Provinces of Bengal, Orissa, Behar, etc., 1,500,000 persons are reported to have perished.

"In 1877, in Madras Presidency occurred one of the most extended famines on record. The cost to the government of India, in remedial measures and loss of revenue, is estimated at £10,000,000. . . . The Mansion House funds exceeded half a million sterling. . . . The actual amount of mortality occasioned is difficult to determine, the estimates vary so much."

Turning to the "Report on the Famine Campaign" we find that, notwithstanding the immense efforts of the government and of private charity, the mortality from starvation and resultant diseases was appalling.

Here are some of the figures and statements derived from the "Report." The population of fifteen famine Taluqs (*i. e.*, counties), alone, shows this result: by the census of 1871 the population was 2,836,166; an increment of one and a half per cent per annum from 1872 to 1876 would give 219,223, or a total of 3,055,389, yet it was in 1878 but 2,299,885, that is 755,504 less than it should have been. The rate of decrease for these fifteen counties (but samples of the rest) was 23.3 per cent from the population of 1871, plus the one and a half per cent increment. A correspondent of the *Madras Times* writing in regard to the figures of this 1878 census, and quoted in the "Report," says: "Salem Dis-

trict alone lost half a million out of two million." "We have probably lost no less than three millions out of the twenty millions of population severely affected by the famine, and if we add the mortality of Mysore and Bombay, the total losses of the population of South India will not be far short of six millions." This "Report" was published too early to embody final results, but in Hunter's "Indian Empire" there is the statement that the actual loss of life, directly, and as a consequence of the famine, was five and a quarter millions, and the total decrease, reckoning lessened births, etc., over what the normal population would have been, fully seven million.

We have not seen the full statistics of the famine of 1898, but it was less severe than that of 1877. It is already apparent, however, that the present famine will far exceed in severity any known in historical times in India, both in extent and in its disastrous results. No general relief is expected until the rains, which are due in June, and assistance must be afforded to many until September. Contributions may be sent to E. P. Coleman, treasurer, Tremont Temple, Boston, Mass., and will be forwarded to India weekly. At the date of writing Mr. Coleman is sending about \$1,800 weekly to India for famine relief.

ROBERT R. MILNE, M. D.

THE very sad news has come of the death of Dr. Milne on the voyage from the Congo to England. Dr. Milne was appointed a missionary May 21, 1894, and was a brother of Mrs. Joseph Clark of Ikoko and Mrs. Charles H. Harvey of Palabala. He will be remembered by many in this country, who learned to know and love him during his visit in 1899. After his return to Scotland, Dr. Milne married a lady who was eminently fitted to be associated with him in medical missionary work, having graduated as a trained nurse, and together they went to the Congo to assist Rev. Joseph Clark and Mrs. Clark at Ikoko, Lake Mantumba, in the interior of Africa. Several weeks ago information was received of Dr. Milne's serious illness and of the beginning of his journey to England, but it was hoped that his life might be spared. He was able to embark on the steamship "Leopoldville," at Matadi, and seemed at first to improve by the change, but after being on the sea about a week malarial fever set in, which, in addition to the cerebral æmia with which he was afflicted, was beyond his strength to endure, and he passed away quietly on Friday, March 2. A short time before Mrs. Milne asked him how he felt. He was so weak as to be unable to speak, but spelled the words, "Tired, tired, tired." A friend and acquaintance in the Congo Balolo Mission, Mr. MacGregor, was on the ship, also returning to England, and was a great comfort and help to Mrs. Milne in caring for her husband and conducted the funeral services. Dr. Milne was buried at sea and lies in the bosom of the ocean to await the call of the resurrection morn.

This is the second death which has occurred in our Congo Mission in several years. American Baptists have great reason to be thankful that they have been so much blessed in the preservation of the health and lives of their missionaries on the Congo. Their experience has been far more favorable in this respect than other missions. Dr. Guinness pronounces the experience of our Congo Mission in this regard as "a miracle." While sorrowing for the young and promising life so soon cut off, let us rejoice in the health and usefulness of those still remaining on the field and pray that they may be kept for still larger harvests for the heavenly fold.

Moravian Missionary Statistics

THE statements which are usually put forth regarding the number of converts in Moravian missions and the missionary contributions of that Christian body are so surprising that the matter seemed worthy of careful investigation. If these statements were correct the Moravians would be not only in advance of all other religious bodies, but so far in advance that the reason for the extraordinary difference ought to be clearly understood, and might be expected to furnish a striking object lesson in mission effort to all other Christians. The statements of the Moravian missions vary, but the most common represent the body as having about 20,000 members in the home churches, but 80,000 converts on the mission fields, and as raising about \$350,000 for missions.

Desiring to test the accuracy of these remarkable figures, advantage was taken of an opportunity to visit the Moravian headquarters in America at Bethlehem, Pa., several years since. The figures given below are therefore not of the most recent date, but are sufficiently accurate to justify the conclusions reached.

The Moravians are in no way responsible for the extraordinary and misleading statements which have been published regarding their missions. The accounts of the Moravian missions are so divided that it is not easy to sum them up in complete form, but the following appears to be substantially correct.

The receipts of Moravian missions have been stated at \$350,000; and supposing that this sum was raised largely from the contributions of the churches, as is the case with the most of the missionary societies, this would give about \$17.50 for each of the 20,000 members usually reckoned in the home churches. This large sum was probably taken from a statement of "The Missionary Manual and Directory of the Unitas Fratrum or the Moravian Church," giving the estimated annual cost of the missions at \$359,651. However, only a small part of this is to be credited to receipts from contributions, as these are given in the Moravian Almanack and Year Book as about \$115,100. The balance of the cost of the missions is presumably raised chiefly from business operations in Germany and on the various fields.

Of the \$115,100 donations to Moravian missions, £7,452 17s. 1d., or \$36,519.70, was in that year from legacies and endowments; £9,923 15s. 6d., or \$48,627.60, from friends of other Christian churches, and £4,801 12s. 7d., or \$23,529.80, from Moravian congregations and societies. The members of these numbered 21,302, which gives an average contribution for foreign missions of \$1.10 per member. This is a large sum and exceeds the average contributions for the same purpose in any other denomination. When asked how it came about that the Moravians were so much noted for their activity in missions, Bishop Levering replied, "When the converts join the church we try to get them to realize that they are joining a great missionary society." It would be for the glory of God if the leaders of other Christian bodies kept this fact more constantly before the minds of the younger members.

Rev. G. R. Robbins, pastor of the Lincoln Park Institutional Baptist Church, Cincinnati, Ohio, has formed a missionary society in his church on these principles: 1. Only for men. 2. Each member must take the BAPTIST MISSIONARY MAGAZINE. 3. Each member must carefully and prayerfully read the MAGAZINE. 4. Each member must pay at least one dollar a year in addition to his usual contribution to missions. If this could be done in all the churches we venture to say the Missionary Union would have no debt, nor lack of funds to enter the open doors so much needing the laborers who should enter in and gather the harvests for the kingdom.



THE NEW CHAPEL AT KIFWA, CONGO

The picture represents our new Chapel at Kifwa. It is 24 x 50 feet and will seat nearly 500 people. The walls are raised from clay and are one foot thick. The roof is made of round sticks from the forest and thatched with long grass. The walls are whitewashed inside and oiled outside, and the structure looks quite nice, but the best of all the native Christians have built it and paid for it themselves. The only help which we rendered were our weekly contribution and the superintendence of the work. We have baptized this year 400 souls. The Sunday-schools number 180 with an average attendance of 60.

Yours much sincerely,

C. NELSON, *Kifwa, Congo.*

LETTER FROM THE KIFWA CHURCHES TO THEIR BRETHREN IN AMERICA

KIFWA, June 26, 1899.

Kuna kwa nyirangi Zeto

Beto bantarza Nzambi

A Dibundu Dia Botuka

Iena mu Kifwa. Beto tufidisa mantondo meto kua nyirangi zelo kuna Amerika, kadi tufidisi Bantu mu kamba Beto mambu ma Nzambi ye ma zaikisa beto yesu Kristu anini eto. Tutondele mpe kueto mu Lusadusu Lu ku tufidisa Beno mon ka, mon. an Lutusadisi mu kamba mambu ma Nzambi mu mavata mankaka. Betotusambilanga zambi sedieto keti kasadisa Beno ye sakamuma Beno nyirasi Lua Lenda sadisa Beto u Fidisa Nsamu A Nzambi kuna mavata niena Ntama ye ma zolele mambu ma Nzambi.

Nyolo.
Ndiamosi.
Kikwakwa.

Mpanzu.
Mengi.
Nkumpa.

TRANSLATION

We the Christians of the Baptist church at Kifwa hereby express our most hearty thanks to the Board and Baptist brethren in America for sending us missionaries to tell the word of God and to make known to us our Savior Jesus Christ. We also express our thanks for help given us year by year, which has enabled us to send the word of God to many other villages. We pray God our Father to bless you and prosper you so that you may still be able to help us to send the gospel to the many places far away which are willing to hear the word of God.

Baptist

Anniversaries

at Kifwa . . .



REV. P. FREDERICKSON



REV. P. FREDERICKSON

OUR yearly meeting is just over. The Christians from the outposts came in very well, although some of them had from twelve to twenty-four miles to walk. Both men and women were well represented. On the first day about 330 were present and on the second more than 400. Our little meeting-house was too small, so we had the meeting in our garden on a grass plain. The photograph I send you, taken by the Rev. C. Nelson, will give you a good idea of it. The Christians at Kifwa had done what they could do to make their brethren feel that they were glad to see them. Two fairly good sized jugs and a lot of kwanga had been bought, of which each one got his or her proper share. A good spirit prevailed and all seemed quite happy.

Our first meeting begun on the 24th at two o'clock P. M. After singing and prayer I gave a short address of welcome to the brethren. We then sang, "Come ye that love the Lord." The Rev. C. Nelson then spoke, taking for his subject Christ's parable of

"the sower." Iryrolo, a native evangelist, spoke next. The way he referred to the Bible showed he had read and studied his well. Others gave short addresses, which interchanged with singing. At the meeting, which lasted till ten o'clock, refreshments were taken in the evening the natives had prepared, led by themselves, who gave prayers and short addresses. It was quite a pleasure to hear these people who so long have come from heathendom speak of the love of God and of the power of Jesus to save all who believe.

Next day the meeting began at A. M. Mr. Nelson spoke of giving and its blessings. Kikwakwa, a native preacher, was the speaker. Afterward a few short addresses were given. Speaking was good and to the Kikwakwa spoke very well of baptism and the Lord's Supper. At the end of the meeting we went to the Nguvu River to baptize. At three o'clock we gathered. In this meeting a resolute

passed to send a letter of thanks to the Missionary Union and Baptist brethren in America for sending them the gospel and for help received. Six men were chosen to prepare the paper, which I send with a translation of it. Liberty was now given to the meeting for one hour, so that any one who wished to give testimonies of Jesus' power to save could do so. Twenty-nine spoke, and it was evidently a disappointment to many when they found the hour was gone. The twenty which had been baptized were now welcomed as members of the church, after which we sat down to remember the dying love of Jesus our Savior.

On the following day there was to be a market not far from our station. Two of our preachers asked me if I

would tell the meeting that a number of the Christians wished to have a meeting in the market before they all left for their homes, and that they would be glad to see every one who could come to take part. At ten o'clock next morning about 200 Christians met on the market. We sang four songs, nine of the men gave short addresses; two of them were headmen in their villages, and had been great fetish doctors, the other one was well known as a teacher and leader of a secret society called *Kinyrasi*, but now he had burned all their fetishes and been baptized. Those men stood up in the market, with boldness confessing their faith in Jesus and testifying that he is the true Savior, but that all their fetishes are nothing but lies.

Thanksgiving and Praise

SOUTHERN Baptists have been giving and praying for their foreign mission work. The past year has been remarkable for God's blessings. Up to this time the contributions have been good. While we have not received enough to pay all expenses, yet from the tone of the letters which come from pastors and laymen we believe enough will be contributed before the Convention to enable us to go to Hot Springs without debt. We will need forty thousand dollars, but we expect to receive every dollar. Let no one, however, think it is time to relax our efforts and our gifts. On the contrary, let every one do his very best, so that there will be no shortage.

The Board has appointed seventeen new missionaries, and fifteen of these have been sent out, greatly strengthening our work.

Best of all are the results on the foreign fields. The missionaries seem hopeful and cheerful as they

press forward baptizing new converts. Last year we reported eight hundred and forty-five baptisms. This was the largest number in our history. Reports have not come from all our mission stations, and yet we have already been told of over twelve hundred baptisms on our fields the past year. What glorious results! How we should bow before our God in thanksgiving and praise! He has honored and blessed us. Some people have been praying to God for one thousand converts for the year. He gave far more than they asked. We believe that every one who loves the Master and his work ought to join in thanksgiving and praise. Let us do this as in secret as we wait before him. Let us around our family altars and in God's house return thanks and praise his name. It is good to give thanks—to give thanks unto our God, who has led and blessed us so abundantly.—*The Foreign Mission Journal*.



AFRICAN CARRIERS WAITING FOR LOADS

EVANGELICAL DEVELOPMENT OF THE INKISSI VALLEY

REV. J. C. HYDE, QUAKER HILL, CONN.

THE Belgian organ of the exploration of the Congo Free State is called *La Mouvement Geographique*, and I have thought that the title "*La Mouvement Evangelique*" might well be given to the work carried on by Rev. Peder Frederickson along the Inkissi River between the old trail and the new railroad around the cataracts of the Congo. The Inkissi affluent of the Congo has mighty falls, called the Pocock Falls by Mr. Stanley, at the mouth of that river, and navigation of the stream is made difficult by the swift current and frequent appearance of crocodiles, so that the operations of the missionaries are entirely on land.

Mr. Broholm accompanied Mr. Frederickson on a trip of exploration in this region, when the former was relieved of his duties at Palabala and

the latter of his work at Banza Manteki in 1889. Mr. Broholm had assisted in transport, and so had become acquainted with various peoples coming to carry loads for the mission. Mr. Percy Comber had explored the region of Kissantu from the Wathen station of the Baptist Missionary Society (English), but the need of systematic work was great, as the result of the efforts of the two who have devoted themselves to the field, will show.

After the station for the first efforts of these men was located at Kinjila, Mr. Frederickson returned to Norway with his wife, and Mr. Broholm remained alone to build the house and prepare for the return of his colleague. In 1891 Mr. Frederickson returned to find a good adobe house, thatched with native tall

a cook house and boys' houses, built. Mr. Broholm, however, at the point of death. Mr. Fredrickson had left his wife in Norway, and his coming to the station was in part for him a sad return to the field, when Mr. Broholm was translated. His brother of the departed is one of the trusted missionaries in Denmark, and the blow of the death of this man, a graduate of Morgan Park, a man of courage, persistence and faith, would have daunted a more resolute man than Peder Fredrickson; but he secured the assistance of the writer, who had in turn been relieved from the work at Palala, and the exploration of the field went forward. Subsequently Mr. Fredrickson was sent from Morgan Park to take the place of Mr. Broholm, and together these two, Frederickson and Nelson, have conducted the work. The central station of this field was afterward removed to Kifwa, nearer the line of the railway.

The Society of Jesus established a station at the railroad in Kissantu, three hours from Kifwa and three days from Kinjila, and while the hope was entertained that the Romanists would work south of the railroad and leave the north side to the Protestants, yet it was just as well to guard the young converts from the near side of the field.

Our Christians have suffered much opposition from the followers of the Jesuits. In 1892 a tall boy called Mengi came to us from Mbuba for help, his face broken out in sores. His people tried to get him to return to his village, but he chose the mission station at Kinjila, and he has turned out to be a fine man. He raised a little church in his own name in the face of determined opposition from the Jesuits, who tried to try him off by giving him large wages to work for them. Their followers cursed and threatened those who followed him, and tied one for being baptized by the missionaries.

Mengi went boldly to the state official twenty miles distant and had the man set free. If it were not for the Jesuits large numbers would come for baptism from the villages in which the priests work, but the ignorance of the law keeps them back.

In the face of all this difficulty the work is growing mightily. Mr. Fredrickson says when troubles and opposition come he receives more courage. The Kinjila church has 300 members, has built its own house of worship, pays its own preacher, keeps its own school and gives some to the home mission work. Matadi, five or six miles from Kinjila, has 109 members, keeps its own preacher, has built its own church, and as it is outgrowing the same a new one is about to be built. It has its own school and is doing a little home mission work. Last May the first were baptized in Kiteki, yet it has 26 members, has built its own house of worship, looks out for its own school, but has not yet been able to pay the full amount to the preacher, though this will soon be done. In Mbuba, where Mengi has worked, "the first were baptized last year and there are only thirteen members, who have not been able to do much as yet, but the lookout is bright," writes Mr. Frederickson, "and we are sure of success."

Mr. Frederickson would like £300 per year to carry on his work as he would like to carry it out, and he believes the Lord will let him have the money if his plans are pleasing to the Lord. Four hundred were baptized last year, and there are reasons to believe a large number will come this year.

Mr. Frederickson is starting for his home at this time and will soon come to America after eight successive years in the Inkissi district. This is his third furlough, and when he was at home the last time he aroused a great enthusiasm for missions in his own country.



AMERICAN BAPTIST MISSION SCHOOL AT IKOKO, LAKE MANTUMBA, CENTRAL AFRICA

....In Central Africa....

REV. JOSEPH CLARK, IKOKO STATION, UPPER CONGO

[In sending a list of questions for a written examination in his school at Ikoko, Mr. Clark writes:]

The class to be examined is our oldest one, and the only one that has as yet been examined in this way. We have a second class of about eighteen, which next week will be joined with the first one in the study of Luke, and which will be then periodically examined with this one. Each one is set apart with only writing materials—no books are allowed near, and copying is made next to impossible. They have been studying the gospel by Luke written in the *Bobangi* tongue, which is akin to their own, and the questions are all given in their own language, and their replies have to be in their own language too, so that they must translate all quotations. This gives pretty clear proof

that they have at least understood the letter of what they have read.

When we came here five years ago not a word of the tongue was known to any but the natives, and of course none of it was in writing. The questions are of the simplest and only meant to test the memory, but when two-thirds of those examined will take, say 70 per cent and over, of the marks possible, it certainly shows that they are taking some interest in what they are reading.

The longer I live in Ikoko the more sure am I that to educate and train the young people is an absolute necessity for the establishment of the kingdom of our Lord. Not that I would put teaching to read in the place of preaching the gospel; but the complete absence of education or training to work amongst the natives

the young convert to Christ—a very helpless being, unless taught to work for his own support and taught to read for himself a message of peace on earth and goodwill to even the poor heathen. We are seeking here at Ikoko to train these young people not only as members of Christ's body, but also as men who can support themselves and share in the needed support of the Lord's work by their having the ability to give, and who can take the message and stand up and say, "I am the messenger sent by the loving Creator to his creation."

This is, humanly speaking, a very unlikely thing to beget faith in the hearts of these young people than if our messengers can say, "I was taught by the white man that God says—"

On Saturday mornings we send out messengers with some who can tell the story of Jesus and his love, and they regularly visit one or two towns on a journey which they have to paddle out two hours to the nearest shore and on Sundays they go to villages on the lake. You will be able to judge of the need of the gospel. I tell you that on several occasions they have reported that there were people being killed at funerals according to native custom. A few days ago they saw men with their faces covered with blood, who had been cutting up somebody for a feast, but they were not allowed to go to see the person; but on another occasion we came on them cutting up the body of a man who had simply been killed to a funeral feast. Such are our conditions in the next town, and such

were the Ikoko people till quite recently. That is, we do not know of any such acts here, but we know that ere we came the same was carried on by those around our house. Our Ikoko boys and girls can all tell of the "beheadings" they have seen and of the feasts in which some of them joined.

To some our surroundings would be very discouraging and dismal, but we are where we believe our Father would have us to be, and that is the best place surely. The surroundings, too, are all outside, and with our Lord in our hearts all is bright and cheering. We see not much of the grand building yet, but we are at work in the quarry getting out and fitting some of the stones that the Master reserves for the perfecting of his glorious temple.

Of course much that would have been done is not attempted, and it has been very hard for us to be here with so few helpers. It is utterly unsafe, too, for in case of serious sickness there is no possibility of leaving for advice, and there are no missionaries near from whom we can get help. Had I, for example, died, I do not know what my good wife would have done. There are two state agents, say nine miles from us, and they would have possibly posted soldiers on the place to guard it from robbery, but that would have been but of little service to her. Of course God has taken such care of us that no harm has come to any one and I feel, too, that it has been worth our while to be put in such surroundings so as to be cast in this way on the care of the Lord.

Never be discouraged" is a good motto for managers of periodicals. The MISSIONARY MAGAZINE has just received a check for \$8 in payment of arrears dated in 1874, the subscription having been unpaid for three years before. This money was sent voluntarily, without any other effort than that of sending the account, as far as known, and the remittance encourages us to persevere with our efforts and expectations in regard to collecting back arrears due the MAGAZINE. We trust that others may take a hint from this and go and "do likewise."

Notwithstanding all the persecutions and malice of the headmen and medicine men, the gospel is progressing at a great rate, and indeed it is this that makes these rascals so fiercely oppose. They have got their power by tyranny and treachery of the vilest description and they know that their trade will go if the people come to a knowledge of the Truth. At present only seven have been baptized there, but there are a number awaiting baptism, some of whom will no doubt be accepted in a few weeks and received into the church. Our method is to wait six months after profession of conversion before receiving a candidate for baptism and then if he has a real knowledge of the fundamental truths of Christianity and the testimony of the church members as to his life is satisfactory he is baptized. This is a much slower method than that adopted by some, but it answers well as regards preserving the purity of the church and keeping it strong and *aggressive*. A native may possibly keep up a pretence of religion for a few weeks, but it is very unlikely that he would be able to do so for six months living as they do such public lives—"known and read of all men." Moreover, usually there is much contempt and opposition and even ill treatment to endure at the hands of heathen relatives and friends, to say nothing of the evil "powers that be." If a man therefore holds on his way steadfastly for six months and at the end has progressed in knowledge and in the good esteem of the Christians, probably it is a genuine case of conversion.

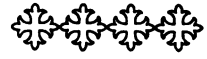
Christianity sometimes tests a man very severely and especially is this the case with converted polygamists. Of course they are required to give up all their wives but one and that one the first one taken and lived with. In the case of one man the circumstances were specially difficult and trying. He had four wives and was willing to put all away but one—but which? The first one had run

away and lived with another man, and though she had returned had not been received by him again as his wife. No. 2 was a confirmed invalid and unable to fulfil her duties as a wife. Nos. 3 and 4 were young, strong and good looking. The man himself favored No. 3 and greatly wished to take her and let the others go.

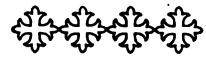
Of course the case of No. 1 was easily settled. She had committed adultery and by our Lord's own law could be "put away." No. 2, however, was different. She had not been unfaithful, but was only invalided. She of course could not be put away for that. He was therefore told that No. 2 is his wife. It was a very trying alternative and tested the man sorely but he has loyally obeyed and has taken the sick woman as his wife.

There is one great foe that these poor natives have to contend against, viz., the dreadful sleeping sickness. Its ravages in the Noki district are simply appalling. Whole villages are disappearing in the course of a few years by this plague alone which threatens depopulation if God in his mercy does not arrest its progress. There can be no doubt that their habits of eating and drinking from the same utensils and sleeping on the same mats are largely responsible for the spread of the disease, as also certain abominable funeral customs which involve close personal contact with the dead. Frequently an outbreak of the disease in a family involves at length every member of it and so the malady spreads and grows with awful rapidity until the whole district, as at Noki, is in a very "valley and shadow of death."

Of the other outpost, Bueté, where James and Joseph are laboring, there is not much to relate as yet, as the work is very young. Still there is an anxiety to hear at that place which is extremely encouraging. These men are laboring earnestly and faithfully and there can be no doubt that blessing will follow their labors.



ON
THE
FRONTIER
OF
UPPER
BURMA



REV. ALONZO BUNKER, D. D.

WE have reached the village of Dau-Shee-i, thirteen miles southwest from Loikaw, where we have located the Loikaw mission. Our site is given us free, fifteen acres of fine upland land, with fruit and shade trees, with one of the most beautiful prospects amidst some of the grandest and most beautiful scenery in

Burma. Our site is most admirably situated also to do mission work among all the tribes on this side the Toungoo Mountains. The people have received us most cordially and rendered us large help, saving much expense already, with promise of larger help in the future. Here we find a chapel all ready for our occupa-

tion, and we are comfortably housed, with all our goods in it to-day. We have made tables, book and medicine cases and other needed furniture, as good as any one could want who was desirous of use more than the ornamental.

Our new mission opened to-day, Sunday, encouragingly: 7 A. M. prayer meeting, forty of the natives present; preaching services at half past ten A. M., about fifty present, not counting children in any case; 2 P. M. Sunday-school, my class numbered nineteen; evening service more than fifty present, all reverential and interested. Dr. Johnson has had already at least twenty and I don't know how many more cases. We have selected our land, chosen a plan for mission buildings, etc., and driven first stakes. We will not attempt to build a dwelling house this year, but will put up a small house, which will do for a native teacher's house when we are through with it. We do this because we can get out the timber for a dwelling house much cheaper during the rainy season than now.

The prospect for the mission is most encouraging. My health has greatly improved. Dr. Johnson is well. We are living in a most primitive way. There is not much luxury about it I assure you. The people crowd upon us till we have hardly time to eat. One old man sidled up to me as I was writing a little while ago, and asked me confidentially if it was true, as he had heard, that some white people had two heads, and that others had horns. Is there not some ignorance to combat here? We can get our mail from Loikaw once a week by sending for it. This will be somewhat costly during a year. We are thirteen miles from the two—or now, one—white man in all these hills or valleys, and one hundred and twenty-three miles from Fort Stedman where there are a few white men, or an equal distance from Mongnai where we have a mission. We are hard at work, seeking divine wisdom always, in the establishment

of what I believe will prove one of the most successful missions of our society, because of the wonderful providences already marking its progress. Praise the Lord, for he is faithful and true.

Yah Do, February 8. We had fixed on a site at the village of Dau-Shee-i, thirteen miles southwest from Loikaw, as this was in the midst of the work we came to do—an admirable site. I told you of our royal reception by the Karens. I had remarked to Dr. Johnson that our prosperity could not go on uninterrupted, for we were in the world, and so in an enemies' country. Sure enough, on the thirtieth instant we received a letter from the assistant political officer in charge, forbidding us to build or permanently locate until he should get instructions from his chief, and until the chief, or sawbwa, in whose territory we proposed locating, should give us written permission to do so. We found out in the mean time—the sawbwa himself told us—that he had privately forbidden the sawbwa giving us the required permission. Now the whole plot is made clear. The Roman Catholic priests have combined to drive us out. They had, previously to our coming, made their plans to keep us out of Loikaw, but God so led us and we moved so quickly by the help of our people and the Karens, that we were safely established in Dau-Shee-i in the American Baptist Missionary Union chapel erected by donation of a Providence man, Mr. Clark of the Broadway Church, more than five years ago, before the Catholics knew of our arrival in the country. This has greatly confused their arrangements. Now we must fight it out to the end. The official above referred to is a Roman Catholic and a tool of the Jesuits. He has already committed an overt act against us, which lays him open to a serious charge. We shall grip him and not let go. They also have trumped up false charges against our strong supporters to drive them off also, but they are men of God and full

I believe we can by the grace win the victory. The sawbwa referred to has welcomed us dially and wants us to remain, afraid of this officer. This is annoying and delays us, subject to severe hardship, but we are ahead, and shall keep on till we

can get no farther. I am at our association, getting the people in touch with our new work, and there is much enthusiasm among them. We are having a fine and encouraging meeting. My health has suffered somewhat from this worry, but we are in God's hands. He helps.

HOW TO DO IT

sed please find a New York \$132.13—the offering of the Baptist Church for 1900. I can you how much this has re-ry heart. There were many dicted that we would not get his year. Little faith! 'Tis an last year. The treasurer Sunday-school is sending you hich will make our total over ll it not?

the result of a *planned cam-* week ago Sunday I preached ng sermon on "Motives for

Missionary Work." In preparing it I freely used the smaller tracts you sent and the statistics found in the March MAGAZINE. That Sunday I distributed *your* letter. Last Thursday I mailed to each member a copy of Dr. Mabie's letter and a letter of my own (a copy of which I also enclose), and an offering envelope, and sent a prayer with each one. I had occasion to thank the Lord and did so. Yours for His work,

SALARIES AND OFFERINGS

ory is told by Boston W. Smith or in the West who was carrying uicidal policy of neglecting benev-erings. At a Sunday-school in-eld in this pastor's church, the of systematic and proportionate as accorded special prominence. e discussion it was recommended ast four leading objects, outside convention work, should be pre-every church and Sunday-school nce a year. After the conference r, in conversation with Mr. Smith subject, said:

y be well enough for you to talk r churches taking a collection r for the Missionary Union, Pub-ociety, Home Mission Society and Education. If I did that in my ny salary would lack several hun-ars of being paid, and the Lord ow hard it is for me to get what is mised. The church now owes n one hundred dollars."

Smith was equal to the occasion, and on condition that this pastor

would, to the best of his ability, every three months, present the work and claims of one of the denominational societies, he promised to make up every cent that might be due on the brother's salary at the end of the year. The proposition was agreed to. At the end of the year the two met at the association meeting, when instead of Boston Smith being called upon to make up a deficiency in the pastor's salary, this testimony was given:

"I have been a pastor for twenty years, and never has my salary been paid so promptly as during the past year. My church does not owe me a cent, and better than that, there is a most delightful missionary atmosphere prevailing among my people. I never had so many baptisms in any single year in my ministry. My people very generally have established a Lord's treasury in their homes; so has their pastor."

Similar results would undoubtedly follow in hundreds of instances if pastors would not shrink from their duty.—REV. C. A. COOK.

THE MISSIONARY SIGNIFICANCE.... OF THE HIGH PRIESTLY PRAYER

REV. JAMES H. SPENCER, NORTH ADAMS, MASS.

"THESE words spake Jesus, and lifted up his eyes to heaven, and said." This brief preface describes vividly our Lord's turning from his completed farewell discourse to his disciples in the upper room, as we have it recorded in the preceding chapters, to the great prayer which occupies the entire seventeenth chapter of the Gospel of John. While addressing them those final words of comfort and preparation, his eyes had been looking tenderly, earnestly, into theirs. Now he raises them to heaven and addresses his "Father." He is both "the Apostle"—speaking for God to us—and "the High Priest"—speaking to God for us—"of our confession."

Judged by the force of its fuller report—for, though he was wont to spend the night in prayer, no other prayer of his approaches this in completeness of its preservation to us; remembering that it was uttered aloud in the presence of the disciples for their and our instruction; and that, as he had just spoken his parting words, he, in these petitions, offers his last intercessory prayer for his own while still with them on earth—it is plain that this, and not the brief petitions, which he gave us at the beginning of his ministry to serve as models and suggestions for our own praying, is really "The Lord's Prayer." Here, as nowhere else, we are listening to the Lord praying.

We do not wonder when we find one of the most penetrating writers on Jesus' life and words refraining for years from attempting an exposition of this prayer. This is holy ground. Here we may expect to find "unspeakable words," such as Paul heard in the third heaven. For,

as this same writer says,] speaks to God as if he were in heaven, when he says another on, "Now I am no more of this world." But, as a recent sympathetic observer of the mountains remarks, "Every mountain is an invitation to climb," and even the height we may, nay, it is his duty, as he "lifts up his voice," to summon ourselves to listen to that ancient call to prayer, "Pray without ceasing," "lift up your hearts."

Coming to its study we shall find it seamed throughout by the same ideas, the glory of God and the salvation of the world. A tiny fragment of the rocky mass of Greylock, which produces for us in miniature the same system as the mighty forces of nature, fashioned it, elevation for depression for depression. In this fragment of the phenomena of the earth, Jesus, we discern the two features which characterize the mission throughout as no other; the great all-controlling and all-pervading thoughts, the glory of God and the good of man. All the sections of the prayer are swept up into the strength of the combined action of these two. The former makes the missionary prayer, asking for the salvation of the whole world. The latter reminds us of the main theme of the missions, which is the glory of God.

I. This is a missionary prayer.

Already, as it were, in heaven, that lofty vantage, Jesus looks down on the whole world; not one land is left out of His prayer, like the ocean. Emily Judson said beautifully of the great husband, "washes the face of every continent."

This is none the less true because at first reading it may seem that our Lord has not the world in mind at all. The familiar division of the prayer is into three parts. In the first, vs. 1-5, he is praying for himself; "Glorify thy Son." In the second, vs. 6-19, he prays for his disciples; "I pray for them" (v. 9). In the third, vs. 20-24, it is the future church for which he intercedes; "them also which shall believe on me through their word." But a little examination will show that it is the world which is in his thoughts in each of these petitions. He is praying for all men of all time the most effectively by concentrating for the moment all his pleading upon himself, his disciples, his church; for it is through himself and these that the world is to be saved. It is as when we send the light far out over sea and storm by focussing it in the lighthouse tower, or warm the house by gathering the fire upon the hearth.

A glorified Christ for the sake of the world.

1. Take the first of the three divisions of the prayer as indicated above. Its content, in a word, is a glorified Christ for the sake of the world. "Father, glorify thy Son, that the Son may glorify thee; even as thou gavest him authority over *all flesh*, that whatsoever thou hast given him, to them he should give eternal life." He would be glorified by the Father, to, in turn, glorify him by giving eternal life to as many of "all flesh" as God had given to him.

(1) Mark the plain indications of his world-embracing thought, "all flesh." This is not universalism, for close follows its limitation to those who will show by their acceptance that they are of the number whom God has "given" to his Son. And what can be the explanation of the definition of eternal life, immediately given, but the thought of those who have it not? "This is eternal life, that they should know thee, the only true God, and him whom thou didst

send, even Jesus Christ." "Thee, the only true God!" What suggested that but the recollection of the great heathen world with its multiplicity of gods and ignorance of the one God? "And him whom thou didst send, even Jesus Christ." Why that, but for the thought of the Jews, who boasted their knowledge of "the only true God," and yet evidently did not know him because they did not recognize the person and mission of his Son? So the very definition of eternal life is in terms, so to speak, of those who have it not, the heathen and Jewish world.

(2) And for the very purpose of giving eternal life to the world, which is yet without it, he asks that he may be glorified. All that could be done to that end in his unglorified, humiliated state had been done. "I have finished the work which thou gavest me to do." It has been but a beginning, but it is done. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Restore to me, he prays, the glory of which I emptied myself to take upon myself the likeness of sinful flesh, that, glorified, I may enter upon the next stage of my work, not in weakness, but in power. A glorified Christ to do what a humiliated Christ could not do, bring the whole world, Jewish and heathen, to eternal life in the knowledge of God and Christ, his revealer.

What shall we think then of that popular slogan of this day, "Back to Christ?" It is not strange that it has caught so many ears and counts still even more followers. It has sounded from high places in school and church, and has the prestige of the "Name which is above every name." It summons to Christ! Its plausibility is the explanation of the applause which it has won. It implies that the church has drifted away from Christ and must return to him. But to follow the cry but a little way is to be undeceived as to its true meaning,

which is that the Christ, in whom the church has always believed and still, as a whole, believes, is not the Christ, but the invention of men. The real Christ is the Christ of the gospels. And by this is meant only so much of the gospels as describe a Christ acceptable to human "reason;" the best man, the greatest teacher—but that is all. Away back from the conceits and credulities that have accumulated upon the reality to the reality itself. It reduces Christ to the scourge of small cords and the Sermon on the Mount. In a word, back to the Christ, whose work Christ himself, in this prayer, declares was even then finished. But a humiliated Christ was not enough for the church in its beginning. They must "tarry" for a re-glorified, re-enthroned, re-empowered, pentecostal, Holy Ghost sending Christ. The church has been always absolutely dependent on this Christ. A resurrected, ascended, glorified Christ at the sources of power at the right hand of God, this is what has ever distinguished and accounted for the life and power of the church, and now more than ever. A humiliated Christ could not save the world then and he cannot now. His declaration of conquest, with which he has just comforted his disciples in the very last words of his farewell address, "Be of good cheer; I have overcome the world," is anticipatory of the glorification and consequent empowerment, for which he immediately prays. Had he not seen these with sure vision at that moment, the future would have been as black as the noonday darkness which palled the—what would then have been—catastrophe of Calvary. Back to Christ! Yes! Back to the Christ by whom we have won every victory so far, the only Christ through whom we can win others; the Christ to whose "authority" God has promised "every knee shall bow," and whose "possession" shall be "the uttermost parts of the earth." So far as the cry "Back to Christ" is a subtle

falsehood, denying the present, living, conquering Christ, let us see to it that it does not insinuate itself into our Baptist churches; for, as it does, will the cause of missions in our hands be paralyzed. What has Unitarianism done for missions? For the sake of the world we must have a glorified Christ.

2. A kept and sanctified apostolate for the sake of the world. As, for the salvation of the world he has prayed for his own glorification, for the same dear object he now prays for the keeping and sanctifying of his disciples.

Beginning by giving them a good character to the Father as those who having heard the "words" which having received from his Father, he had given to them, "received them and knew of a truth that I came forth from thee, and they believed that thou didst send me," he asks for them two things, that they may be kept from the evil of the world and sanctified in the truth.

(1) And in this prayer again it would seem that his thoughts are confined most exclusively to the small circle of his disciples, forgetful of any wider need. In verse 9 he expressly says, "I pray for them: I pray not for the world, but for them which thou hast given me." But it is temporary exclusion for permanent inclusion. He shows in the very next words that his ultimate thought is not of them, for he adds, "I am glorified in them"—in their preservation, continuation of his work, preaching, suffering, triumphing. But his own glory is, as we have just seen, in his mind now for the good that will bring to the world. And when he goes on to ask their sanctification, as in verse 17, adding a positive request for their advancement in holiness to the negative request that they should be kept from evil, we see again that it is the world which is to be the beneficiary of this boon, for his next words are: "As thou hast sent me into the world, even so have I also sent them into the world."

This is praying for the many by concentration for the moment on the few. Oh, the pathos and power of this part of the "Lord's prayer!" Let us bring it at a glance before us. Hear him reminding the Father how faithfully these few men have kept his word, and how faithfully—at what cost the Father knows—he has meantime kept them. Now let the Father realize the desperate need in which their Master's departure is to suddenly leave them. After three years of dependence on him they are to be thrown with terrible rudeness upon their own resources. Just because the fate of the world rests in such a feeble, deserted band, let the Father forget the world for a little and think on these. Here is the world to be saved or lost in this little handful of disciples. It is as when the fate of Europe rested for a day in the British squares at Waterloo; or earlier, that of America and the best hopes of the world to be realized in her, hung on Washington and his little band of freezing and starving soldiers at Valley Forge. Would we might argue our case always with God as Jesus did!

(2) And the second part of this prayer for the disciples shows us the mission of Christianity to the world, which is to sanctify it. "Sanctify them in the truth. As thou didst send me into the world, even so sent I them into the world." Then he continues that he had sanctified himself for their sakes, that they might be sanctified also. We are "sent" to "sanctify." Ridding that word of the disagreeable and harmful perversions it has suffered at the hands of some, let Baptists be reminded again that the gift of Christianity to the world is renewal in righteousness and holiness. We are not sent to educate first nor principally. Not a cultured heathendom, but a sanctified, is our goal. No nominal nor superficial ecclesiasticism, such as made one of our new dependencies, in the words of Father

Sherman, "a Catholic country without religion," is our ambition or reliance. A Christlike character to be wrought out of degraded, benighted, besotted Paganism, this is our object. This will be to the glory of God and the best good of men. Anything lower—culture, nominal church membership, anything—is human and human only, and what glory there is in it man does not forget to take to himself.

3. A unified church for the sake of the world.

Of the three petitions of this prayer, this last, for the church, is the one most familiar because of the never-ending discussion upon the condition of divided Christianity. After having prayed for the eleven, Jesus' solicitude looks into the future, near and far, and he entreats "for them also that believe on me through their word." As Godet says: "Jesus has commended to God the *author* and the *instruments* of the work of salvation; he now prays in behalf of the *object* of this work, the body of believers." And the substance of his entreaty for them is, in one word, unity, "that they all may be one" (v. 21); even such a close oneness as subsists between the Father and himself; "even as thou, Father, art in me, and I in thee." But now note the object of this unity. It is not for its own sake; it is not for the sake of the church only nor first; it is for the good of the world, "that the world may believe," first, "that thou didst send me;" and, second, that thou "lovedst them even as thou lovedst me." That is, he prays for the unity of the church, that the world may believe in his own divine mission and in God's love to itself as to him, his Son. It will be hard for the world to believe in the divine mission of One upon whom even his professed followers cannot unite; it will be slow to believe in the love of a God whose people cannot love one another. But, on the other hand, the one thing which above all others will

convince the world will be the spectacle of that crowning miracle of Christianity, the making one of peoples of all nations, classes, kinds, in Jesus Christ. This, which Celsus, the Ingersoll of the first days of the church, ridiculed as an impossible dream, must be realized by the church of to-day, that the world may wonder at and worship the strange, entrancing spectacle. It will be quick to acknowledge that nothing less than a divine source and cause is sufficient to account for such a marvel.

The cause of church unity will receive a welcome impulse when many who work and pray for it shall come to see that it is not an end but a means; that its greatest beneficiary is to be, not the church, nor Christians, but the world. How does this recollection lift the whole question at a bound from the plane of its ordinary discussion! Many have never thought of any further or greater involvement in it than the "feelings" of Christians, which may be in danger of being hurt under the present status of denominationalism. With respect to the Baptists, many outside of and within their fold have never extended the question beyond its bearing upon the table of the Lord's Supper. As if the wide sweep of the Lord's desire would be attained in this entreaty if there were no separation at this ordinance! But that in itself would not have any appreciable effect, if any at all, in bringing the world to Christ. It is not this, all will agree, that the world is waiting for in order to accept Christ in his divine person and mission. And this effect upon the world is almost inappreciably the animus of the contention for this manner of unity. The argument with the mass of those who urge it is the pleasure of Christians. No, the unity is a more real and vital one than that, and the object of it is the world. The church must be one that the world may be won. And as nothing will so win the world as the hearty oneness of the church, so nothing will so tend

to unify the church—to minimize and remove every human and unjustifiable difference—as the apprehension by every branch of the one church of its true *raison d'être*, the salvation of the world. The movement for church unity awaits the mighty impulse of its proper motive. It is a great concern for missions that will answer our Lord's desire for the perfect oneness of his disciples.

II. The main motive of missions, the glory of God.

It would be strange if in a prayer so entirely missionary there should not appear some reference to the motive of missions.

1. And, indeed, as remarked at the outset, all through this prayer is conspicuous the glory of God as the great motive for overcoming the world. So in the very first words, "Glorify thy Son, that thy Son, also, may glorify thee." This had been his object in all his work so far: "I have glorified thee on the earth." When the inquiring Greeks came to "see" him, he rewarded their seeking by showing them himself indeed in the controlling purpose of his life, as he prayed again, "Father, glorify thy name."

Now he asks for reinvestment with his own native glory, that he may glorify the Father completely. Likewise, when he comes to pray for the keeping of his disciples, the second ground on which he bases the justice of his claim for it is that his—and therefore the Father's in his—glory is at stake in them: "I am glorified in them." The petitions in detail are for the disciples and the church and the world, but they are all grounded on the glory of God to be accomplished in the salvation of men. In a word, with Jesus, God is first. Not that, therefore, he is the less concerned for men, but, on the contrary, more. For always he who puts God first loves men most. No one ever loved God as Jesus does and none so loves men.

2. As we judge ourselves by this

prayer and the whole life of Jesus, then, it is very evident that we have drifted very far from the proper conception of the first great reason for missionary endeavor. For it is not Christ's, but others more natural to us, that we put forward in our minds. Let no one of these be in the least disparaged. Each of us has felt in some unworthy measure the force of every one of them, the peril of millions who are perishing without the knowledge of Christ; the happiness of improving their present miserable existence; the dependence of the church for its very life on the effort and sacrifice involved in undertaking the fulfilment of the Great Commission; these and all. Each has played a great part in the prosecution of world evangelization. Yet none the less it is true that we have erred if we have put any but the foremost first. How generally we have done so, how far we have drifted from God's thought, appears from the strangeness to our mind of the true order. But we have learned in other things to distrust what was most "natural." The "enthusiasm for humanity," in so far as it is a human motive, should not commend itself to us in a Christian enterprise. The world is no guide for the church. When Jesus teaches us to pray the very first petition is: "Hallowed be thy name."

3. And we need to be right not merely to be right, but for the bearing of our rectitude on the result. For this we should stand where God stands, and for this we must work from his basis. Speaking of wrong motives in prayer, President Finney says in his "Lectures on Revivals": "There are a great many things often said in favor of the cause of missions which appeal to wrong motives. How often we are told of 600,000,000 of heathens who are in danger of going to hell, and how little is said of the guilt of 600,000,000 engaged and banded together as rebels against God, or of the dishonor and contempt poured upon God, our Maker, by

such a world of outlaws. Now I know that God refers to those motives which appeal to our most natural sympathies and compassion, and uses them, but always in subordination to his glory. If these lower motives are placed foremost, it must always produce a defective piety and zeal and a great deal that is false. Until the church will look at the dishonor done to God, little will be done. It is this which must be made to stand out before the world, it is this which must be deeply felt by the church, it is this which must be fully exhibited to sinners, before the world can be converted." A great truth there, and needed sorely in a very wide application to-day. Hear Andrew Fuller to the same effect: "One great reason, perhaps, why so many Christians go destitute of comfort is because they care so little about anything else. God, therefore, justly withholds it from them. If they were more to seek his glory and the extending of his kingdom in the world, they would find consolation come of its own accord." Speaking in his "Sermons to the Natural Man" of the general lack of the sense of guilt, Dr. Shedd says: "What is required in the religious experience is more anxiety lest the divine glory should be tarnished, and less fear that a worm of the dust be made miserable by his transgressions." If the pendulum had formerly swung to the extreme of requiring that a man should be "willing to be damned for the glory of God," it is at the other end of the arc now, and missions and Christianity as a whole will be greatly advanced by its return. "What the world needs most," says Dr. David Gregg, "is a true conception of God;" yes, and a fresh realization of the fact that in the complete glorification on earth of such a God, and in that only, is man's highest good; and then to be caught with Christ's passion for his Father's glory. We might well write on our banner the motto of the Jesuits, "*Ad maiorem Dei gloriam*,"

"For the greater glory of God." They were and are but misguided zealots, yet what has not this lofty conception enabled them to accomplish? Whither have they not penetrated, what have they not endured? What rigors of frozen North or burning South, what peril to life and limb, have they not been eager to brave? What sublimest sacrifice is there that they have not longed to make? In what disguise, in what place, high or low, palace or hovel, have they not been found? Oh, for something of the jealousy for the honor of God which roused the chivalry of the Middle Ages to go forth in crusade after crusade to deliver the Holy Sepulchre from the degrading hands of the infidel! To every motive its due of honor, but the cause of missions cannot but suffer when the one, which God rightly holds first, which Jesus never put in the second place, we have all but forgotten.

4. And it is this same mighty motive, which is, in the last analysis, the ground and assurance of our success. Why must missions succeed? Why must Christianity dominate the earth? Why must the world come to Christ? Because the glory of God demands it! It is nothing less than his honor, his majesty, his love, which are at stake upon the issue. If missions are not successful, then his majesty is the mock of his enemies and his love has been foiled and shamed. Then his Son shall not "overcome the world," nor "see of the travail of his soul." Then this great

prayer was destined never to be answered, for but one thing can answer it, the glory of the Father in the conversion of the world. Then we are but deceiving ourselves with a fond cheat when we pray, as Christ himself taught us to pray:

"Hallowed be thy name.
Thy kingdom come.
Thy will be done,
As in heaven,
SO ON EARTH."

And the revisers have been right in omitting the doxology: "Thine shall be the Kingdom and the Power and the GLORY!"

No! no! the absurdity of such alternative is our confidence. We believe that the love of God must win and that the uplifted Son of man must draw all men to himself. As we believe that we can rise to the spirit of the brave words of Lacudaire:

"Go teach all nations. Fear neither the difficulties of foreign tongues, nor the difference of manners, nor the power of secular governments. Consult not the course of rivers, nor the direction of mountain ranges; go straight on. Go as the thunder of Him who sent you, as the creative word went, which carried life into chaos, as the eagles go, and the angels." When a sublime faith in the resistless purposes of God shall inspire us to such effort, then shall the ancient prophecy be fulfilled and "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

The China Inland Mission reports 165 stations, 198 outstations, 353 chapels, 730 missionaries, 14 ordained native pastors, 193 assistant preachers, 119 school teachers, 118 colporters, chapel keepers, etc., 79 Bible women, 172 unpaid helpers; total, 695 native workers; 7,895 communicants, of whom 5,187 are men, 1,164 baptized last year; 252 organized churches, 132 schools and 1,742 pupils, 5 hospitals, 26 dispensaries and 56 opium refuges.

READING FOR CHRISTIAN TELUGUS

REV. JOHN MCLAURIN, D. D., OCTACAMUND, INDIA

THERE have been Baptist missions among the Telugus for nearly sixty years; but up till twenty years ago few had become Christians. At the present time there are nearly 60,000 members in the American and Canadian Baptist Telugu churches. The Christians are almost entirely from the uneducated classes, and hence few of them could read when converted. Maybe one in five hundred would be a high estimate. But we have had schools among them from the beginning, so that now a goodly number of them can read. We had last year, in village schools, 15,188; in Sunday-schools, 12,897, with well on to 1,000 in other schools, seminary, etc., while there were nearly 3,000 preachers, teachers and other workers who could read. Leaving out the Sunday scholars who are largely the same as the day school scholars we have at least a reading community of 20,000. With a yearly increasing attendance in our schools, an attendance which now reaches 16,000, the reading community is bound to increase rapidly.

It cannot be said that these people have a decided taste for reading. The circumstances of their hard lot make this difficult, but the desire for good reading is growing and will grow with the production of the food on which it grows, and the growth of general intelligence among the people. Up till within a few years there has been almost nothing upon which to form such a taste; for apart from school books, hymn books, religious tracts and the Bible there has been almost no Christian Telugu literature. We wish to enlarge this field. Not only along distinctly Christian lines, but also to lead our people out into other lines of life. We wish to give them some idea of God's

great universe and some idea of this great world in which we live.

The Missionary Union now gives the whole time of a missionary and an assistant to this work, and also a yearly grant of Rs. 500 for printing. Three years ago at Ongale a Telugu Baptist Publication Society was formed. Last year it received in subscriptions Rs. 568, and from sales Rs. 938. It expended Rs. 1,221. The missionary referred to above is secretary, and practically manager of the society.

By the end of this year it will have on its catalogue the names of twenty-seven books, tracts, etc., published under its auspices. These vary in size from books of over three hundred pages to tracts of four pages. The *Telugu Baptist*, a monthly periodical, and a translation of the American Baptist Publication Society's Sunday-school notes on the International Lessons are published. We have translated six and published four of Spurgeon's sermons. Mrs. Spurgeon has so far kindly borne all the expense of printing these. We sell them at the rate of one rupee or thirty-four cents for one hundred copies of an octavo tract of eighteen pages. We have a Commentary on the Telugu New Testament well under way, and only await funds for printing, to put it in the press. From eight to ten thousand rupees will be needed for the whole New Testament.

We commend this department of our work to the prayerful consideration and practical sympathy of God's stewards in the home land. I am hoping to live to see the day when we shall have a Commentary on the whole of the New Testament in Telugu, and on a large part of the Old Testament, to put into the hands of our Telugu workers.



GIRLS OF BAPTIST MISSION, IKOKO, LAKE MANTUMBA, CENTRAL AFRICA

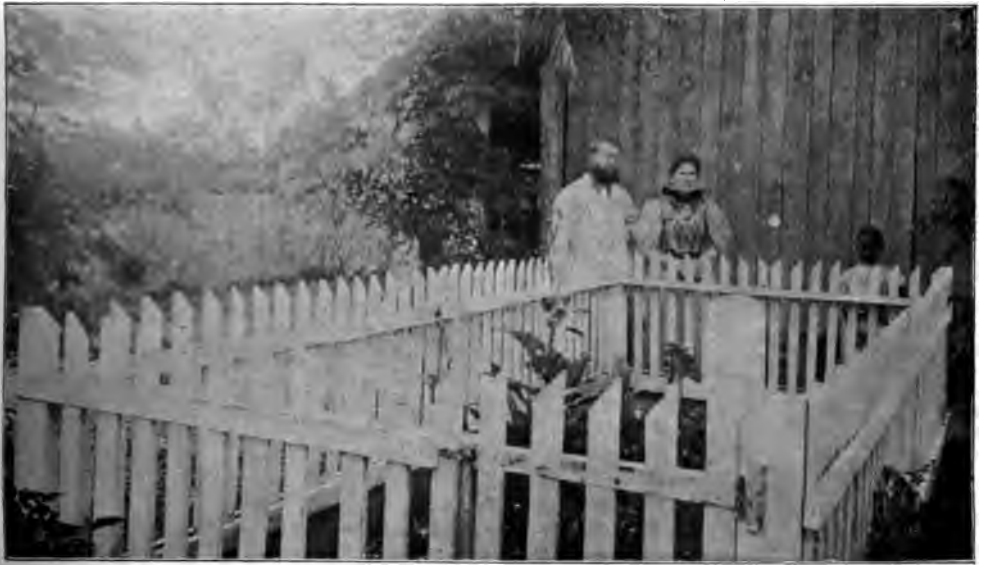
A Visitor at Ikoko

MRS. CROWLEY OF THE SOUTHERN PRESBYTERIAN CONGO MISSION

LAKE MANTUMBA is a beautiful sheet of water, calm but treacherous. Storms arise so quickly, and the canoes used by the natives are not much protection in a storm. On our arrival we had a very hearty welcome, and I wish I had time and could tell you of the many interesting things in connection with the work at Ikoko. I must tell you a little though, for I am brimful of what I saw and heard. You see I have been on a transport station, where the work is of a different character, then Ikoko is up in the cannibal district. Although no feasts are allowed in that village, still the people go into the neighboring towns and participate in these feasts. Five years ago Mr. and Mrs. Clark, wishing to found a new station, visited the lake and thought it a promis-

ing site. Mr. Clark has been tw on the Congo; his wife fifteen years ago he went to America though a Scotchman by birth, American in his ideas. They been home for about seven ye spared hope to take a vacation and make a tour of America. I say right here, if our people to know of the marvellous c Africa, they ought to see Mr.

I could hardly credit the when told that five years ago in the bush, and the people, them, had never seen a white that time the missionaries spoke Congo language, had no books school, no houses to live in, and down-river boys to help them.



REV. THOMAS MOODY AND MRS. MOODY AT THE GRAVE OF REV. CHARLES G. HARTSOCK, IREBU, UPPER CONGO

(Mr. Moody is now at Lukunga. from which station he reports one hundred and forty baptized in 1899.)

gradually gained the confidence of the people, learned their language, built a church, a neat dwelling house, boys' houses, girls' houses, made a nice garden, and planted fruit trees, made books, and opened a school. Now the services on Sundays are crowded, a school of 100 children, and a graded school opened, where the work done would be a credit to a home school. Let me give you an instance. This year Mr. Clark has been having written examinations in the four gospels. This is for the first class, which numbers twenty; when I was there, it was in Luke, about fifty questions were given, questions such as would be given in a college examination. Of this number, one girl who has been about four years on the station, coming there a naked little heathen, got one hundred per cent, her husband ninety-eight. By the way, there is great rivalry between them in school; they are both Christians, and teach in school. She was from a town which speaks a different tongue too, and, small as she was then, has seen some dreadful acts of cruelty. The class average was eighty-seven, the lowest, a town boy, was fifty-two; the papers were beautifully written, and in many cases the answers were concise and to the point. A large number of the scholars can do long division, dividing with four or five numbers.

The boys hold three services a day. After morning service comes school till noon. In the afternoon the large boys do carpentering. They make furniture, also, which is sold to help the mission. The girls have a sewing school, the small boys do the gardening. At night the girls hold a prayer meeting in the house, while the boys hold service in the chapel. On Sundays, after the morning service and Sunday-school, several of the boys go into the towns around and hold meetings, while Mr. Clark, with other boys, goes in another direction. Then Mrs. Clark, Miss Lena Clark, or their Bible woman takes the station girls and goes out among the women of the town.

Twice a week native evangelists—boys trained on the station—go out and preach in the town near by. The singing is beautiful. We know at home the negroes are fond of music, and here it is just the same. They have very sweet voices, and these were well trained.

I was two months with Mrs. Clark. Part of the time Mr. Crowley was back at Leopoldville attending to business. In that time we made it a point to go into the village every day, and in that way I got quite an insight into the daily life of the people, which is as low and degraded as it possibly can be. When we would return



A TYPICAL VILLAGE OF THE UPPER CONGO COUNTRY

to the station, back with the children there, it seemed a different world. The people live in small grass houses, crowded full of men, women and children. The inevitable n'kissi, or charm to keep away evil spirits, hangs at every door. The men fish for a living, and are obliged to furnish a certain number of fish each week for the nearest state post. The women make pots and water bottles from the clay, which is excellent for that purpose. Some of their jugs and bottles are really very pretty; and of course their methods are very primitive. The men also work in iron, making their own knives. Slavery is supposed to be done away with in Congo, but the buying and selling of slaves for food, and for burial when a free man dies, is still carried on to a great extent. While I was there three girls at different times came to the mission for protection. Two of them were to be killed and buried with their owners

who had just died. We heard great howling and crying one day in the town, the mourners being hired for the occasion; then one of these girls told us she was to be buried. All the relatives of a dead man shave their heads and keep them bare for a certain time. The people seem to have great respect for Mr. Clark, and seem to be afraid he will find out their wickedness; so they try to hide these things from him. At first it was hard to get enough children to do the work, but now more come than they can afford to keep.

One thing which was told me I must tell our home people, and that is in regard to what the Christian boys and girls there are doing with their money. Their wages are very, very small, but out of this they have voluntarily given a tenth of their income, and always when given anything extra, will hand out a tenth, saying it is for God.—*The Missionary*.

WHAT ANSWER?

CHRISTIANS, I come to ask you this day, not what you will give to send a specific remedy to a nation desolated every year by the ravages of the plague; with such an object I might be bold in appealing to your benevolence; how much more bold, then, when I ask what you will give, what you ought to give, to send the doctrine of the cross to more than six hundred millions of your fellow-sinners, who are without Christ, and therefore without God, and

without hope in the world. Answer me this question, not upon the principles of a mere worldly calculation, which looks round upon a circle of luxurious enjoyments with the inquiry, what can I spare and not be the poorer; or which values everything by a pecuniary standard; but as a Christian, who professes to have felt the constraining love of Jesus, and "to have rejoiced in God through Jesus Christ."

JOHN ANGELL JAMES.

FROM - THE FAMINE : FIELD

REV. WILLIAM POWELL, Numaravapetta

We have famine here. Many of our people are at present suffering intensely for want of food, and unless some assistance is given from government or American friends serious results will soon follow. I sincerely hope that the Executive Committee will allow me to use the Rs. 1,000 which I have in hand for the support of pastors and erection of schoolhouses and small churches. I trust the friends of our Telugu Mission will do their best to help these poor people in this time of great need. All the money that will be sent I will use in buying leather and yarn for them to make shoes and clothes, so as to enable them to earn their living. I do not believe in giving money to the people and encourage them to remain idle. Of course a little money will have to be given to the aged, sick and children.

REV. C. R. MARSH, Markapur

While government will undoubtedly make every effort to save life there will be ample room for private effort, and each missionary ought to have funds to enable him to relieve old and infirm persons who could not work, as well as to provide seed grain for those of the Christians who have land, when the famine is past. There is one thing which must not be lost sight of, and that is that the past four or five years have been bad years, and consequently the great majority of the people have little or no reserve of food grain to meet famine. This is especially true of our Christians who have been living from hand to mouth most of the time during the past three years. Because the reserve supply of grain has been eaten up during the two or three years of semi-famine we have had preceding this year (1900), very many will be actually starving in this famine long before they would ordinarily, and there is danger that failing to realize this, both government and private help may be delayed too long. Therefore, I beg to impress upon your mind that what is given by the Baptists of America to their Telugu brethren in India must be given soon. We hope and pray that the rains will come this year, but even if they do there will be no great relief before November.

REV. JOHN DUSSMAN, Gurzalla

While on tour I had the pleasure of baptizing fourteen in our place. On January 21 we opened our chapel and had as visitors Mr. and Mrs. Thomssen, Mr. Kurtz and two of the Nalgonda brethren. Mr. Thomssen labored in this field some seventeen years ago while stationed in Vinukonda and baptized a number of our Christians, who well remembered him and were glad to see him again.

We had a good time, crowded meetings morning and evening. The chapel seats about four hundred, native style. We all appreciate it and are happy to have a shelter from the heat. We trust it will all be for God's glory. On the same day I baptized another from the Sudra caste. Our other Sudra Christian was also present, and it was a joy to see them both partaking of the Lord's Supper from the hands of our Madiga Christians. The one we baptized two years ago was so impressed with the service and his own unworthiness that he broke down and wept bitterly before us all; and as I have never found the Telugu people at all emotional, I was greatly encouraged, as it convinced me of his sincerity, although I had never doubted it before.

We have opened a caste girls' school in Gurzalla at our own expense, as we had not the courage to ask for funds for that purpose and yet felt that something should be done there in that line. It gives us access to the caste people, and we remember too that these girls will, in a few years, be the women of our village. There is an average attendance of twenty-five or thirty and we have opened a Sunday-school in connection with it, in which we teach personally. There is a good attendance, and we believe much good will be done, for to train twenty-five or thirty bright girls in a Christian school will go far towards winning the village for Christ ultimately.

Just now, in common with many other places, we are on the verge of famine and I am besieged every day for help. I do what I can and believe I have helped to pay tax for every village on my field, but I have only my own resources, which will not go very far.

I would be glad to take a contract for any government work, as I have done sev-

eral times before, but there is none available at present or no prospect of any soon, so unless rain speedily comes I fear there is a dark time ahead. There is one bright side to it. I find the people more readily inclined to listen to the truth than in prosperous times. God grant that through the overhanging clouds may speedily appear the bright bow of promise, the promise of a spiritual upheaval in this stricken, benighted land.

REV. FRANK KURTZ, Vinukonda

Mr. and Mrs. Thomssen in their tour of the northern stations visited us here. Many of the people from the village came in to see them. Sunday, February 4, Mr. Thomssen preached to an audience that filled the chapel. In the afternoon, at the Lord's Supper, the chapel could not hold the people; about one hundred had to sit down outside. Seven hundred and fifty of our members were present. Not so very many American churches can exceed this. At the stereopticon lecture in the evening there were one thousand people. The crowd sat on the ground while the pictures were thrown on the outside whitewashed walls of the chapel.

The collector of the district and the famine commissioner of the Madras government were in Vinukonda at the time of the meetings to see the condition of the distress and they had a good chance to see for themselves some of the poorest people in the field. On Monday before they went away Mr. Thomssen distributed about twenty bushels of coarse grain to the people, giving each one about three-fourths of a quart, enough for one meal. Those who received came from fifty-five different villages and numbered about eight hundred. Some of them had been here three days with scarcely any food. We could give them no water, as our wells were all dry, so that many had to go away thirsty.

I have had to pay the preachers and teachers half of their salaries now on account of the distress. The other half will be paid them at the regular quarterly meeting beginning March 31. Quite a number of teachers have already stopped their schools as the people are no longer able to support them. Eight hundred of our Christians have signed a petition asking government to furnish them work at the famine rates of one and a half annas a day. No works have yet been opened. Government has remitted a part of the taxes here.

GURZALLA'S NEW CHAPEL

REV. FRANK KURTZ, VINUKONDA

A FEW years ago Gurzalla was an ordinary village. About the things it had out of the ordinary were a post office, a police station and a government road. The houses of the wealthy farmers were all of the customary fine variety while those of the poor were thatched. A tile roof was unknown. A recent visit saw many changes. A house costing Rs. 40,000 has been a bungalow for European travellers; another for native travellers; the American Baptist Mission bungalow and last the chapel.

The services of the Lord's Day began with the baptism of a Sudra man. Mr. Thomssen preached the dedication sermon in the crowded chapel. Two hundred and fifty Christians gathered in the noon to celebrate the Lord's Supper. When Mr. Thomssen gave his stereopticon lecture in the evening several hundred were in attendance, threw the pictures on the outside whitewashed walls of the chapel. The Christians had come in from some twenty or more different villages and many Hindus also present. Altogether it was a day to be remembered. As one missionary said, "The Christians will reckon that of their children from these meetings many years to come."

The Gurzalla missionaries can now send their workers for Bible instruction out exposing themselves to the fierceness of the Indian sun. The Christians for many years had gathered for worship under the spreading margosa tree of their hamlet, now have a suitable house which to meet. This chapel was not in the mission compound where the missionaries used to build the mission chapel but near the Christian hamlet and not far from the village.

The building is 17 by 40, inside measurement, and will easily seat 250 people crosslegged on the floor as the natives do. It is ample for all present needs and the native brethren will be quite able to put it in repair. The building fund was some four years ago and the personal contributions of the missionaries and the native brethren amounted to Rs. 400. The balance of nearly Rs. 1,000 was raised by the missionary himself.



A MISSIONARY HOME IN CONGO

PERSONAL

REV. A. CHRISTOPHER and wife of Bwemba, Congo, have returned to England.

REV. M. D. EUBANK, M. D., and wife have settled in their missionary home and work in Huchau, China.

REV. J. F. SMITH and wife reached Rangoon, Burma, February 19. Mr. Smith will have charge of the normal department of Rangoon Baptist College.

REV. E. T. WELLES and Miss GERTRUDE WELLES of Banza Manteke, Congo, reached New York April 7, returning for rest.

REV. W. K. MCKIBBEN of Swatow, China, has returned to America and is at Granville, Ohio.

REV. A. SIMS, M. D., of the Congo Mission is making a tour of the Asiatic missions. He spent the winter in India, has visited Burma, and after seeing something of China and Japan will reach the United States in time to be present at the annual meetings in Detroit, Mich., May 23-30.

REV. HORACE JENKINS, principal of the Baptist Biblical School, Shaohing, China, has just published a commentary on the epistle to the Romans and to Timothy in Chinese. The editor regrets that he is unable to speak of the excellences of these works from personal examination.

DWIGHT L. MOODY

THE far-reaching and beneficent character of Mr. Moody's labors will never perhaps be rightly estimated by men this side of the Great White Throne. Now that he is gone memory will refresh herself, and many stories will be told of what he was, and what, by the grace of God, he was able to do.

Among the most notable results of his work was the effect of his first campaign in England in 1874. It was a genuine revival of religion, resulting not only in the widespread conversion of the ungodly, but in the deepening of the life of the whole Church in all denominations. The effect on the general beneficence of the Church also was very striking in the inauguration and enlargement of various Christian enterprises. There was a perfect flood of giving at the close of Mr. Moody's campaign, and one can only liken it to the effect of sunshine on a long frozen river, setting the precious flood a-running and sparkling in the light and bearing on its bosom every sort of kindly freight.

Mr. Moody never contemplated, probably, anything of this kind, but it was the natural consequence of the genuine and widespread acceptance of the "simple" Gospel of Christ. England owes a great debt to Mr. Moody, and the Church there would doubtless readily respond to any call to suitably perpetuate his memory.

AN OBSERVER IN ENGLAND.

Program for Monthly Missionary Meeting

1. Service of Song.
2. Scripture and Prayer.
3. Singing.
4. Famine in India. p. 166.
5. From the Famine Field. Mr. Powell's Letter. p. 193.
6. Prayers for India, stricken by Plague and Famine.
7. Are Our Indians Malays? p. 165.
8. The Baptist Mission in the Philippines. p. 164.
9. The First Baptist Filipino. p. 165.
10. Prayer for the new Baptist Mission in the Philippine Islands.
11. Singing.
12. Letter from the Kifwa Churches (Congo) to Baptists in America. p. 169.
13. The Pentecost on the Congo. p. 163.
14. Prayers for Africa, that its people may be delivered from war and bloodshed, and thanksgiving for the great blessings given to the Congo Mission during the past year.
15. Singing.
16. Offering, Doxology and Benediction.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF MARCH 12, 1900. ELEVEN MEMBERS PRESENT.

Miss Margaret Suman was appointed a missionary of the Union on the recommendation of the Woman's Society, and designated to assist Rev. Joseph Clark at Ikoko, Central Africa.

Furlough was granted to Rev. J. McGuire of Rangoon, from February 1, 1901.

It was stated that Rev. Alonzo Bunker, D. D., and Rev. Truman Johnson, M. D., have established their new station at Dau Shee Ee, a few miles from Loikaw.

Permission was granted to Rev. G. J. Geis of Myitkyina, Burma, to exchange the present mission compound for a more favorable site offered by the government, as the river has encroached upon the land formerly granted by the government for mission purposes.

Rev. C. B. Banks of the Congo Mission was authorized to engage in temporary work on the Juapa River, Central Africa.

Necessary appropriations for outfit, passage and the beginning of the new mission in the Philippine Islands were made, and it was stated that Rev. Eric Lund, with the Visayan assistant, expects soon to start from Spain for the Philippines.

It was voted that the Treasurer be authorized to close his books for the current year on Saturday evening, April 7.

It was voted that a memorial be addressed to the Department of State at Washington, D. C., regarding the legal standing of the Missionary Union in Japan.

THE MEETING OF MARCH 26, 1900. ELEVEN MEMBERS PRESENT.

Francis E. Blake, Esq., of the First Baptist Church, Boston, was chosen a member of the Executive Committee, to fill the vacancy caused by the death of Deacon George W. Chipman, in the class whose terms expire in 1901.

In reply to a communication from the Conference of missionaries in the Telugu Mission, India, the Committee did not see their way clear to approve the raising of an endowment in this country for the school for English and American children at Ootacamund.

It was announced that the directors of the Blackstone National Bank had decided that the interests of the stockholders would be best served by liquidating the bank, and the cordial thanks and appreciation of the Committee were extended to Mr. Joshua Loring, president of the bank, for his unfailing courtesy and kindness in serving the Union for thirty years as custodian of one of the keys of the box in the safe deposit vaults containing the securities of the Missionary Union.

Rev. Charles S. Morris, who has returned from his visit to South and West Africa, was presented to the Committee and made a statement regarding his observations in Africa, with his views as to the opportunity which is afforded to the Missionary Union in developing the missionary activity of negro Baptists in this country, of encouraging the negro Baptists in South Africa, and the opening for industrial missionary work in Liberia.

The approval of the Committee having been requested to the project of soliciting funds in this country for the Theological School in Finland, it was voted that in the present circumstances the Committee did not see their way clear to approve the plan.

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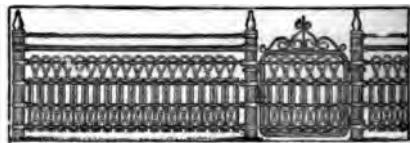
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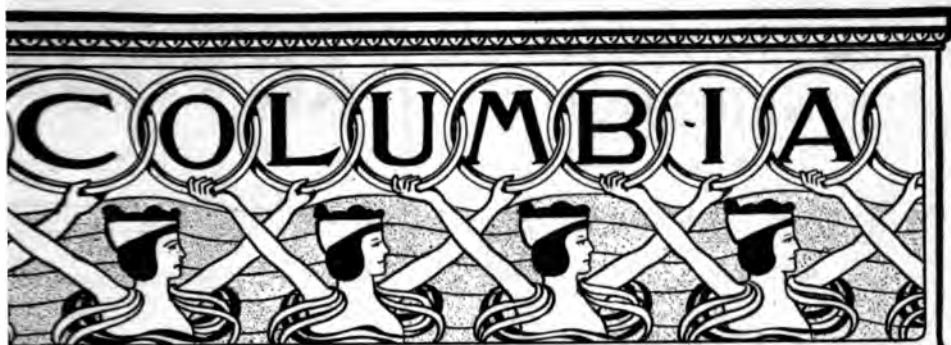
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"STEWARDSHIP," by Rev. C. A. Cook, published by the American Baptist Publication Society, at 25 cents. We wish to speak in the strongest manner of this pamphlet by the pastor of the church in Bloomfield, New Jersey. It is a thorough-going and complete discussion of the question of Christian stewardship, which lies at the foundation of all the financial operations of the followers of Christ. We have often expressed the belief in this magazine that Christian stewardship is the fundamental principle of Christian getting and giving. There is no Christian who will not receive benefit by reading carefully this little book. We hope it will have a large circulation, and are sure it will do much good.

Two pamphlets on the relation of Baptist missionaries to the translation of the Scriptures have recently been published,—one by Rev. John T. Griffith, issued by the American Baptist Publication Society, and the other, "Judson's Burman Bible," by the American Baptist Mission Press, Rangoon, Burma. The latter gives the correspondence between the British and Foreign Bible Society and the Baptists in regard to Judson's Burman Bible. These two pamphlets contain historical statements of great interest and importance. All who desire further information on this subject will do well to obtain them.

"THE MINISTERIAL DIRECTORY of the Baptist Churches in the United States of America, Edited by George W. Lasher, D. D.," is described by its title. It is an alphabetical list of the twelve thousand or more ministers in the white Baptist churches of this country, with brief biographical notes as to education, pastorates, etc. The volume is original in conception, a monument of industry in preparation and indispensable to all having any occasion whatever for keeping in touch with the members of the Baptist ministry in the United States.

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The Baptist Missionary Magazine

VOL. LXXX

JUNE, 1900

No. 6

Baptist Church at Olney, England

Founded by John Bunyan. Here the first Monthly Missionary Concert of Prayer for Mission
was founded by Rev. John Sutcliff, the pastor



THE ECUMENICAL CONFERENCE

on Foreign Missions

THIS great conference, held in New York City, April 21 to May 1, inclusive, has been so fully reported in the daily and the weekly press, both secular and religious, that any extended notice at this time is unnecessary and would be out of date. It is not fitting, however, that so important an occasion in the foreign missionary enterprise should pass without a proper recognition in this MAGAZINE. It was truly a great meeting and will have a profound influence on all those who attended and upon multitudes who read the very full reports in the public press.

It is well that the public should occasionally be presented with a great idea. The minds of a large majority of people are simply the channels for a succession of petty cares, daily duties and minor troubles, and it is good for the whole public to have set before them in some large way a great, uplifting and ennobling thought. Such an office the Ecumenical Conference performed. It was of great interest to watch the attitude of the daily journals of New York City toward the conference as they changed from minor notices and incidental allusions until when the full importance of the conference pressed upon them as the multitudes began to gather in the city, even the most secular papers were compelled to admit that it was something worthy of the fullest attention by the great daily journals, many of which gave large space every day to ample reports of the proceedings of the various sessions; in some cases as many as three pages of the regular editions were given to the reports of this conference. It was freely admitted that no such profound religious impression had been produced on the city of New York since the great convention of the Young People's Society of Christian Endeavor in 1892. The prevailing and pervading currents of life were for a time invaded and modified and uplifted by the intermingling of the two thousand and more Christian delegates coming from all over the world to attend the great conference. New York City itself and its people have received a decided religious impression from which they will not speedily recede.

Another inspiring feature of the conference was the substitution of spiritual and unworldly heroes for those who ordinarily attract the gaze of the public. New York City gathers the crowds and for the time being is deeply impressed with dog shows, horse shows and society shows. Here was an exhibition of another sort. In Carnegie Hall, the finest assembly room in the city, were gathered representatives of all classes of society in the city and people from the ends of the earth, to do honor to what and to whom? To men and women whose lives were given not to the accumulation of money and who were conspicuous not for elegance of attire nor for flashing jewels, but whose only attraction consisted in the adornment of a meek and lowly spirit and in high achievements for the unseen and eternal kingdom of God. It was impressive to see the large platform of Carnegie Hall at the Woman's Meeting, covered with ladies arrayed in elegant attire, with all the adornments of fashion, and then to see come forward as the central attraction of this notable company of women and an audience filling the immense hall, a lady,—yes, unmistakably a lady,—though in plain garments, simply dressed and perhaps not strictly in fashion, but standing there as the central figure of this vast throng, most of whom far surpassed her in elegance of attire, but all of whom were thrilled with the thought that here was some one who had achieved a nobler task than perhaps most of them had ever attempted, and who was in

every way worthy to receive their praise and high regard. It was also inspiring as one passed through the reception rooms and committee rooms to see men of full beard, with coats often well worn and ill fitting, yet treated by all with marked respect. These men and these women were the central figures in these great meetings. It was well that the multitude should be reminded for a time that elegance of dress, millions of money and exalted social standing were all prepared to give deference to these simple men and women of Christ, who had given their lives, not for themselves, but for the perishing world. The most inspiring sight of all in some respects was that presented at the business meeting, when ladies and gentlemen representing many millions of money, like John D. Rockefeller and Helen Gould, sat upon the platform of Carnegie Hall to listen with shining faces to the story of those who had surrendered every prospect of worldly preferment or of earthly riches that they might bring to those sunken in superstition and in the shadow of death, the light of life and the riches of heaven.

The most important influence of the conference, however, was doubtless that which it was intended to have,—the exaltation of foreign missions as the great work of the Christian church. Here, for a time at least, thoughts were turned not only from self and selfish interest, but even from our own town, city, state and country, to consider what the religion of Jesus Christ had done and could do for the people of all the earth. Here was an expansion which could enlist the sympathies and aid of every Christian. The establishment of the kingdom of Christ in all the earth is an imperialism from which none can withhold their support, and the purpose of this conference was to advance this lofty Christian imperialism, to increase interest in its work and enlarge the sympathy and beneficence for its extension. Now that the conference is passed we can look back and see how great a meeting it was. We can feel that the impressions it made will abide, and the wish of all may be that they may be increased until, when the next Ecumenical Conference shall gather, it shall be joyously reported that the gospel has been preached to all nations and that multitudes among every people have joined that innumerable throng who shall, both here and around the throne, praise forever Him who has saved them with his own precious blood.

The Famine in India continues with unabated severity. Five million six hundred thousand are now on the Government Relief Works. If the expected rains come in June there will be partial relief, and a crop can be sown which will be harvested in November. No full relief can be expected before that time. If the rains in June should fail, a state of distress would result which would be utterly beyond the power of language to describe or of imagination to depict. Among the multitudes who are suffering are numerous orphaned children left entirely uncared for by parents who have succumbed to the ravages of the famine. Our missionaries at Ongole have felt moved to provide for many of these unfortunate children. In the disposition of funds contributed by friends of the Union through its treasury, our Executive Committee have requested the assistance of the Advisory Committee of the Telugu Conference, and have requested the committee to bear in mind particularly the needs of this work in Ongole. Friends of the Union may thus be assured that funds sent to the field through the Union's treasury will be equitably divided and wisely used with reference to the several needs. We are glad to say that very generous contributions for the relief of famine sufferers on our Telugu Mission field are being received.

... Missionary Statistics ...

WE have received the statistics of world-wide missions prepared for the Ecumenical Missionary Conference on Foreign Missions, by Rev. James S. Dennis, D. D., and are glad to acknowledge the helpfulness of such a compilation. Dr. Dennis has divided his statistical tables into three classes: the first being devoted to societies directly engaged in conducting Foreign Missions; the second class giving societies indirectly coöperating or aiding the Foreign Missions, and the third class showing societies or institutions independently engaged in specialized effort in various departments of Foreign Missions. These tables will be exceedingly useful for reference and we presume will be incorporated in the reports of the Ecumenical Conference.

We must confess to a sense of disappointment, however, that in the preparation of these important tables Dr. Dennis has not seen his way clear to giving the tables of statistics of missions by countries, showing the bodies engaged and the statistics of their work in the various foreign missionary fields of the world. He has followed the usual method of presenting statistics by societies, which gives an important and useful result, but a far more helpful purpose would have been attained if he had given in addition the results of missions in all the countries of the world, so that all interested could see at a glance the present standing of missionary work in Japan, in China, in India, in Africa, etc. It is comparatively easy to gather the reports of missionary societies and arrange tables under the names of the societies, but to analyze, separate and tabulate the work of all societies in the different missionary fields of the world is a much more difficult task, but is interesting and helpful and important in proportion to its difficulty. We recall but three instances in which this has been done during the last twenty years.

Rev. Robert G. Wilder, the founder of *The Missionary Review*, was accustomed to prepare a table of world-wide missions by societies each year, and this has been continued by that periodical to the present time. Rev. E. E. Strong, D. D., the Editorial Secretary of the American Board of Commissioners for Foreign Missions, is also accustomed to present an annual table in the American Board Almanac, showing the statistics of Foreign Missions by societies. The only instances that we recall in which the full statistics of missions throughout the world have been analyzed and tabulated by countries, is the case of Dr. R. Grundemann in about 1885, in the *Allgemeine Missions-Zeitschrift*, which, however, were very imperfect. The editor of this MAGAZINE prepared tables of general missionary statistics, which were published in the BAPTIST MISSIONARY MAGAZINE for January, 1886, giving the results of missions throughout the world, in two classes; first, by societies, in the form which is usually published in the *Missionary Review* and *American Board Almanac*, and second, by countries. These tables were widely reprinted in America and in Europe, which shows how large a demand there is for at least the occasional publication of tables of this sort. The *Missionary Encyclopædia*, published in 1891, also presented tables of a similar character, which have been exceedingly useful for reference. Since that date no tables of the kind have been published, but we had confidently anticipated that the statistics prepared in connection with the great Ecumenical Missionary Conference would be so complete as to include this very attractive and interesting and helpful feature. No general missionary statistics can be considered as complete and satisfactory without a tabulation by countries, giving complete results in all the mission fields of the world.

Editorial

During the Paris Exposition services in English will be held in the Baptist church, 48 Rue de Lille, just across the Seine from the Tuileries, every Sunday morning at eleven o'clock. They will be under the special charge of Rev. Ruben Saillens, and eminent preachers from England and America will officiate. Rev. John Clifford, D. D., of London, Rev. R. Glover, D. D., of Bristol, and Rev. Arthur Mursell, well known in America, are among those already announced. All will be cordially welcomed at these services, and we specially urge Baptists from this country to take this opportunity to get into touch with Baptist mission work in France.



The Friends Mission Girls' School in Tokyo, Japan, has secured a legal title to its real estate, by making the school itself a "Juridical Person" in the terms of the Japanese law, with three managers chosen by the whole body of Friend missionaries in Japan. The problem of holding property by foreigners for educational purposes at least, would seem to be solved by the recognition of this school as a legal "person" by the Educational Department of the Japanese government, and this action may suggest a way in which valid titles to real estate used for general missionary purposes may be secured in all parts of Japan.



This Number of the Magazine contains, as usual, acknowledgment of the donations received in March, the closing month of the financial year of the Missionary Union. We call special attention to the fact that these exceeded the entire amount of the donations received during the other eleven months of the year. As the expenses of the missions must be paid from month to month it will be seen at once that this delay until near the end of the year in sending funds causes much embarrassment to the Union and considerable loss in payment of interest, amounting this year to \$4,000. Arrange to send in your gifts for the missions early in the year and they will gain an added value and usefulness.



The Methodist Episcopal Missionary Committee has made the following appropriations for foreign missions of the coming year: For Germany, \$36,918; Switzerland, \$7,390; Norway, \$12,487; Sweden, \$16,436; Denmark, \$7,490; Finland and St. Petersburg, Russia, \$5,200; Bulgaria, \$8,868; Italy, \$41,122; South America, \$76,337; Mexico, \$49,742; Liberia, West Africa, \$9,855; Congo Mission, Africa, \$15,013; China, \$119,376; Japan, \$49,739; Korea, \$16,911; India, \$144,241; Malaysia, \$10,500; Philippine Islands, \$2,000; total \$629,625. It is interesting to note the fields where our American Methodist brethren are expending their missionary funds, and the proportionate importance they attach to the various fields as indicated by the relative amount of the appropriations. As compared with the missionary expenditures of American Baptists, the Methodist appropriations are larger for the Continent of Europe and smaller for Africa.





SOUTH CHINA MISSIONARY CONFERENCE



REV. A. F. GROESBECK, UNGKUNG, CHINA



FEBRUARY 8 and 9 a conference of the South China Mission was held at Hu City (Chauchau). Rev. H. A. Kemp is located at that point. The *coup d'état* at Peking, which was supposed at that time to be a fact though it seems not so certain at this present writing, and our constant experience of dread as to the future and wonder into what greedy nation's clutches our province will fall when the final upheaval takes place, gave form and color to the meetings. Not only this, but on Mr. Speicher's field the church members in one village had been plundered because they refused to subscribe money for idolatrous purposes, and the magistrate seemed powerless to give him justice because of the influence which a certain Power not altogether friendly to Protestant missions already has in this province of Kwangtung.

The relation of the church to the civil authority, which seems simple enough, yields more sorrow and distraction to a missionary's life in this part of China than does all his work. Chinese civil, social and religious life cannot be separated. Hence to become a Christian means for the believer to become an antagonist of Chinese religion and in consequence a more or less uncongenial element in both the social and the civil life of his people. Our governments at-

tempt to help us out, and by tre give every Chinaman the privilege worshipping God according to own conscience. But there is rub. The poor missionary is posed to stand on the treaty both feet and see that every Christian has his rights. But the persecutor's wife was purchased for the pose of worshipping his dece father and mother, and to bear a son who should in turn have a bought for him to worship parents. Not only this, but brother lives in a house that given him or his ancestors an agreement that perpetual worship should be offered to some worth a former generation. The clan and village elders must see the sticks to his bargain.

This is only one of a half dozen "entangling alliances" in which find our brother. Now how can preserve his social and civil relations without remaining a heathen? moment he breaks with the religious life of clan or village he is considered the enemy of that clan or village is ostracized. Little justice can found for him anywhere. Difficulties innumerable arise from this. If missionary has a country behind who is wanting to get even with China and a little more than with her, as does France, and b



THE BAPTISTERY AT SWATOW, CHINA

A beautiful pool in the centre of the mission compound, with the mission houses all about

up all his claims with terrorizing thoroughness, and if he has no religious scruples about it, carrying things with a high and strong hand will add great numbers to the church. So it comes to pass, as Mr. Speicher aptly quoted in a paper on "The Relation of the Missionary to the Magistrate," that the Catholic priests are at least in one respect like David: And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves together unto him and he became a captain over them." We American missionaries do believe in the divine separation of the civil and religious have serious work to decide how much to do about these cases. It is becoming all too common an occurrence, that if one of our Christians gets into trouble with the heathen, the latter immediately accuses the Catholics and then the magistrate is afraid to do anything. As regards the South China Mission, this is the problem of the hour. Difficult itself, it becomes a great menace to

our work by the addition of this increasingly obnoxious factor.

The extreme position was taken by Mr. Kemp in a paper on "Evangelization." "Christ," he said, "sends us to preach the gospel, not to offer men some inducement to accept it." This was the keynote of his address. He closed with this thought: We are here in China doing too many things—attending to cases, translating, running schools, etc. "We cannot," he added, "expect a harvest where we have not sown." This shows Mr. Kemp's position on several matters of importance. His fellow workers are not inclined to quarrel with him, yet some of them do feel that they cannot go to this length with him.

Mr. Speicher gave a good address on the "Relation of the Missionary to the Magistrate." He maintained that from the very nature of the case we have such a relation, but it is not and should not be one of rank, as in the case of the Catholic priests. Where possible, we should cultivate a friendly intercourse with him.

These papers were followed by lengthy discussions, participated in by all. The consensus of opinion was, "Take up cases only when compelled by the necessities of the case to do so. Go slowly and be sure of your ground. Trust God and preach the Word."

A paper by Dr. Scott was read by Miss Wilkinson, dealing with the problem of how to make the work of the hospital more effective in winning men to Christ. After speaking of the graces of love, sympathy, kindness, which the doctor must have, she pleaded for more emphasis on the religious work in the hospital. The doctor and his helpers can do much preaching and teaching, but the best interests of the mission demand that there be helpers whose exclusive work shall be religious instruction among the patients. In the ensuing discussion Miss Ricketts of the English Presbyterian Mission took part, adding her testimony to the value of the religious work in the hospital.

Mrs. Foster read a paper on "How to Improve the Chinese Prayer Meeting." Mrs. Foster spoke out of a delightful experience in improving prayer meetings, and in consequence her paper was most valuable. The discussion which followed showed the subject to be one in which all were interested.

Touching the spiritual life three papers were read. The first was a doctrinal discussion of "The Believer's Union with Christ," by Mr. Groesbeck. Mr. Foster gave the personal "Application of the Doctrine." This address profoundly stirred all hearts and created deeper desires to realize in ourselves the

truth of "bearing much fruit in testimonies and prayers well loved added to the blessedness of the meeting. Mr. Waters gave account of the Meyer meeting at Rochester last year. It was more than a report. He led us into the very heart of the meetings, not, as do so many such accounts, make us glad we were not there, but made us all long for "higher life," of which Mr. Meyer is the able teacher and example. The lesson for us all is that the measure of the power of God is the measure of the power of God in the soul.

The last session was given to reports from our Hakka workers. Mr. Whitman gave a most interesting account of what might almost be called a triumphal march from city to city. The trumpets, gongs and fife which accompanied his march made our brother not at all happy, but his clever way of telling the story created such laughter that not often heard in the grave of missionaries. After Mr. C. spoke, all hearts went up to praise that he was now beginning to reap the reward of the faithful service of years, and in prayer would choose others to come and help gather in what we all felt to be a bountiful harvest.

Of those now on the field far absent—Dr. Scott, Dr. Bixler, Dr. Speicher and Mrs. Whitman—fellowship in the meetings was lightful, our hosts inconstant. And yet this joy and delight had its shadow—we were in a city of souls, of whom perhaps only a few believe in Him whose servants we are.



AUTHORITY AND PURPOSE OF FOREIGN MISSIONS

address at the opening of the Ecumenical Conference on Foreign Missions

BY AUGUSTUS H. STRONG, LL. D., ROCHESTER, N. Y.

the French philosopher theologian, said once that it is the centre of everything, the object of everything, that does not know him of nature and nothing

In the spirit of Pascal's make but one reply to the proposed to me to-day. The authority for foreign [answer: Christ. What is of foreign missions? Christ. He is the source of ; and the object for which y is exercised. If I can statements, I shall justify ence, and all our foreign work.

is the right to impose be- command obedience. As gy of the word indicates, something *added*—added truth and duty. The is the personal element— o a person. We are igh that we need to know: rsons from whom we are arn. We are indisposed hole duty: there are per- we are bound to obey. ultimate religious author- a person, the highest per- t person made known to ism can give us no au- it has no personal Being d his witness to truth or onalism can give us no ority,—for reason is not —it is fallible and depend- safely trust and follow it presents God, who is ab- ality and absolute right- or is even God an author- is he is made known to icism can give me no au- t declares God to be un-

known. Christianity alone gives me a proper authority in matters of religion, because it presents to me a God made known, partially in reason and conscience, most fully in incarnation, atonement and resurrection. Because Christ is a person, the highest person, and that person made known to me, he can truly say: "All authority hath been given unto me, in heaven and on earth."

The Scriptures give us two reasons why all authority belongs to Christ. On the one hand he is the eternal Word, the only Revealer of God, and himself God. He is the creating, upholding and governing God—the only God with whom we have to do. Behind all subordinate and delegated authorities, such as parents and the state, the church and the Scriptures, stands the personal Christ. He alone has original and independent right to tell me what truth and duty are. The revelation in nature and in history derives all its authority from our apprehension of some personal presence and authorship in it all; and, though men may not understand it, that personal presence and authorship is Christ's. Christ is the Light that lighteth every man, even though the Light has shined in darkness, and the darkness has comprehended it not.

All authority belongs to Christ, on the other hand, because he has undertaken to dissipate this darkness of the world by a special manifestation of God. He has joined himself to humanity to save it. In him is all the fulness of the Godhead in bodily form; he is God manifest in the flesh; the God who was before invisible is declared and revealed in Christ, for he that has seen him has seen the Father. This manifestation of God's

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tution and misery, and its struggles
 for progress and deliverance are due
 to a preparatory working of Christ's
 Spirit. By this word I can interpret
 the inarticulate groaning and travailing
 of nature,—the plaintive song of
 every bird, the sighing of every
 breeze, the mighty currents of the
 ocean, the steady pull of gravitation
 itself, all these exist to wait his word;
 all these coöperate with one who goes
 to proclaim his gospel. The sun
 shines, and the heart of man beats
 within him, in order that this com-
 mand may be obeyed. For this word
 "Go" is not simply the word of one
 who lived and died nineteen hundred
 years ago in Palestine, but of him
 whose goings forth are from everlast-
 ing, and who is himself the very truth
 and love and righteousness of God.
 The authority for foreign missions is
 the authority of Christ's character, of
 his work, of his love, of his life, the
 authority of Christ as a human being,
 ample, as a divine Redeemer, as the
 Spirit of self-sacrificing love, as the
 immanent and universal Lord; and
 this authority includes that of reason
 and conscience, of the church and the
 Scriptures, of all nature and all his-
 tory; for all these are but faint reflec-
 tions of him who is God over all,
 blessed forever, in whom we and all
 men live and move and have our be-
 ing.

The authority for foreign missions
 is Christ. What is the purpose of for-
 eign missions? Still I answer: Christ.
 After Christ, Paul was the first great
 foreign missionary, and he tells us the
 purpose of foreign missions, when he
 says: "For me to live is Christ." For
 Christ is Christianity, and Christianity
 is Christ. We say that the purpose
 of foreign missions is to proclaim the
 truth, but Christ says: "I am the
 Truth." We say the purpose of for-
 eign missions is to diffuse the spirit of
 love, but Paul says: "The Lord is the
 Spirit." We say that the purpose of
 foreign missions is to give new life to
 a dead humanity, but Christ says: "I
 am the Life." Truth and Love and

Life are personal. Christianity is not merely the spirit of Christ,—it is Christ himself. The Christian church is not only called “the body of Christ,” the body of which Christ is the soul, but it is said that “the body is Christ,” and that the church is “the fulness of him that filleth all in all.” The church is the expanded Christ, and the purpose of foreign missions is the purpose of the universe, to multiply Christ, to reincarnate the Son of God, to enthrone him in human hearts, to make all men the temples for his personal indwelling, that he may be the first-born among many brethren, and may fill the world with himself.

But Christ multiplies himself through the self-multiplication of the individual Christian. He has kindled his light in our souls that we may give that light to others. How long it has taken us to realize that the command to “Go” is addressed not to official servants but to all Christians, and that Christ’s purpose is to make every convert a missionary! *Crescit eundo* is the motto of his army—it grows as it goes. Every enemy subdued is to become a recruiting officer, and the whole population is to be enlisted as his forces sweep on. Christian love begins at home but it does not end at home. Like the circles set in motion when you throw a stone into calm water, it widens evermore in its gifts and its regards, until it encompasses the globe. How long it has taken us to realize that every endowment of talent, of influence, of wealth, is only Christ’s means of helping us to “Go,” and so to coöperate in the work of the world’s redemption! What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of foreign missions, the purpose for which the blood-stained Cross was set up on Calvary, the purpose for which God paved the floor

of the firmament with its mosaic of constellations and bade the curtain of night and chaos rise at the creation!

God forbid that we should glory, save in the Cross of our Lord and Savior Jesus Christ. The purpose of foreign missions is Christ, and all the honor and praise of this world’s redemption shall be given to him. At the feet of him who was crowned with thorns shall be cast the crowns of all the saved, from all the continents and all the islands of the sea. Mongolia and Polynesia and Patagonia shall join with Ethiopia in stretching forth their hands with offerings to Christ. A multitude that no man can number shall praise him, of those who have been redeemed from the earth. But why should we limit the praise to the inhabitants of this little sphere? Is it not written that God will sum up all things in Christ; that to principalities and powers in heavenly places shall be made known his manifold wisdom; that in the name of Jesus every knee shall bow, of things in heaven as well as on earth and under the earth? May we not believe, with Mark Hopkins, that in the great day of restitution other intelligences will come in long procession from other departments of the universe, “great white legions from Sirius and Arcturus and the chambers of the South,” to bow the knee and to confess that Jesus Christ is Lord?

So through the ages one increasing purpose runs. Let our thoughts be widened to take in that purpose and to make it ours. Christ is all in all. As his authority is supreme and universal, so his purpose is supreme and universal also. The prince in the Arabian story took from a walnut shell a miniature tent, but that tent expanded so as to cover, first himself, then his palace, then his army, and at last his whole kingdom. So Christ’s authority and Christ’s purpose expand, as we reflect upon them, until they take in, not only ourselves, our homes and our country, but the whole world of sinning and suffering

men, and the whole universe of God. I take this great gathering of representatives from all the earth as proof that the earth has begun to hear the word of the Lord, and is preparing to obey. May this Conference mark the beginning of the end! May it be a sign of the coming of the King! May the Lord cut short his work in

righteousness and make this one day as a thousand years! Even so, come, Lord Jesus. There is but one authority for foreign missions, and that is Christ. There is but one purpose of foreign missions, and that is Christ. "For of him, and through him, and unto him, are all things. To him be the glory, forever, Amen."



✧ ✧ Advance in Missions ✧ ✧

THE very remarkable vote at Louisville last May instructing the Foreign Mission Board to plan its work for the current year on a basis of a twenty-five per cent increase in contributions was in large measure the result, and has proved to be in a large measure the cause of a widespread and enthusiastic spirit of advance in missions, not simply in foreign missions, but all missions and all denominational enterprises. The slightest study of the different states and their work will indicate what is here meant. Here are some examples. In Alabama this good spirit has taken possession of the brethren, and the result is a great debt-paying carnival, clearing away from all institutions financial obligations noxious with age, and making an open way for all the great enterprises to move forward in, and also an increase in contributions to missions. In Arkansas the year has been marked by such an increase in contributions and work as would have been considered hardly possible, and at the late convention there was such a widening of view and plan as it would be safe to say the state has never seen before. In Texas over \$140,000 has been given to all interests, including the tremendous and far-reaching educational

work so gloriously pushed forward by the friends of education. In North Carolina there has been an increase of \$8,000 given to missions, not to mention the work done for the female college. In Virginia there has been a comfortable gain in the aggregate of contributions, and at the annual meeting it was planned to put a field secretary into the work of State Missions, which plan has already been carried into effect by the selection and acceptance of Rev. C. J. Thompson of Lynchburg, one of the best of men, and which means a great advance both in State Missions and also in all other denominational interests. And so other states might be studied, and in nearly every state, possibly every one without exception, it would be found that there is a strong and determined and enthusiastic spirit of advance along all lines of our work. This spirit was in the air and helped to bring on the Louisville action, which in turn has greatly contributed to the further growth of the spirit.

If we do not mistake, there is a real movement among us that looks to larger plans and more vigorous prosecution for the furtherance of the Redeemer's kingdom and the salvation of all the earth.—*The Foreign Mission Journal.*

REPORTS ON NORTHERN FRANCE AND BELGIUM

BY REV. J. J. B. AND REV. O. BEGUELIN

After some loving words had been spoken and another hymn sung, the procession re-formed, the pastors and delegates taking their places at the head, behind the banner, and thus the temple was reached.

All this seemed rather strange to us, Frenchmen, and we wondered what impression our procession would make on the public. But we saw no other expression than that of respectful interest, on the faces of the persons we passed.

We found the temple besieged, and after our arrival, it was immediately full. The subject that had been chosen for the addresses was "Rooted in Christ," and it was discoursed upon, by the four speakers, in burning words; the earnestness of which communicated itself to their audience. The people seemed literally to drink them in, and to be deeply impressed.

After the meeting, it was impossible to separate. There is so much cordiality among these good people, rough, horny handed workmen as they nearly all are, but with faces shining with Christian joy. Only lately released from the superstitions of Rome, they are thankful to know the Gospel of salvation by Christ.

The evening meeting was to be devoted especially to the unconverted, and there were still more present than in the afternoon, many having to stand.

There was a district fête going on close by, and a noisy street organ was posted just under the walls of the temple, to attract attention to the swings, etc.

"Is that organ going to play during the meeting?" I asked one brother. "No doubt it will," was the reply. "The man agreed not to play in the afternoon; but this even-

ing he will not consent to forego his right. He has permission." "We shall see." And the brother went out. A moment after he returned and said to us: "The organ will *not* play; I have hired it for the whole evening." And thus we were able to hold our meeting without any disturbance whatever.

The subject was "Jesus, who, because of the joy set before Him endured the cross." Fervent appeals were addressed to sinners and found, we are sure, the way to hearts. But that which impressed us, to an extent we shall never forget, was to see the members of the church group themselves round the platform after each address and sing in parts some of their most beautiful hymns. They brought to their singing so much enthusiasm and fervor that one could not help being deeply touched. At the end, several persons who appeared seriously affected by what they had heard, came forward and asked to be prayed for. The Holy Spirit was evidently working powerfully upon the hearers.

The meetings of the Association, properly so called, were also abundantly blessed. There was no cause of trouble, not even for a moment. It was a gathering of brothers, deliberating under the eyes of their Father.

The report of the churches considered as a whole is encouraging. There are, however, shadows in the picture. Some churches have not progressed on account of the indifference and incredulity of the people, among whom they are placed, which make it difficult even to obtain hearers. There are places also where they have to struggle against the systematic opposition of factory owners and other employers of labor who are under clerical influence. But in other parts of the field there is cheering progress. At Ougrée, where we were and where the work only began seven years ago, the church numbers nearly a hundred members, of whom twenty-eight have been baptized during the year, while other baptisms are to take

place shortly. The pastor of this church, with his helpers, has held three hundred and sixty meetings in the year in twenty different localities. They have sold two hundred New Testaments and twenty Bibles. They are about to build a new room at Seraing for meetings. Seraing, close to Ougrée, is a town of 40,000 inhabitants.

Their work is carried on in the midst of a very dense population of artisans, miners and metal workers, very poor, very ignorant, very superstitious, but with a religious sense that has to be awakened. The work there is difficult because of the deep ignorance of the people. It is a mission field in every sense of the word, but the success is magnificent and the prospect very encouraging. At Denain, the work is equally prosperous. There are twelve lay preachers who, with the pastor, gather four hundred and thirty-seven hearers every Sunday. Ten persons have been added to the church during the year. At Peruwelz, where there is an encouraging work, the mayor, a councillor, and a merchant, all three Catholics, have given three hundred and fifty francs (\$70), to build the temple that they are going to put up. At Bethune where the work dates from three or four years ago, a little temple has just been opened. Another is to be built at Lens, in the midst of the mining district of the Department of Pas-de-Calais. The Association comprises fourteen churches or groups of believers, giving a total of nearly nine hundred members, forty-nine of whom have been baptized during the year.

Encouraging efforts have been made by the members of several of the churches of our Association to increase their gifts. Unfortunately, our churches are poor, recruited from among the Catholics, their members are nearly all of the lower classes, the humble. There are no rich people among us, and few who are even in easy circumstances. Thus our gifts, though often meaning real sacrifices, are small.



TELOGU CHRISTIANS WORKING ON FAMINE RELIEF WORK, INDIA

The Famine at Ongole

REV. JOHN F. CLOUGH, D. D.

WE just closed yesterday another Quarterly Meeting. The attendance of workers was good, but I had sent out word, far and near, for none to come who had not plenty of money for coming and going and while here, that I did not wish to baptize any one unless the candidate was very urgent. The consequence was that a large crowd did not come, but of those who did come thirty-seven were baptized whom we could not put off to the end of the famine. The famine, by the way, is getting a little worse every day. Missionaries, many government officials, and many Hindu friends are fighting it tooth and nail. By this, I mean that we are not

only trying to get work, but trying to make work for the poor. We have succeeded pretty well thus far, and it is safe to say that by our united efforts five hundred or more are at work to-day who otherwise would be idle.

Yesterday when we made payments to the mission workers I was sad, yea, very sad, for although I gave the company some rupees 600 more than I usually give at our Quarterly Meetings, yet, as the Christians cannot now give to their pastors and teachers any money, in many places, no, not even water to drink, I realized that before June 16, the time of our next Quarterly Meeting, many of them

ss the Lord should raise up unknown
ids for them, will suffer very much,
not a few will probably die of starva-
. But I gave them all the advice I
d and all the money I had, and told
n that they must divide the small
unt of money I gave to each into
ty parts, and every morning to take
one part, and plead with God to bless
is they imagined Elijah did when the
w brought to him his daily little pack-
of food. Then, cook and eat with
fulness whatever they had, and not to
into debt, but to do faithfully the work
they were appointed to do. Most of
n, I think, will do as I enjoined. We
d your prayers.
he situation, as represented by the
eroy, is unchanged, save that it is get-
g worse and worse all the time and no
best can be reaped before next October.

The severest part of the famine affected
districts begins here at Ongole and ex-
tends to the north, west, and northwest, in-
definitely for hundreds of miles. To the
south they have partial crops, and some
under tanks good crops. On the north-
east, at our Bapatla station, they have good
crops, as the country is irrigated by the
water from the Kistna canal; this lets the
water out on the east side of it only; to
the west of the canal all is like a desert.
Hence, I send next week my cows to Ba-
patla. Mr. and Mrs. Thomssen will feed
them until August. There is nothing or
next to nothing for them here. The nice
little pony that Brother Fuller very kindly
gave to me when he left for America, I
gave away for nothing to Brother Hein-
richs a few days ago, as I do not feel able
to keep it longer here, for fodder is almost
impossible to get even at a fabulous price.

SUSPENSION BRIDGE IN ASSAM

BUILT BY REV. E. W. CLARK





FIRST MISSION HOUSE, MOLUNG, ASSAM
In which Mr. and Mrs. Clark lived many years

Assam

IN OUR OLD HOME

MRS. E. W. CLARK, IMPUR, ASSAM

IN Molung, our first habitation in these mountain fastnesses, Sunday was a blessed day, a full day. The covenant meeting of the preceding evening ran over into an early morning session, and in all twenty-four were received by the church for baptism and three restored to fellowship.

At the regular morning service the chapel—not small and with its pleasant bow front a building of no mean appearance—was filled to overflowing; girls and boys, not very small either, sat on the mat floor. Following this service we repaired to Nature's own baptistery down the hillside, whence these children of Nature arose, we trust, to newness of life. In the afternoon as we came together around the table of their Lord and our Lord, there seemed a good congregation and I felt sure there was rejoicing among the angels up yonder as there was with us here; the Holy Spirit was evidently present at our feast.

In the evening four couples were married, none of them young. They came

leaving their children at home; previous evening eight other couples in the same condition came, these lived together according to Nature and becoming Christians later, desired to be united by the Christian rite.

Others here are asking for baptism; a messenger comes to us from a neighboring village saying there are ten there to be baptized, while his remarks, "Why, father, the whole village is becoming Christian."

For what we have been permitted to behold, we can truly say with the apostle, "Bless the Lord, oh my soul, and within me bless his holy name."

NEW MOVEMENT IN GI

REV. S. A. PERRINE, IMPUR

THE work of the Training School has made some very long strides in advance of that of former years. Interest in education has grown, and the school is on a much firmer basis of support. We have a better building and apparatus, and some are ready to "overcome the world"—thoughly prepared, you must understand—but relatively prepared for their life.

One of our teachers in the Training School has started a new movement in the matter of giving. We have been teaching since the beginning of the mission, when the Clarks first came to the hills, that they ought to give, but our teaching has been very much like water on a duck's back,—it did not strike in. We felt that the time for talk had passed, and the period of action had arrived. So all the information obtainable on the subject of giving was placed in the hands of this teacher—he understands English—and the responsibility for doing something laid on him. He studied and decided to act. He preached a sermon on giving and said he would practise what he preached. He promised the church and God that he would give his time to the Lord, one eighth of his salary (rupees 12) and a handful of rice at each meal. Others have followed his example; some are giving one tenth of their income and a handful of rice when the meal is cooked, and others one twelfth. The matter is to be presented at our Naga Association which meets in a few weeks, and we are hoping that the movement will sweep the hills. This movement is encouraging our hearts not a little.

KOLS IN ASSAM

REV. O. L. SWANSON, GOLOGHAT

THERE are now about 1,500 Kol members in Assam. I believe few missions can show larger and more satisfactory results after such a short time and so small means spent for it. I have not the slightest doubt it was the Lord's guidance, who moved us to take up this special work. If we do not Christianize the Kols, they will surely be Hinduized in Assam. They are not Hindus. But in Assam the heathen Kols begin to observe Hindu festivals and also begin to observe caste. Now is the right time to lead them to Christ. A generation later may be too late; they might be in the fetters of that iron system of Hinduism. I have strong faith that the whole number of tribes, commonly called Kols, will be Christianized within the next generation. This will make Christianity a strong power in Assam and in other parts of India, where the Kols are at home. We baptized seventy-two converts last year, almost all Kols. It is also a remarkable fact that the Kols are the best buyers of the Assamese New Testament. To the Assamese only few copies of the Testament

are sold; they do not want the Christian book, but Kols take it quite readily and pay for it, although they have the whole Bible in Hindi, which they also buy and read. The amount of Christian literature sold to the Kols is quite considerable. Kols are quite gifted for languages. Some of my Kol preachers can preach in three languages with equal acceptance, in Mundar, Hindi and Assamese.

AIMING AT SELF-SUPPORT

M. A. TRIBOLET, BASSEIN, BURMA

OUR church at Bassein is now not only supporting its own pastor at rupees forty per month, but gives monthly rupees fifteen for a preacher at Wakema. Last month we raised rupees fifty-one for the "Famine Relief Fund" in India and next month we expect to entertain the Pegu Association.

Our Sunday-school pays for the large "Picture Lesson" roll and one hundred small "Picture Lesson" cards besides the monthly leaflets, and gives annually a small donation to the India Sunday-school Union.

The Y. P. S. C. E. pays its own expenses and always has a few rupees on hand for emergencies. So you see, we are trying to do our share of the giving.

And giving is living

If done for the dear Savior's sake.

The first Sunday in January four were received into the church by baptism, four by letter, and there was one baptism in Yingan last week. The Bible woman reports the work in town as very encouraging.

PERSONAL NOTES

REV. W. S. DAVIS and wife of Allur, India, have returned to America for rest and are at Navesink, N. J.

REV. E. N. HARRIS and wife of Shwegyin, Burma, have returned to America for the benefit of Mrs. Harris' health and are at Hamilton, N. Y.

A. H. HENDERSON, M. D., and wife of Mongnai, Burma, arrived in New York, April 21, and Dr. Henderson was obliged to go to a hospital at once for care.

MISS SARAH B. BARROWS of Zigon, Burma, reached New York, April 21, much improved in health.

REV. GEORGE H. BROCK and wife of Kanagiri, India, reached New York, April 23.

MISS MARGARET SUMAN sailed from Boston, May 1, for Ikoko Station, Lake Mantumba, Congo, West Africa.

BOOK NOTES

REV. DR. RICHARD S. STORRS' addresses at the annual meetings of the American Board of Commissioners for Foreign Missions during his term of office as President, have been published in a book, with his address on "The Permanent Motive in Missionary Work," at the International Congregational Council in Boston. These addresses are broad, comprehensive and inspiring. No more admirable discussions of the principles of the missionary enterprise can be found in the whole list of literature. Published by the American Board, Boston, at \$1.00.

A MANUAL OF CHURCH HISTORY by A. H. Newman, D. D., LL. D., is in a certain sense a missionary book, since the whole history of the Christian Church in its aggressive features is a history of Christian missions. Every student of modern missions must often revert to the early stages of the Christian Church for illustration of the principles and methods of its growth, and such a work as that of Professor Newman's is an indispensable feature of every missionary library. Published by the American Baptist Publication Society, at \$2.25.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE**THE MEETING OF APRIL 9, 1900. TWELVE MEMBERS PRESENT.**

Rev. Charles W. Briggs was appointed a missionary of the Union.

A special committee was appointed on the preparation of literature for a joint movement in the Sunday-schools, with the Woman's Baptist Foreign Missionary Society.

It was voted, in view of the financial condition of the Union, that a communication be addressed to the missionaries, requesting them to save all possible amounts in the use of appropriations already made.

A furlough was voted to Rev. Thomas Moody of the Congo Mission, and the return of Rev. Ola Hanson of Bhamo, Burma, was authorized; also a furlough of six months to Rev. A. Friesen of Nalgonda, India, to be spent on the hills of India, for the benefit of his health.

The thanks and appreciation of the Committee were extended to the Congo Balolo Mission, for the great kindness shown the missionary of the Union, Mr. R. R. Milne, in his journey from the Congo to the coast.

On recommendation of the Woman's Society, Miss Lilian E. Bishop, Miss Kate M. French, and Miss Elizabeth E. Scott were appointed missionaries of the Union.

THE MEETING OF APRIL 16, 1900. EIGHT MEMBERS PRESENT.

The return of Rev. A. Billington to the Congo was authorized.

The Advisory Committee of the Telugu Mission Conference was appointed a Famine Committee, and it was resolved that applications to the Union for aid be sent through them, and they be requested to make recommendations concerning the same.

THE MEETING OF MAY 7, 1900. THIRTEEN MEMBERS PRESENT.

The appointment of Miss Gertrude L. Wherett as a missionary of the Union, on the recommendation of the Woman's Society, was confirmed, and Rev. Sumner R. Vinton was designated to the Sgaw Karen work in Rangoon; also Rev. Albert Ehr Gott was appointed a missionary of the Union and designated to the English Baptist church in Rangoon, Burma. Rev. G. J. Huizinga and Rev. W. T. Elmore were designated to the Telugu Mission in India, Rev. C. B. Tenny to Japan, Rev. W. F. Dowd to Ningpo, China, and Rev. C. W. Briggs to the Philippine Islands Mission. Furloughs were voted to W. C. Griggs, M. D., of Bhamo, Burma, and Rev. J. H. Scott of Osaka, Japan.

DONATIONS

RECEIVED IN MARCH, 1900

MAINE, \$2,211.57.

Falls, 1st ch.... 27 27
B. Y. P. U. 5 00
ch. 15 00
ille ch. 5 00
ch. 3 00
Mrs. J. G. Cum-
a thank offering 1 00
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d 1 75
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l, 1st Y. P. S. C.
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Dr. A. Bunker.... 30 00
lle S. S., tow. sup.
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lle, 1st ch. 127 69
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stitute for mission
n Burma 8 25
hville, 1st ch. 40 00
an, Bethany ch. .. 8 35
an, Mrs. Helen S.
and daughter.... 200 00
an, Mr. and Mrs.
Mis Smith 100 00
an, 1st ch. 25 50
dp, Mrs. H. Y.
l 30
dp, Mrs. E. C.
son 50
on ch. 6 43
ev. W. A. Atchley 1 00
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Iale, Mrs. Alex.
..... 1 00
reden, Sw. ch. 15 00
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Y. P. S. C. E.,
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Dr. A. Bunker.... 25 00
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Rev. C. E. Young,
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aw Mission, care
unker 10 00
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or the Loi Kaw
n, care Dr. Bunker 1 00

Houlton ch. 16 00
Houlton S. S. 10 00
Houlton Y. P. S. C. E. 5 00
Freeport ch. 13 28
Topsham ch. 5 00
Jefferson, 3rd ch. 4 00
Cooper's Mills ch. 3 00
W. Sullivan, H. A. Murch 5 00
Penobscot ch. 5 00
Calais, 2nd Y. P. S. C. E. 20 00
Kennebunk Village ch. .. 26 54
W. Gardiner 4 50
Cherryfield ch. 8 88
Buxton Centre ch. 5 20
Goodwin's Mills ch. 5 00
Sanford ch. 50 00
Bowdoinham ch. 2 75
Appleton ch. 3 00
Ellsworth ch. 3 20
Ellsworth Y. P. S. C. E. 10 00
W. Ellsworth ch. 80
W. Ellsworth ch., Mrs.
Ellen Richardson 1 00
Bangor, 1st ch. 100 00
Bangor, 2nd ch., of which
\$5 is for Loi Kaw Mis-
sion, care Dr. A. Bunker 29 60
Bangor, 2nd S. S. 10 50
South Hope ch. 1 75
Mt. Vernon ch. 2 28
Bayside ch. 40
Surry ch. 1 00
Lamoine ch. 8 60
No. Sedgwick ch. 2 00
Mannet ch. 2 00
Sedgwick ch. 6 80
Brookline ch. 8 00
Franklin ch. 3 60
Howland, Rev. E. E.
Morse, for Loi Kaw Mis-
sion, care Dr. A. Bunker 5 00
Oldtown, N. H. A. Gam-
mon, for Loi Kaw Mis-
sion, care Dr. A. Bunker 13 35
Oldtown ch.
Fairfield, Rev. J. W.
Hatch, for Loi Kaw Mis-
sion, care Dr. A. Bunker 5 00
Fairfield ch. 26 21
Ernest E. Morse, for Loi
Kaw Mission, care Dr. A.
Bunker 2 50
E. Corinth, Rev. Sewall
Brown, for Loi Kaw Mis-
sion, care Dr. A. Bunker 5 00
E. Corinth ch. 1 80
Lincoln Centre ch., for Loi
Kaw Mission, care Dr.
A. Bunker 5 00
Brewer, 1st ch. 8 44
Brewer, 1st S. S. 4 87
Bradley, 2nd ch. 80
South Paris ch. 22 06
Camden, Chestnut St. ch. .. 5 31
Emery Mills ch. 2 00
So. Berwick ch. 100 00
No. Vassalboro ch. 8 00
No. Vassalboro S. S. 2 00
No. Vassalboro Y. P. S. C. E. 2 00
Auburn, Court St. ch. 50 00
Charleston, Rev. Nathan
Hunt 5 00
Cambridge ch. 2 50
Lewiston, Bates St. ch. .. 18 32

Caribou ch. 16 10
Hodgdon ch. 2 44
Patten, Mrs. M. R. Dar-
ling 3 00
Amity ch. 2 50
Cary ch. 3 20
East Auburn ch. 1 00
Windsor ch. 4 25
Lee ch. 7 00
Enfield ch. 7 00
So. Waterboro ch. 25 00
Cape Neddick ch. 7 25
Kennebunkport ch. 75 00
Warren ch. 8 48
Tenants Harbor ch. 9 00

NEW HAMPSHIRE, \$960.39.

Meredith, Rev. N. C. Saun-
ders 5 00
Meredith, 1st ch. 8 00
Meredith, 1st S. S. 4 00
Plymouth ch. 2 00
No. Londonderry ch. 4 01
Claremont ch., per Miss F.
A. Manning 20 00
Claremont, 1st ch. 22 17
New London B. Y. P. U. 10 31
New London ch., of which
\$5 is tow. sup. of a nat.
pr. 45 04
Littleton, Mrs. C. P.
Chickering 4 00
Plaistow ch. 3 50
New Boston ch. 19 00
Etna, Edwin C. Chandler 5 00
Meriden ch. 3 50
Stratford ch. 19 35
Stratford Center Y. P. S.
C. E. 2 00
West Concord, Mrs. Mar-
tha W. White, for sale of
rug 3 00
Rumney ch. 3 87
Rumney Y. P. S. C. E. 4 00
Lyme Centre, E. P. Merri-
field 10 12
Deerfield, 1st ch. 3 48
Newton, 1st ch. 15 25
Franklin Falls, 1st ch. 19 97
Hopkinton, 1st ch. 2 75
South Lyndeboro ch. 22 35
East Westmoreland ch. 10 00
Concord, 1st ch. 70 00
Concord, Pleasant St. ch. .. 50 00
Greenville ch. 4 00
Fitzwilliam, 1st ch. 5 00
Peterboro ch. 7 25
Nashua, 1st ch. 126 22
Nashua, 1st Y. P. 3 58
Nashua, French Mission... 1 00
Goshen Y. P. S. C. E. 2 50
Somersworth ch. 25 00
Manchester, 1st ch. 45 50
Manchester, People's ch.,
F. A. Hawley 10 00
Manchester, Merrimack St.
ch. 50 00
Manchester, Merrimack St.
Y. P. S. C. E., for sup. of
Ko Myat San, for one
year 50 00
Antrim ch. 16 50
Newport ch. 2 87
Exeter, 1st ch. 38 50

Exeter, 1st Mission Band	3 50
Exeter, 1st Y. P. S. C. E.	12 50
Dover, Central Ave. ch.	18 11
Dover, Central Ave. B. Y. P. U.	3 00
Hudson Centre, 1st ch.	9 10
Conway, Rev. S. W. Hamblen ch.	6 68
Wilton ch.	12 00
West Swansey ch.	2 25
West Swansey Y. P. S. C. E.	52
Troy ch.	10 00
Troy Y. P. S. C. E.	4 00
Campton Village ch.	4 00
Chesham, O. A. Seaver	5 00
Keene, 1st ch.	32 98
Bradford, 1st ch.	21 00
Penacook, 1st ch.	35 00
Richmond, H. P. Sprague	1 00

VERMONT, \$1,173.75.

Poultney, Farther Lights Soc., tow. sup. of Miss C. A. Converse, for 1900	4 00
Burlington, 1st ch.	14 00
Burlington, 1st S. S. Class, No. 2, of which \$7.50 is tow. sup. of Lan Chen Tao, and \$2.65 for part payment of bed in hospital—both care of G. A. Huntley, M. D.	10 15
Perkinsville ch.	20 00
Georgia Plain ch.	10 00
Georgia Plain Y. P. for work of G. A. Huntley, M. D.	5 00
Bristol ch.	11 50
So. Londonderry ch.	18 77
So. Londonderry S. S.	72
East Charlotte ch.	5 00
Essex ch.	2 25
Guilford ch.	3 00
St. Johnsbury ch.	9 23
East Hubbardton ch.	13 00
West Rupert, Lucy A. Sherman	10 00
No. Mount Holly ch.	1 55
No. Mount Holly B. Y. P. U.	2 58
Mt. Holly ch.	2 15
Richford ch.	20 00
Newfane, Mr. and Mrs. C. W. Stebbins	5 00
Joy ch.	6 05
No. Troy ch.	3 20
Wallingford, 1st ch.	15 00
Derby ch.	33 00
Fairfax, Mary L. Wheeler	5 00
Fairfax ch.	11 00
Pondville ch.	10 00
Brattleboro, "S"	10 00
Brattleboro, 1st ch.	231 17
Passumpsic ch.	12 75
Essex Junction ch.	17 00
West Haven ch.	13 63
Newport, 1st ch.	14 30
Montgomery Centre Y. P. S. C. E.	2 50
Rutland, 1st ch.	53 10
Randolph ch.	12 00
Bennington, 1st ch. of which \$100 is to apply on salary of Miss C. A. Converse	234 57
Bennington S. S.	5 50
Bennington Y. P. S.	6 00
No. Bennington, for sal. of Miss C. A. Converse, for 1900	50 81
Georgia, Mrs. E. J. Stevens	5 00
East Bethel ch.	2 13
East Hardwick ch.	4 50
Townshend ch., tow. salary of Rev. Jesse F. Smith, Rangoon, Burma	5 00
Townshend S. S., tow. sal-	

ary of Rev. Jesse F. Smith, Rangoon, Burma	5 00
Townshend, Union Y. P. S. E., tow. salary of Rev. Jesse F. Smith, Rangoon, Burma	5 00
St. Albans, 1st ch.	6 52
Colchester ch.	6 25
Johnson ch.	6 60
Johnson Y. P. S. C. E.	6 29
Sharon ch.	12 00
No. Springfield, a friend.	50
Cavendish ch.	25 93
Cavendish Y. P. S. C. E.	7 50
Ludlow ch.	64 80
Ira ch.	20 00
W. Halifax ch.	10 00
Fairhaven ch.	6 00
East Dover ch., in part	10 00
Grafton ch.	25 00
Montpelier, 1st ch.	30 45

MASSACHUSETTS, \$29,119.38.

Fairfield Y. P. S. C. E.	2 00
North Egremont ch.	2 75
Newton Upper Falls ch.	5 00
Newton Centre, A. W. Benton	100 00
Newton Centre, 1st ch., of which \$5 is from Mrs. Sarah J. Clark	871 40
Newton Centre, Y. M. C. A. of the Theo. Inst.	30 50
Newton, Immanuel Y. P. S. C. E., tow. sup. Saw Per Ler, care Dr. Bunker	50 00
West Newton, 1st ch.	129 32
Gloucester, Hugh G. Bishop	5 00
Gloucester, 1st Y. P. S. C. E.	5 00
Gloucester, 1st W. F. M. C., tow. sup. of Rebecca India, care Rev. J. Newcomb	80 00
Gloucester, 1st ch., Rev. Frank I. Wilkins and wife, tow. sup. Lyman, B. W., care Rev. J. E. Clough	30 00
Gloucester, Chapel St. ch.	9 97
Gloucester, A. E. Price	23 71
Tyringham, Rev. J. H. Bigger	2 50
Amesbury ch.	30 00
Boston, M. G. M.	20 00
Boston, Clarendon St. Y. P. S. C. E., of wh. \$29.50 is tow. sup. of Hypo Theng for 1899, care Rev. L. W. Crenkhitte, and \$125 tow. sup. Rev. Thos. Hill and wife	154 60
Boston, Clarendon St. ch.	609 50
Boston, First ch., of wh. \$500 is from Samuel N. Brown and \$150 from Mrs. S. W. Duncan	1,801 87
Boston, South ch.	81 32
Boston, Warren Ave. ch.	103 94
Boston, T. C. Evans	15 00
Boston, Peter S. Roberts	25 00
Boston, Stoughton St. ch.	100 42
Boston, a friend	90 00
Boston, M. K. M.	5 00
Boston, a friend	15 00
Boston, Rev. Wm. E. Noyes	1 00
Boston, Geo. S. Dexter	1,000 00
Boston, Ruggles St. S. S.	8 79
Boston, Ruggles St. ch.	57 63
Boston, Tremont Temple	600 00
Boston, Tremont Temple ch. Y. P. S. C. E., tow. sup. of Robert Harper, M. D.	600 00
Somerville, 1st ch.	45 55
Somerville, 1st ch. Mission Band, by Mrs. W. E.	

Plummer, for surgical instruments for Dr. J. S. Grant	1
Somerville, Perkins St. B. Y. P. U.	
Somerville, Winter Hill ch	6
Brockton, 1st ch.	12
Brockton, North ch. Bible school	1
Brockton, North ch.	54
Brockton, 1st Sw. ch., for sup. Ma Lay, care Rev. C. L. Davenport	11
Brockton, Warren Ave. ch., additional	38
Brockton, Messiah ch.	1
Wollaston, 1st ch.	152
Medford, 1st ch.	141
Brookline, Miss L. M. Wilson	2
Brookline, Miss A. E. Wilson	2
Brookline ch.	277
Westboro, 1st S. S.	50
Westboro, 1st ch.	192
Worcester, 1st Sw. ch.	50
Worcester, John St. ch.	1
Worcester, Wm. H. Newton	41
Worcester, Lincoln Sq. Y. P. M. S.	24
Worcester Lincoln Sq. ch.	127
Worcester, Main St. ch., of wh. \$53.70 is from the Chinese S. S.	184
Worcester, Dewey St. ch.	14
Worcester, Pleasant St. ch	44
Worcester, Adams Sq. ch.	14
Worcester, South ch.	34
Holyoke, 2d ch.	271
Holyoke, 1st ch.	132
Bolton ch.	17
Bolton, Joel Proctor, deceased	5,132
Cottage City ch.	10
Everett, 1st ch.	70
Everett, a friend	1
Norwell, Lucy Turner	12
Melrose S. S.	7
Melrose, 1st ch.	294
North Attleboro, 1st ch.	18
North Attleboro, 1st Y. P. C. E.	6
Frammingham, 1st Y. P. S. C. E.	1
Frammingham, 1st ch.	82
North Adams, 1st ch., of wh. \$39 is from Wom. Miss. Soc. for the "Deficit Fund"	935
Jamaica Plain, tow. salary of Rev. Jos. Paul	346
Jamaica Plain, Centre St. ch.	42
Gay Head, Rev. L. R. Purmont	4
W. Somerville ch., of wh. \$25 is tow. sup. of Augustine, care Rev. I. S. Hanks	42
Pittsfield, Morningside ch.	11
Pittsfield, Morningside Y. P. S. C. E.	12
Pittsfield, 1st ch.	31
Cummington ch.	1
Cummington, Miss E. R. Ellis	4
Southfield ch.	17
Southfield Mission Band	1
Dorchester, Blaney Mem'l Y. P. S. C. E.	6
Dorchester, Blaney Mem'l ch.	10
Dorchester, Mrs. Martha C. Williams	2
Dorchester, Mrs. W. C. Cannon, for nat. pr., Daniel, Bansa Manteke	30
Dorchester, Temple ch.	100

Donations

223

r. Temple ch., a		Haverhill, Portland St. ch.	166 00	Holliston ch.....	20 00
r. a friend, for	5 00	Haverhill, Second ch.....	5 00	Raynham ch.....	14 67
care Dr. Downie	25 00	Haverhill, First ch.....	51 27	Raynham S. S.....	10 80
r. 1st ch.....	20 00	Athol, 1st Y. P. S. C. E.....	8 50	Raynham B. Y. P. U.....	2 46
E. E. Watkins...	2 00	Athol, 1st ch.....	40 00	Dedham, 2d Y. P. S. C. E.,	
r ch.....	5 62	Blackington, Mary P.		tow. sup. of Di Po, care	
cleans, Tamsen		Palmer.....	1 00	Dr. Bunker.....	10 00
l.....		Northampton, Y. P. C. A.,		W. Royalston, Mrs. Julia	
Meadow, 1st ch.	5 00	for Rev. C. H. Hepton-		M. Shepherdson.....	1 00
H. Phillips.....	26 00	stall's salary for year		Somerset ch.....	6 66
entral ch.....	5 00	ending April 1, 1900.....	25 00	Manchester, 1st ch.....	24 78
v. R. M. Martin	30 54	Northampton, 1st ch.....	59 35	Turner's Falls, Y. P. S. C.	
h.....	10 00	Chicopee, Central ch.....	40 00	E., for nat. pr., Shwe	
it ch.....	8 32	Andover, J. A. Lelitch,		Moo, care Dr. A. Bunker	14 00
Jos. S. Eaton and	30 00	M. D.....	5 00	Turner's Falls ch.....	7 50
Winthrop St. ch.	8 00	Andover ch., of wh. \$30 is		Sharon, ladies of ch.....	8 25
friend.....	431 64	for Philippine work.....	45 00	Sharon, Rev. E. F. Mer-	
arey Ave. ch.....	5 00	Whitman ch.....	60 30	riam, to constitute Rev.	
1st ch., of wh.	84 98	Hingham, a friend.....	15 00	Jas. A. Price, H. L. M.....	100 00
rom Dea. Perry's		Norwood ch.....	12 44	Greenville Y. P. S. C. E.,	
w. sup. nat. pr.		Norwood C. E.....	4 00	C. E. Day offering.....	2 00
u field.....	94 57	Norwood Juniors.....	1 00	Palmer, 2d ch., of wh. \$5	
ifth St. ch.....	10 26	Braintree ch.....	4 42	is for work in China.....	31 12
L. Tibbets.....	500 00	North Hanover ch.....	70 00	Bridgewater, 1st ch.....	5 00
orthen St. ch.....	23 30	Woburn ch.....	181 16	W. Bridgewater ch.....	8 50
it ch.....	150 00	Roxbury, Bethany ch.....	200 00	Oxford, Mrs. Eliza L. New-	
ranch St. S. S.....	20 55	Roxbury, Dudley St. ch.....	511 49	ton.....	10 00
Wigginville Mis-		Marshfield, 1st ch.....	5 46	North Oxford ch.....	5 00
w. sup. of Mo		Marshfield, North S. S.....	7 00	Littleton, 1st ch.....	14 14
aw, Tougoo, for		Dighton, 1st B. Y. P. U.....	10 18	Littleton, 1st ch. S. S.....	2 61
re Dr. A. Bunker,		Dighton, 1st ch.....	19 50	Methuen, 1st ch.....	21 01
n ch.....	25 00	Dighton, 1st S. S.....	1 60	East Milton Y. P. S. C. E.,	
ingham ch.....	1 00	Canton ch., from Mrs. But-		tow. sup. Saw Per, care	
bridge, 2d ch.....	7 00	ler, in memory of late		Dr. A. Bunker.....	12 50
r, 1st ch.....	22 00	Rev. T. M. Butler.....	5 00	Rock, 3d ch. W. M. O.....	15 00
i. S. infant class,		New Bedford, North ch.....	41 81	Merrimac, A. A. Coffin.....	5 00
of girl, care Rev.		New Bedford, North S. S.....	5 48	Charlemonet Soc.....	10 00
mmings.....	36 00	New Bedford, North B. Y.		Chestnut Hill, M. Grant	
h.....		P. U.....	2 50	Edmonds.....	20 00
Old Cambridge		Becket ch.....	50 00	Elm Hill ch.....	27 30
747 69		Needham, John Moseley.....	25 00	North Tisbury ch.....	5 50
Brookway ch.....	78 42	Needham, 1st ch.....	142 10	Lexington ch.....	2 00
1st ch., of wh.		Chicopee Falls, 1st ch.....	106 00	Weston ch.....	12 87
om Mrs. G. H.		Groton ch.....	12 00	Rockland ch., to constitute	
\$1000 from Hon.		Danversport ch.....	39 00	Rev. F. O. Cunningham,	
Fuller and \$250		Chelmsford, Central ch.....	8 00	H. L. M.....	105 50
s. R. O. Fuller.....	802 03	Southbridge, Mrs. M. S. L.....	5 00	Rockland Y. P. S. C. E.....	13 75
Rev. A. C.		Lawrence, 1st ch.....	53 00	Arlington, 1st ch.....	61 52
o be expended at		Lawrence, 2d ch.....	240 00	Agawam, 1st ch.....	85 45
by Rev. J. E.		Grafton, 1st ch.....	19 50	Westminster ch.....	25 74
45 00		Fitchburg, a friend.....	10 00	North Leverett ch.....	6 50
North Ave. ch.....	550 00	Fitchburg, Highland S. S.....	4 00	W. Gardner ch.....	67 25
Inman Sq. ch.....	18 73	Fitchburg, Highland ch.....	17 65	Watertown, 1st ch.....	250 00
"Steward".....	300 00	Fitchburg, Highland C. E.....	1 80	Roslindale ch.....	73 61
ex St. ch.....	16 20	Fitchburg, 1st ch.....	135 00	Roslindale Y. P. S. C. E.....	15 25
shington St. ch.....	96 70	Fitchburg, Miss Emma Al-		South Hanson, Rev. J. B.	
nry A. Pevear,		zingre.....	10 00	Read.....	5 00
of nat. prs.....	500 00	Springfield, Belmont Ave.		Charlestown, Bunker Hill	
S. S., Miss M.		C. E., for work in Japan,		ch.....	21 88
th's class for		care Rev. J. L. Dearing.....	35 00	North Scituate, 1st ch.....	29 00
ssion ship.....	8 51	Springfield, Belmont Ave.		Holden ch.....	33 00
ch.....	66 04	ch.....	100 00	Hudson, 1st ch.....	69 17
t ch.....	34 00	Springfield, State St. ch.....	575 91	Hudson, 1st Y. P. S. C. E.,	
l ch.....	10 60	Springfield, Highland St.		tow. sup. of nat. pr. in	
ton, Jesse Tirrell	25 00	ch., tow. salary of Rev.		Burma.....	25 00
l, Lucy S. New-		G. H. Brock.....	190 00	East Boston, Central Sq.	
1st ch.....	7 50	Springfield, State St. B. Y.		ch.....	75 00
Haven ch.....	19 77	P. U., tow. sup. Indlah		Westhampton, W. A.	
1st ch.....	10 00	Kotlah.....	15 00	Kingsley.....	1 00
1st ch., of wh.	19 75	Springfield, 1st ch., of wh.		Newburyport ch.....	89 06
from Mrs. E. M.		\$40 is for the Hakka mis-		Clinton, 1st Y. P. S. C. E.,	
551 48		sion.....	144 54	for Dr. Johnson, Lei	
2d Y. P. S. C.		Amherst, 1st ch.....	11 00	Kaw.....	27 50
"Goss" student		Carver ch.....	10 00	Clinton ch., tow. sup. of	
Sem. at Insein.		Middleboro, Central ch.....	5 00	Solomon Vencutiah, care	
W. F. Thomas		W. Acton ch.....	22 62	Rev. J. E. Clough.....	14 40
Mrs. Leah Purs-		Malden, 1st ch.....	187 61	W. Springfield, 1st ch.....	10 25
1 00		Ayer, 1st ch.....	15 50	Westfield, Central ch.....	200 00
t, 1st ch.....	53 29	Marlboro, 1st ch.....	28 00	Wollaston ch.....	34 44
ch.....	7 48	Marlboro, 1st Y. P. S.		Ipawich ch.....	5 00
10 21		C. E.....	7 00	Barnstable, 3d ch.....	2 10
Mt. Washington		Shelburne Falls, 1st ch.....	62 86	Wenham ch.....	45 00
20 77		Shelburne Falls, 1st B. Y.		South Framingham, Park	
		P. U.....	5 00	St. B. Y. P. U.....	5 15
		Conway ch.....	17 50	Russell and Fairfield chs.....	17 00
		Weymouth, 1st ch. S. S.....	4 50	North Grafton ch.....	4 00
		Weymouth, 1st ch.....	52 00	Ashland ch.....	3 12
		Huntington ch.....	30 50	West Sutton ch.....	9 00

Donations

E. Somerville B. Y. P. U.	4 19	Providence, Pearl St. S. S.	38 70	Hartford, Mrs. Mary J.	
Winter Hill Y. P. S. C. E.	19 00	East Providence, 2d ch.	13 00	Munsell	500 00
East Brookfield ch.	7 50	North Kingston, 1st ch.,		Hartford, Asylum Ave. ch.	152 25
Winchendon, 1st ch.	20 00	quar. coll.	4 53	Hartford, Jas. L. Howard.	250 00
Peabody, 1st ch.	12 00	South Kingston, 1st ch.	8 70	Hartford, South Y. P. S.	
Waltham, Beth Eden		Rockville, Thos. A. Hall.	5 00	C. E., for work of Dr. A.	
Gleaners Miss. Band, for		Westerly, 1st Jr. Y. P. S.		Bunker	60 00
nat. pr., care Rev. John		C. E., for work of Rev.		Stafford ch.	17 07
Dussman	15 00	Westerly, 1st ch., Hiram	20 00	Essex, 1st ch.	49 55
Waltham, Beth Eden B. Y.		Arnold	2 00	South Norwalk ch.	259 30
P. U., for nat. pr., care		A friend	15 00	Winsted ch.	15 54
Rev. John Dussman	15 00	Jamestown, Central ch.	10 00	Wallingford, 1st ch., for	
West Medway ch.	14 30	Pawtucket, Pleasant View		Dr. Grant fund.	202 00
Swampscott, Bethany ch.	13 15	ch.	80 00	Willington ch., F. W.	
RHODE ISLAND, \$7,478.31.		Pawtucket, 1st ch.	100 82	Pratt	5 00
Wickford, 1st S. S.	10 00	Newport, Central ch.	80 01	South Windsor ch., for nat.	
Wickford, 1st ch.	88 52	Newport, Central Jr. C. E.	5 00	pr., care Dr. A. Bunker.	23 60
Davisville, Allen Reynolds	10 00	Newport, 2d ch.	28 50	Chester C. E. S.	3 20
Warren Y. P. S. C. E., of		Newport, Shiloh ch.	5 00	Waterford, 1st ch.	18 00
wh. \$20 is for sup. of		Bristol, 1st ch.	30 48	Waterford, 1st Y. P. S.	
nat. pr., Theah Shukur,		Bristol, 1st S. S.	4 00	C. E., tow. sup. Soo Kho	
Burma, and \$2 from Jun	27 00	Bristol, 1st B. Y. P. U.	2 35	Lay, Toungoo	25 00
Warren ch.	139 41	Point Judith ch.	44 24	Waterford, 2d ch., for	
Harrisville S. S. class of		Richmond, 2d ch.	6 00	Guarantee Fund	1 00
girls, birthday money,		Richmond, 2d Y. P. S.		Groton, Grotop Heights ch	16 00
for work of Rev. F. W.		C. E.	2 14	Montowese, Union S. S.	7 00
Stait	1 10	Natick ch.	8 00	Bristol ch.	111 00
Harrisville, Berean ch.	9 54	Phenix Y. P. S. C. E.	5 00	Mansfield ch.	8 00
Providence, Roger Wil-		Lonsdale, 1st ch.	20 00	Stratfield S. S.	10 29
liams ch. tow. sup. nat.		E. Greenwich, 1st ch.	20 24	Willimantic, 1st Y. P. S.	
pr., care Dr. Johnson.	30 00	Warwick, Shawomet ch.	10 00	C. E., of wh. \$25 is tow.	
Providence, Roger Wil-		Hope Valley, 1st Y. P. S.		sup. Maw Shwe Tab, care	
liams ch. C. E., tow.		C. E.	5 00	Rev. C. H. Heptonstall,	
sup. nat. pr., care Dr.		Hope Valley ch.	31 41	and \$5 for Willimantic	
Johnson	25 00	Valley Falls ch.	2 00	chapel, Tokio, Japan.	30 00
Providence, Roger Wil-		Tiverton, Central ch.	32 00	Willimantic, 1st ch.	73 00
liams ch. Cheerful Work-		CONNECTICUT, \$6,316.52.		Putnam, 1st ch.	100 00
ers, tow. sup. nat. pr.,		Quaker Hill, Waterford, 2d		Noank ch.	75 00
care Dr. Johnson.	5 00	ch., of wh. \$5 is for Re-		Noank S. S.	75 00
Providence, 1st ch., of wh.		serve Fund	13 05	Waterbury, 1st ch., of wh.	
\$75 is a special offering.	254 06	Danielson, special from		\$16.72 is from Mrs.	
Providence, 1st Y. P. S.		friends and well wishers		Branch, and \$1 from Mrs.	
C. E., tow. sup. nat.		in the cause of Christ.	2,000 00	Wm. Kennedy	134 50
helpers	135 75	New Haven, Calvary ch.	365 45	Waterbury Y. P. S. C. E.	27 50
Providence, Oak Lawn ch.	15 00	New Haven, "N"	10 00	Waterbury, 2d ch.	11 17
Providence, Cranston St.		New Haven, 1st ch.	124 45	Suffield, 2d ch.	109 10
ch., of wh. \$2.10 is for		New Haven, Olivet ch.	23 49	Suffield, 1st ch.	54 00
student in Theo. Sem.,		New Haven, Howard Ave.		Suffield, 1st Y. P., to ap-	
Burma, care Rev. W. F.		ch.	20 33	ply on salary of Rev.	
Thomas, "In His Name"	177 19	Norwich, Central ch., of		Jesse F. Smith, Rangoon	2 00
Providence, Cranston St.		wh. \$20 is from Extra		White Hills ch., for Guar-	
C. E., part payment of		Cent-a-Day Band.	120 00	antee Fund	8 00
salary of Sau Koo Keh,		Norwich, 3d ch.	1 25	Jewett City ch.	50 00
care Rev. C. H. Hepton-		Norwich, Herbert M.		Norfolk ch.	20 00
stall	10 00	Knight	12 50	Hantam ch.	3 00
Providence, South ch.	16 00	Southington, 1st ch.	92 75	New London, 1st ch.	94 92
Providence, Fourth ch., of		Southington, 1st S. S.	20 00	Stamford, 1st ch.	103 96
wh. \$50 is from a friend,		Branford ch.	8 00	NEW YORK, \$76,650.44.	
tow. sup. of a nat. pr.	60 00	Cromwell ch.	28 28	Alps, Mrs. T. E. Saxby.	5 00
Providence, Mrs. Juliette		Cromwell S. S.	3 04	Thorn Hill, Marcellus ch.	16 25
P. Comstock	5,000 00	Mystic, Union ch., of wh.		Randallville ch.	76 18
Providence, Union ch.,		\$28 is tow. sup. of nat.		Kent ch.	10 00
Mrs. C. F. Lyon	400 00	pr.	262 10	Stapleton, Jeanie L. Kirk,	
Providence, Brown Univer-		South Woodstock ch.	10 00	for a bed in hospital,	
sity Y. M. C. A., tow.		Meriden, Main St. Y. P. S.		care Rev. G. H. Huntley,	
sup. Rev. Harvey Ran-		C. E.	15 00	M. D.	25 00
dall of Rangoon Baptist		Meriden, Main St. S. S.		Albany Emmanuel C. E.	40 00
College	115 79	tow. salary Ongole New-		Albany, Emmanuel ch., of	
Providence, Jefferson St.		ton White	50 00	wh. \$1 is from M. E.	
ch.	20 00	Meriden, Sw. C. E.	10 00	Benham for Japanese	
Providence, Broadway ch.	116 00	Meriden, Sw. ch.	5 00	Testaments	363 85
Providence, Broadway S.		New Britain, E. M. Woo-		Albany, Calvary ch. Mis-	
S., class 13, for Congo		ter, in memory of Ann		sion Band, tow. sup. A.	
mission	6 00	Eliza Woodruff	20 00	Kheng, Bible woman,	
Providence, Broadway Y.		New Britain, 1st ch.	101 30	care Rev. A. F. Gros-	
P. S. C. E., tow. sup. of		North Ashford, Rev. Asa		beck	18 00
Aung Baw, care Rev. E.		Randlett	5 00	Rochester, Edwin O. Sage,	
Grigg	28 00	Bridgeport, E. Washington		tow. necessary expense	
Providence, a friend.	10 00	ch.	12 28	connected with Ecumeni-	
Providence, Mt. Pleasant		Bridgeport, Sw. ch., of wh.		cal Conference	10 00
ch.	37 25	\$1 is from a friend.	4 00	Rochester, Judson Miss'y	
Providence, Central ch.	100 00	Bridgeport, 1st ch., for		Soc. of Theo. Sem., tow.	
Providence, Stewart St. ch.	52 50	work among Kachins.	1 00	sup. of Rev. W. L. Fer-	
Providence, Stewart St.		Brooklyn, S. Searies.	5 00	guson	315 00
S. S.	22 58	Hartford, 1st ch., tow.		Rochester, Chas. M. Wil-	
Providence, Calvary ch.	16 28	sup. of Dr. A. Bunker.	250 00	liams	57 64
Providence, Pearl St. ch.	25				

Rochester, Park Ave. ch.	55 99	Livonia Station ch.	19 50	Randallville S. S.	2 00
Rochester, Second ch.	171 80	Livonia Station S. S.	6 20	Waverly, 1st ch.	42 12
Rochester, Arunah Mose- ley, deceased, tow. sup. nat. pr., Koeteh, among the Karens, care Rev. W. H. Roberts	100 00	Masonville ch.	10 61	Waverly, 1st Y. P. S. C. E.	14 25
Brooklyn, West End ch., additional	50	Newport, 1st ch.	18 00	Altay ch.	4 12
Brooklyn, Borough Park ch.	5 00	Hamilton, 1st Y. P. S. C. E., tow. sup. Chee Ka... Hamilton students of Col- gate University, tow. sup. of Rev. W. A. Stan- ton	10 00 109 00	No. Granville ch.	28 00
Brooklyn, Mary R. Rich- ardson	2 00	Hamilton, a Colgate friend Troy, Mrs. L. E. Gurley.. Troy, Miss Harriet E. Peck	10 00 50 00 5 00	Fairport, 1st ch.	40 00
Brooklyn, Mary E. Chap- man	250 00	Troy, 1st ch.	75 25	Fairport, 1st S. S.	10 00
Brooklyn, Memorial ch.	34 00	Troy, 1st S. S.	267 88	Fairport, 1st L. M. Circle Ballston Spa ch.	10 00 31 00
Brooklyn, Central ch.	45 57	Richburg ch.	4 40	Ballston Spa S. S.	10 00
Brooklyn, 1st ch., in Pierre- pont St.	238 00	Angelica ch.	16 20	Springville, 1st ch.	19 95
Brooklyn, Hanson Place ch., for sup. Katataye, care Rev. J. L. Dearing.	50 00	Chittenango ch.	14 00	Watertown ch.	43 68
Buffalo, Kensington ch.	10 04	Fredonia ch.	89 00	Saratoga, Regent St. ch. bal.	2 25
Buffalo, Kensington S. S.	5 41	Albion, 1st ch., of wh. \$5 is from Mrs. H. B. Hawitt	197 80	East Chatham ch.	2 60
Buffalo, a friend	4 00	Albion, Wm. E. Barker, for sup. of work in On- gole, India	5 00	Wilson, Mrs. Harriet H. Pettit	3 00
Buffalo, Mrs. Anna M. Hedstrom	300 00	Corning, 1st Y. P. S. C. E.	11 67	Penn Yan, 1st ch.	35 00
Buffalo, Gilbert S. Graves.	100 00	Hancock ch.	6 00	Sing Sing, Mrs. H. N. Van Horn	2 00
Buffalo, Emmanuel ch., tow. sup. Rev. Ernest Welles, Africa	125 00	Hancock S. S.	5 00	Massena ch.	5 50
Buffalo, Prospect Ave. ch., tow. sup. Rev. A. E. Carson	383 50	Little Falls, 1st B. Y. P. U.	15 00	Granville, 1st ch.	35 00
Buffalo, Glenwood Ave. ch. Buffalo, Maple St. Y. P. S. C. E.	45 00 13 10	Delhi ch.	10 00	Granville, 1st S. S.	5 00
Andover ch.	18 00	Delhi S. S.	1 80	Granville, 1st Y. P.	10 00
Andover S. S.	5 80	Unadilla Forks, Plainfield ch.	5 75	Ira ch.	3 00
New York, James B. Col- gate	1,000 00	Great Valley ch.	8 55	Friendship ch.	31 25
New York, John D. Rocke- feller	55,435 94	Bennettsburg ch.	12 00	Hoosick Falls, 1st ch.	27 09
New York, I. E. Gates	50 00	West Oneonta, 1st Regular ch.	11 28	Adams Village ch.	13 08
New York, F. T. Gates	50 00	West Oneonta, 1st Regular S. S.	5 00	Oswego, 1st ch., tow. sup. of Haloal, care Dr. A. Bunker	10 00
New York, James C. Col- gate	100 00	Kent Cliffs ch., of wh. \$20 is from a friend.	84 53	Parishville, 1st ch., for Poka Mission fund	12 50
New York, Ralph L. Out- ter, tow. salary of Rev. G. A. Huntley, M. D.	200 00	Centre, White Creek ch.	17 80	Locke, Mrs. L. P. Weeks .	2 00
New York, Mount Morris Y. P. S. C. E., per Miss Anna O. Scott, for work at Thatsone, in memory of Mrs. Kelly	25 00	Howard ch.	4 00	Addison, 1st ch.	16 02
New York, Calvary B. Y. P. U., tow. sup. of Rev. D. Gilmore	500 00	Treadwell ch.	11 00	Holland ch.	5 50
New York, Amity ch., ad- ditional	12 50	Morris, 1st ch.	12 00	Holland Y. P. S. C. E.	1 75
New York, Judson Memo- rial ch., tow. sup. of Mr. and Mrs. E. Grigg	50 00	Johnson Creek, Hartland ch.	7 90	Clinton ch.	14 52
South Troy ch.	10 00	Johnson Creek, Rev. D. R. Davies, for Rev. J. A. Curtis, Kanigiri	5 00	Monroe Asso., per A. H. Cole, treas. W. Henrietta ch., \$28.89; Rochester, North ch., \$14.05; Roches- ter, Wilder St. ch., \$7.05; Rochester, Wilder St. S. S., \$1.75; Roches- ter, 1st ch., \$219.93; Greece ch., \$12.02; Chili ch., \$14.51; Mumford Y. P. S. C. E., for Toun- goo, \$12.50; Rochester University Ave. Men's Society, \$8; Henrietta ch., \$10.25; Rochester, Parsells Ave. ch., \$4.17; Rochester, Meigs St. ch., \$26; Rochester, Genesee St. ch., \$13; Brockport ch., \$41.81; Rochester, Lyell Ave. S. S., for Rev. Thos. Moody's sup., \$10; Rochester, Lake Ave. Y. P. S. C. E., for Rev. Thos. Moody's sup. \$12.50; Rochester, 1st B. Y. P. U., for Rev. Thos. Moody's sup., \$31.72; Chili Y. P. S. C. E., for Rev. Thos. Moody's sup., \$13.	478 65
Hemlock S. S., tow. sup. nat. pr., Bago, care Rev. E. G. Phillips	10 60	Davies, for Rev. J. A. Curtis, Kanigiri	9 00	Arcade, M. B. Welles.	102 50
Geneva, 1st ch.	64 05	Fort Edward, 1st ch.	28 00	Potsdam ch.	38 55
Geneva, 1st Y. P. S. C. E.	1 00	Newark, 1st ch.	5 00	Ripley ch.	6 00
Wayne ch.	25 00	Pleasant valley ch.	4 88	Elmira, 1st ch.	115 33
Mansville ch.	15 50	Schenevus ch.	1 50	Elmira, 1st S. S.	25 00
Auburn, coll. at union meeting	4 00	Schenevus Y. P. S. C. E.	1 00	Elmira, 1st Y. P.	21 80
Saratoga Springs, 1st ch., tow. H. L. M.	30 00	Utica, Park Ave. C. E.	25 00	Lake Ridge ch.	11 00
Saratoga Springs, Regent St. ch.	19 75	Yates ch.	20 00	Newburg, 1st ch.	81 00
Saratoga Springs, W. R. Lardner	40 00	York ch.	6 25	Kingston, 1st ch.	68 00
Elmira, South Side ch.	10 00	La Grange Y. P. S. C. E., for nat. pr. Kya Bweb, care Dr. A. Bunker	50 00	Poughkeepsie, 1st ch.	100 00
Cazenovia Village ch.	29 47	Binghamton, Main St. King's Daughters	6 12	Brooklyn, Bedford Heights ch.	10 77
Cazenovia Village Y. P. S. C. E.	5 51	No. Tonawanda, 1st ch.	29 71	Brooklyn, a friend	10 00
Malone, 1st ch.	34 20	Schenectady, 1st S. S.	17 41	Hamilton S. S., prim. dept., two motherless girls for sup. of Rev. J. R. Goddard, China	14 00
Poughkeepsie, a friend	20 00	Gloversville, 1st Jr. B. Y. P. U.	28 84	Warren ch.	5 00
Appleton, R. W. Noble	40 00	Gloversville, 1st ch., add'l Jay ch., Woman's Miss'y Soc.	43 45		
Barnes ch.	11 44	Royalton ch.	5 00		
Barnes Y. P. S. C. E.	1 58	Norwich, Calvary ch.	50 00		
		Carthage ch.	48 24		
		Adams Centre ch. and Rev. S. H. White	10 00		
		East Marion ch.	90 00		
		East Marion S. S., add'l for work, care Rev. W. A. Stanton	10 00		
		Middlebury ch.	16 68		
		Fulton, 1st ch.	16 79		
		Fulton, 1st S. S.	5 00		
		Barrington ch.	10 06		
		Barrington Y. P. S. C. E.	5 00		
		Newfane S. S.	5 00		

Warren Y. P.	1 00	Rhineback S. S.	15 00	Syracuse, Delaware S	
Ithaca, 1st ch., C. E.	7 35	Rosendale S. S.	2 00	Syracuse, North Y.	
New Rochelle ch.	67 87	Rondout Y. P., for work in		Salisbury ch.	
New York, Calvary ch.	276 88	India	75 00	Inghams Mills ch.	
Bottskill ch.	6 00	Sing Sing ch.	87 00	Bethel ch.	
Wolcott ch.	3 60	Saugerties S. S.	2 81	Bethel S. S.	
Wolcott Y. P.	2 50	Warwick, O. A. Crissey ..	50 00	Clifton Springs ch.	
Pawling, Central ch.	23 78	Warwick S. S.	5 60	Geneva, a friend ..	
Belfast S. S.	2 08	Warwick ch.	25 85	Gaines and Murray ..	
Belmont ch.	26 00	Albany, 1st ch.	20 00	Medina ch.	
Belmont Y. P.	3 00	Albany Memorial ch.	112 21	Fernwood S. S.	
Cuba S. S.	2 43	Athens ch.	8 00	Duanesburg and F	
Rushford ch.	9 00	Cohoes ch.	71 41	ch.	
Castorland ch.	2 82	Hudson River, No. Y. P.		Duanesburg and F	
Belleville ch. and soc.	35 00	Societies, for sup. Rev.		S. S.	
Lawville ch.	49 35	A. F. Groesbeck	200 00	Corinth Y. P.	
Binghamton, Conklin Ave.		Hudson, a friend	2 00	Johnstown ch.	
Y. P.	14 01	New Baltimore ch.	4 25	Enfield ch.	
Binghamton, 1st ch.	103 01	Troy, South S. S.	11 03	Kendalia ch.	
Binghamton, Main St. ch.	2 37	Canaseraga ch.	6 00	Farmer S. S.	
Binghamton Y. P.	12 13	Dalton ch.	5 00	Ithaca, 1st ch.	
Maine ch.	24 00	Mt. Morris S. S.	1 40	Ithaca, 1st S. S.	
Owego ch.	163 90	Nunda ch.	24 50	Ithaca, 1st Y. P.	
Owego Y. P.	44	Nunda Y. P.	1 97	Ovid S. S.	
Vanetten, Mrs. O. W. Cook	2 00	Nunda S. S.	4 82	Trumansburg S. S. ..	
Midwinter Conference	13 00	Brooklyn, 4th Ave. ch.	15 00	Watkins, 1st ch.	
Buffalo, Dearborn St. ch.	10 00	Brooklyn, Washington Ave.		Mt. Vernon ch.	
Buffalo, South Side Mission		ch.	386 13	Mariner's Harbor ch.	
S. S.	2 50	Brooklyn, Washington Ave.		New York, 2nd Ger. ..	
Buffalo, Fillmore Ave. ch.	9 90	S. S.	50 00	New York, Madison c	
Buffalo, 1st ch.	155 54	Brooklyn, Pilgrim ch.	30 80	New York, 2nd Ger.	
East Aurora ch.	20 12	Brooklyn, Central Y. P.,		for nat. pr.	
Troupsburg S. S.	48	for work in India	25 00	New York, 2nd, a f	
Farmersville S. S.	15 00	Brooklyn, Emmanuel ch.	825 00	for Bible women in	
Franklinville ch.	9 90	Brooklyn, 15th St. ch.	41 75	New York, Mt. Morris	
Sandusky ch.	6 00	Brooklyn, Hanson Place Y.		New York, Epiphany	
Union Springs ch.	14 00	P., tow. sup. Onomura, ..		New York, 2nd Ave. ..	
Union Springs S. S.	7 25	Japan	50 00	New York, North Y. I	
Jamestown, 1st Sw. ch.	4 69	Brooklyn, Central E. D.		nat. pr., La Kleh, ..	
North East, Pa., ch.	4 08	Y. P.	14 00	Dr. A. Bunker ..	
Westfield ch.	2 62	Brooklyn, Central S. S.	10 61	New York, Baptist ..	
W. Portland ch.	23 15	Brooklyn, Greenwood S. S.	125 00	for Aged	
No. Harmony, E. B. Gleason		Brooklyn, Greenwood ch.	50 85	New York, 16th St. Y	
son ..	1 00	Brooklyn, Rev. Robert		New York, 16th St. cl	
Horseheads ch.	5 00	Hull, D. D., for work		New York, Ascensic	
Earlville ch.	8 00	under Rev. G. N. Thoms-		P., for nat. pr.	
Smyrna ch.	3 60	sen	100 00	New York Memorial ..	
Smyrna S. S.	1 50	Brooklyn, J. E. D.	100 00	New York, Rev. D.	
So. New Berlin ch.	31 50	Brooklyn, Strong Place ch.	700 00	cer, D. D.	
Norwich, 1st ch. for work		Brooklyn, Marcy Ave. ch.	535 35	New York, Fifth Ave	
in China	15 50	Brooklyn, Sumner Ave. ch.	18 53	New York, Central ..	
Cincinnati ch.	15 00	Greenport, Mr. and Mrs.		New York, W. 33rd cl	
Cincinnati Y. P.	5 00	Latham and daughter ..	55 00	New York, W. 33rd Y	
Cortland, 1st ch.	175 81	Patchogue ch.	10 60	New York, W. 33rd S	
Cortland, 1st S. S.	80 00	Flatbush ch.	15 15	New York, 1st ch.	
Groton ch.	30 00	Flatbush S. S.	5 00	New York, Hope ch	
Groton S. S.	5 00	Jamaica ch.	9 50	New York, Lexington	
Homer S. S.	9 43	Jamaica S. S.	5 02	ch.	
McLean ch.	2 25	Valley Stream ch.	35 08	New York, Lexington	
East Branch ch.	25 00	Canastota ch.	10 00	Y. P.	
East Branch Y. P.	3 00	Madison, Asso. Y. P. So-		New York, W. H. H.	
East Branch S. S.	2 00	cieties, tow. sup. of		ton, for nat. pr., cal	
Millford ch.	14 15	Boys' Boarding School,		J. McLaurin	
Oneonta, 1st ch.	71 03	care Rev. J. R. Goddard,		Tottenville ch.	
Unadilla ch.	5 00	China	185 62	New York, Amity cl	
Attica Y. P.	6 07	Hamilton ch.	14 80	which \$50 is for te	
Batavia ch.	84 35	Lenox, Mrs. Bosworth and		for Rev. Geo. Wat	
Le Roy ch.	27 55	Mrs. Bailey	2 00	Berlin ch.	
Perry, 1st ch.	18 65	Ogden S. S.	2 32	Berlin Y. P.	
Perry, 1st Y. P.	20 00	Niagara Falls ch.	35 00	East Poestenkill ch.	
Warsaw ch.	50 00	Boonville ch.	14 72	Bath ch.	
Wyoming ch.	6 34	Boonville S. S.	4 80	Canton ch.	
Barryville ch.	1 15	Camden ch., tow. sup. nat.		Oswegatchie ch.	
Hyde Park, Mr. and Mrs.		pr., Kong Cong Peo, care		Richville ch.	
Lansing	10 00	Rev. J. R. Goddard,		Brewster ch.	
Hudson River Central As-		China	45 84	Bottskill ch.	
so. of Y. P.	2 90	East Utica S. S.	2 12	Glens Falls ch.	
Newburg, Moulton Mem'l		Utica, Park ch.	45 61	Glens Falls ch.	
ch.	41 34	New Hartford ch.	10 00	Hartford ch.	
Newburg, Moulton Mem'l		Waterville ch.	12 40	Fort Ann S. S.	
S. S.	15 00	Waterville S. S.	1 10	Sandy Hill ch.	
Newburg, Moulton Mem'l		Camillus ch.	92 06	Lyons ch.	
Y. P.	2 00	Camillus S. S.	6 50	Lyons S. S.	
Nyack ch.	47 00	Elbridge ch.	18 25	Cherry Valley ch.	
Matteawan ch. and Y. P.	27 84	Elbridge Y. P.	29 00	E. Worcester ch.	
Peekskill ch.	48 85	No. Manlius Y. P.	7 00	Middlefield ch.	
Fort Jervis ch.	13 42	Syracuse, Central ch., for		Sloansville ch.	
Rhineback ch.	65 05	work in China	123 25	Dundee ch.	

Lab Kouka ch.	33 23
Lab Kouka S. S.	8 77
From Ian, Herman Bullock	85 00
From ch.	6 00
From, 2nd ch.	29 00
NEW JERSEY, \$8,861.38.	
Edmont Holly, Mrs. Hettie	
A. Rhees, tow. sup. of	
girl, care Miss E. R.	
Church, Japan	20 00
Camden Assoc., a friend,	
tw. sup. nat. pr. care	
Rev. C. L. Davenport ..	16 25
Watson, Alex. W. Rogers,	
for Kamool Mission	200 00
Calwell, 1st ch.	6 00
New Monmouth ch.	20 00
Jersey City, Farmley	
Mem'l S. S.	20 00
Scott Plains, Miss Emilie	
S. Coles, for Girls' Sch.	
Building, at Kurnool,	
care Rev. W. A. Stan-	
ton	200 00
Edgmont, Rev. T. S.	
Griffiths	10 00
East Orange, 1st ch. of the	
Orange	155 58
Avery Park, Mrs. A. E.	
A. Griffin, special for	
building (famine relief),	
care Rev. W. E. Hopkins,	
and to const. Rev. J.	
Madison Hare, Jersey	
City, N. J., H. L. M.	100 00
Avery, 1st ch.	33 01
South River, Tabernacle	
ch.	13 46
Morristown, Edwin F.	
Smith, for last quar.	
"Paul's" salary, care	
Rev. W. A. Stanton	6 25
Plainfield, 1st S. S.	50 00
Elizabeth, Central S. S.	31 41
Hoboken, Agnes Olofson ..	1 00
Linden ch.	67 40
Linden S. S.	10 00
Pleasantville ch., add'l ..	1 00
North ch., Camden	124 46
Grace ch., Camden quar.	
offering	20 00
Fluence ch., add'l	25 58
Beverly ch.	5 25
Haddonfield ch.	94 55
Haddonfield ch., for Dr. F.	
P. Lynch's Hospital	
Fund	59 75
First ch., Camden	192 53
First ch., Camden	15 00
First ch., Burlington,	
monthly coll.	25 00
First ch., Burlington, Mrs.	
Hall's class for nat. pr.,	
care Rev. A. H. Hender-	
son	6 25
First ch., New Brunswick,	
in part	80 00
George's Road ch., W. S.	
Rev. T. J. Griffiths, add'l	
Class Ave. ch., Trenton ..	50 00
St. Amboy ch., P. V.	
Brecht, in memory of his	
father	10 00
Point Pleasant ch.	10 00
Hoboken ch.	112 34
First ch., Woodbury	16 00
First ch., Bridgeton, Y.	
P. S. C. E., "2 cents a	
week extra" fund	16 00
Harrison ch. and S. S.	12 20
Lyons Farms ch.	36 00
Newark, Fairmount ch.	15 00
Newark, Fifth ch.	8 25
Newark, Clinton Ave. ch.	35 05
Newark, Peddie Mem'l ch.	410 00
Newark, Peddie Mem'l S.	
S.	100 00

Newark, Peddie Mem'l Y.	
P.	16 00
Newark, Tabernacle ch.	8 11
Newark, North ch., of wh.	
\$30 is for nat. pr.	78 00
Newark, South ch.	140 00
Newark, South Y. P.	232 24
Perth Amboy ch.	9 12
Elizabeth, 1st ch.	45 30
Piscataway ch.	105 51
Piscataway, Stelton Bible	
School	25 00
Westfield ch.	50 00
Mt. Bethel ch.	10 46
Plainfield, Park Ave. ch.	32 22
Arlington ch.	12 00
Bloomington ch.	20 00
Bayonne, 1st ch.	12 00
Hackensack, a friend ..	25 00
Hackensack, 1st ch.	19 08
Hackensack, 1st S. S., tow.	
sup. nat. pr., Ning Po	
Ka	50 00
Hackensack, Calvary ch.	32 00
Hoboken, 2nd ch.	9 75
Jersey City ch., from Illus.	
Lecture	7 00
Jersey City, Farmly Mem'l	
ch.	65 59
Jersey City, Summit Ave.	
ch., tow. sup. of Isaki,	
care Rev. H. Richards,	
Congo	12 50
La Fayette ch.	11 00
Paterson ch., tow. sup. of	
Rev. Geo. Waters	187 50
Paterson, Bethany S. S.,	
tow. sup. of Rev. Geo.	
Waters	12 50
Paterson, 6th S. S. and ch.	
Paterson, 1st Y. P., for	
sup. Rev. Geo. Waters ..	12 50
Plainfield, 1st ch.	910 00
Ridgewood ch.	47 28
Ridgewood S. S., Chinese	
dept.	12 72
Ridgewood S. S., for Mar-	
garet Hopkins Bible	
Woman	25 00
Bloomfield ch., tow. sup. of	
Rev. J. M. Carvell	362 40
Bloomfield S. S.	100 00
Brookdale ch.	24 00
Millburn ch.	10 00
Morristown ch.	2 50
Morristown ch., for Dr. F.	
P. Lynch's hospital	6 00
Morristown S. S., Miss	
Heien Band's Class for	
Dr. F. P. Lynch's Hos-	
pital	1 00
Millington ch.	52 95
Millington S. S.	7 50
Millington Y. P.	10 00
No. Orange ch.	1,178 51
Summit ch.	31 45
Mrs. Abbie R. Jones	5 00
Jersey City, Bergen ch.	309 00
Rahway ch.	22 15
Jersey City, Summit Ave.	
ch.	25 00
Paterson, 4th ch.	35 00

PENNSYLVANIA, \$9,233.73.

Upland, Mrs. J. Lewis	
Crozier, of which \$65 is	
for Naucha Pau, care	
Rev. D. A. W. Smith ..	1,000 00
Dunbar, 1st ch., "Golden	
Rule" Band	5 00
F. Smithfield ch.	12 00
Parsons, Welsh ch.	18 00
Hillsville, Zoar ch.	30 00
St. David's S. S., to aid	
Rev. L. W. Cronkhite's	
building operations	11 54
Harrisburg, Tabernacle ch.,	
of wh. \$12.50 is from Y.	

P. S. C. E., and \$4.88	
from S. S., all for work	
at Lol Kaw, care Rev. A.	
Bunker	80 00
Lewistown, Calvin Greene.	
Lewistown, Mrs. Calvin	
Greene	7 55
Philadelphia, Mrs. A. F.	
Ambler	100 00
Germantown, S. W. Whit-	
ney and wife	5 00
Pittsburg, Shady Ave. ch.,	
F. T. Loak	200 00
Pittsburg, 4th Ave. B. Y.	
P. U.	5 00
Pittsburg, 4th Ave. "O"	
Soc. of C. E.	5 00
Pittsburg, 4th Ave. Ladies	
Aid Soc.	25 00
Pittsburg, 4th Ave. ch.	50 00
Coudersport ch.	11 22
Turtle Creek, Rev. W.	
Belcher Allen, tow. sup.	
Moung Lay, care Dr.	
Bunker	5 00
Turtle Creek, 1st ch.	5 00
Epiphany ch.	50 25
Trinity ch., W. E. Burk	
Band Y. M., for work of	
Rev. A. E. Seagrave,	
added to appropriation ..	20 00
Lower Merion ch.	125 71
Lower Merion S. S.	123 70
Newtown Sq. ch.	10 00
Trinity ch., Phila.	68 65
Blockley ch., Phila.	31 55
Blockley ch., for hospital,	
care Dr. F. P. Lynch ..	10 50
Lower Providence ch.	17 00
Lehigh Ave. ch., for work	
of Rev. L. W. Cronkhite	
L. B. M.	5 00
New Tabernacle S. S., spe-	
cial	10 10
Gethsemane S. S.	54 22
Upland S. S.	42 22
Baltimore Ave. ch., Phila.	
100 00	
Chester Ave. ch., Phila.	22 11
Memorial ch., Phila., add'l	
20 00	
Memorial Y. P. S. C. E.	
Memorial Y. P. S. C. E.,	
for nat. pr., care Rev. A.	
E. Seagrave	20 00
Grace Temple, Phila.	55 77
Richmond Y. P. S. C. E.	
2 45	
Pasayunk ch.	15 00
Temple ch., Phila.	15 00
Bethlehem ch., Phila.	22 00
Bethlehem S. S., Phila.	22 84
Bethlehem ch., for hospital	
asst. and nat. pr., care	
Dr. M. B. Kirkpatrick,	
M. D.	100 00
Mission, Bethlehem ch.	15 00
First ch., in part	454 51
First ch., Berwyn	5 00
Tioga ch., Phila.	45 55
Tioga Y. P. Amosn	8 00
Tioga S. S.	27 45
Chestnut Hill ch., in part.	
42 50	
Wissahickon ch.	31 80
Hebron B. Y. P. U.	1 10
Robert H. Croser	2,500 00
Tenth ch., Mem'l, Harry	
Wiesler	15 00
Second, Germantown ch.	79 25
Angora ch.	13 51
Roxborough ch.	25 97
Roxborough S. S.	94 80
Roxborough S. S., Class	
A, for Rebala, care Dr.	
D. Downie	70 00
Mantua ch., add'l from	
J. B. B.	10 00
W. M. Scott	25 00
Fifth ch., B. Y. P. U.,	
nat. pr., care Dr. D.	
Downie	12 50

Fifth ch., for Dr. F. P. Lynch's hospital	8 50	Allentown ch.	30 00	Good Hope ch.	3 62
Chestnut Hill S. S., for "Fukuin Maru," Japan.	8 50	Fourth Ave. ch., cont. to Feb. 1.	318 78	Jeanette ch.	79
Gethsemane ch., Phila.	114 19	Beth Eden ch., Allegheny Sandusky St. ch., Allegheny	48 00	Lookout ch.	31 00
Second ch., Lord's Day Schools	25 00	Elizabeth ch.	50 00	Lookout, Mr. and Mrs. L. F. Cavendish	100 00
Oak Lane ch.	14 50	Elizabeth ch., tow. salary of Rev. W. A. Stanton	18 50	Dents Run ch.	6 02
So. East ch., Band	2 50	Rochester ch.	9 00	Fair View ch.	2 50
Memorial S. S., Phila.	40 00	Wylie Ave., Bible School	40 10	Lumberport ch.	1 86
Pilgrim ch.	8 62	Jeanette ch.	5 82	McIntire ch., of which \$50 is for F. M. Gifford	55 00
Pilgrim S. S.	6 07	Wilkinsburg ch., quar. offering	12 90	Pleasants ch.	5 00
Chestnut Hill, ch. add'l.	50	Bal. of collection at Farewell Meeting, Rev. T. E. Schumaker	46 56	West Warren ch.	2 50
Central Steelton ch.	9 00	Maple Ave. ch.	4 25	Worthington ch.	2 58
First Bristol S. S.	5 54	Shady Ave. ch., Pittsburg, in part	15 00	Sutton ch.	14 15
Jenkintown ch.	18 08	Jefferson ch., add'l	100 00	Sutton, B. Huffman	15 00
First ch., Germantown	94 00	Mansfield ch.	2 00	Parkersburg, 1st ch. bal.	36 32
First ch., Manayunk	21 75	Honesdale ch.	81 65	Stillwell ch.	15 00
Evangel ch., add'l	25 00	Luzerne Ave. ch., Pittston	10 00	Holiday's Cove, Mrs. Geo. Owings	1 00
Third, Germantown B. Y. P. U., for nat. pr. care	20 50	Dorranctown ch., quar. offer.	2 00	Leon ch.	8 42
Rev. P. Frederickson	5 04	Eaton ch.	11 40	Leon, Wom. Miss. Circle	2 75
Frankford B. Y. P. U.	5 04	Mahanoy City, Welsh ch.	2 00	Zion ch.	2 10
Third, Germantown ch., add'l	5 59	Wiconisco, Welsh ch.	4 00	Twelve Pole, Valley ch.	1 00
Harrisburg, Tabernacle ch.	12 02	Rev. B. E. Jones	8 00	Washington S. S.	1 10
Phila., Bethany ch.	9 01	J. W. Pruitt	5 00	Elkins ch.	3 00
Forest City ch.	14 00	Students of Crozer Theo. Sem.	19 88	Philippi ch., bal.	25
Penn Ave. ch., Scranton	119 64	R. M. Welles	10 00	W. Virginia, Little Gleaners	35 00
Abington ch.	26 50	Village Green ch. and S. S.	11 00	OHIO, \$14,083.86.	
Ulysses ch.	46 00	So. Chester ch.	7 00	Dayton, 1st B. Y. P. U., for work of Rev. J. Speicher	200 00
Millwood City ch.	10 50	DELAWARE, \$191.24.		Dayton, 1st S. S.	130 00
New Brighton S. S.	11 79	Bethany S. S.	20 00	Dayton, Linden Ave. ch., of which \$11.65 is for work, care Mrs. Anna K. Scott, and \$6.75 for work on Congo	41 40
New Brighton B. Y. P. U.	3 28	Wilmington, Second ch.	171 24	Dayton, Rev. F. G. Cressey	8 00
Deerfield Y. P. S. C. E.	5 00	DISTRICT OF COLUMBIA, \$1,532.99.		Dayton, E. J. Barney	300 00
Hallstead ch.	25 00	Washington, Grace ch.	28 75	Ada ch.	15 75
Forest Lake ch.	2 30	Washington Metropolitan ch.	48 85	Granville, Elizabeth S. Ewart	10 00
Forest Lake S. S.	1 70	Washington, E. St. Intermediate C. E., for sup. Saw Mo She, care Dr. A. Bunker	25 00	Granville, J. S. Ewart	5 00
Gibson and Jackson ch.	11 50	Washington, 5th B. Y. P. U.	2 10	Granville, Y. W. O. A., of Shepardon College for women	38 25
Gelatt ch.	2 00	Washington, Calvary ch.	500 00	Granville, Mrs. Helen M. Hunt	5 00
So. New Milford S. S.	1 28	E. Washington Heights ch.	16 00	Newtonville ch.	5 00
Vincent ch.	16 63	Kendall ch.	17 08	W. Newton, Mt. Zion ch.	10 00
Olivet ch., W. Chester	10 10	Kendall, Y. P. S. C. E.	23 83	New Concord ch.	6 00
Olivet S. S., W. Chester	8 00	E St., add'l	60 00	Cincinnati, G. M. Peters	100 00
Rev. A. B. Still and family	15 00	E St. Y. P. S. C. E.	43 08	Cincinnati, Haseltine Heirs	5 00
Mrs. M. G. Hayes	5 00	Anacostia ch.	44 54	Cincinnati, Walnut Hills ch., add'l	10 00
Downington ch.	5 61	Washington, 1st ch., Y. P. S. O. E.	30 00	Cincinnati, Immanuel I. I. Cincinnati, Immanuel B. Y. P. U.	2 00
Kennett Sq., Y. P. S. C. E.	23 00	Washington, 1st ch.	80 00	Cincinnati, Immanuel ch.	2 50
East Nantmeal ch.	6 00	Washington Immanuel Circle	60 00	Cincinnati, Immanuel Brotherhood	2 50
Coatesville ch.	35 00	Washington, Maryland Ave. ch.	58 76	Cincinnati, Columbia ch.	17 67
1st ch., W. Chester	47 61	Washington, Calvary ch.	500 00	Nicholsville ch.	1 00
Punxsutawney ch.	31 05	VIRGINIA, \$52.		Chester ch.	10 00
Mem'l ch., Altoona	15 79	Richmond, Lyman B. Tefft	50 00	Chester ch.	11 20
Philipsburg ch.	6 14	Richmond, Miss Mariet D. Barker	2 00	Springfield, 1st ch.	75 00
First ch., Altoona	42 05	W. VIRGINIA, \$463.14.		Ironton, 1st ch. tow. sal. of Rev. J. S. Timpany, M. D.	400 00
Calvary ch., Altoona	34 52	Wheeling ch., Rev. W. M. Buck	7 50	Marietta, 1st ch.	143 25
Hollidaysburg ch.	70 00	Parkersburg, Mrs. John D. Nowery	2 00	Marietta, 1st Y. P. S. C. E.	10 00
New Bethlehem ch., a member	5 00	Parkersburg, J. S. Warwick	5 00	Akron, Laura M. Allen	30 00
Clarion ch.	14 87	Salem ch.	13 00	Troy, William Shilling	3 00
Meadville ch., quar. offer.	20 48	Alderson, Greenbrier ch.	64 00	Columbus, 1st ch.	62 05
Orangeville ch.	8 28	Alderson, Greenbrier B. Y. P. U.	6 00	Cleveland, A. T. Osborne	15 00
Linesville ch.	8 60	Blue Sulphur ch.	2 00	Cleveland, Euclid Ave. ch., Woman's Miss'y Society, tow. sup. of Dr. and Mrs. G. G. Crozier	200 00
Indiana ch.	5 22	Guyandotte ch.	5 00	Salem ch.	17 25
Two Lick ch.	3 00	Harrisville ch.	4 62	Rockville, P. S. M'Cormick	1 00
Crooked Creek ch.	3 25	Two Run, B. M. League.	3 15	Geneva ch.	53 25
Great Bethel ch.	18 70			Kingsville ch.	20 21
Olive Branch ch.	5 50			Madison ch.	12 00
Lewisburg ch.	50 00				
Warrensburg ch.	51 00				
Rose Valley ch.	25 55				
Bloomsburg ch.	46 52				
Erie, 1st ch., Y. P. Miss. Soc.	4 00				
Erie, Warren ch.	27 57				
Erie, Second ch.	5 00				
Erie, Calvary ch., for two nat. pr., care Rev. L. W. Cronkhite	60 00				
Mahanoy City, English ch.	10 00				
Pottsville ch.	6 25				
Pottsville S. S.	2 00				
Beakleyville ch.	4 81				
Easton ch.	37 08				
Girardville ch.	17 25				
Reading, 1st ch.	60 45				
Reading, 1st S. S.	6 52				

Donations

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.....	17 82	New Harmony ch.....	4 00	Goshen ch.....	1 25
P. S. O. E.....	4 53	Newport ch.....	6 50	Marshall ch.....	4 00
ch.....	10 25	Cheviot, Miss Charlotte J.		New Market ch.....	1 60
b.....	12 00	Craig.....	10 00	New Maysville ch.....	1 35
t ch.....	37 62	Cincinnati, 9th St. ch.....	144 41	Rockville ch.....	2 75
View ch.....	13 02	Delhi, Geo. Bascom, Esq.....	5 00	Tennessee Valley ch.....	4 08
ch.....	7 75	Lebanon, East ch.....	184 13	Union ch.....	6 55
lle ch.....	7 90	Lebanon, East S. S.....	14 14	Waveland ch.....	5 00
t, 1st ch.....	16 08	Middletown ch., 1st quart.	20 00	Waveland Y. P.....	1 00
.....	6 40	Wyoming ch., bal.....	57 00	Zion ch.....	6 31
S.....	8 07	Fredericktown ch.....	6 80	Frternadship ch.....	5 00
Y. P. U.....	1 93	Ironton, 1st S. S.....	50 00	Switz City ch.....	2 00
lle ch.....	1 00	Portsmouth, 1st S. S.....	5 00	Centre ch.....	4 00
Cedar Ave. ch.....	38 23	Racine, a sister.....	10	Dover ch.....	5 50
r. sup. "Gospel		Ambrose ch.....	12 30	Elwood ch.....	12 90
care Capt. Bickel	6 40	Fostoria ch.....	4 00	Elwood S. S., tow. sup.	5 00
, East End S. S.....	4 14	Pioneer, a friend.....	2 00	Galveston ch.....	20 50
, Rev. and Mrs.		Toledo, Ashland Ave. ch.....	67 02	Kokomo ch.....	40 00
gersoll.....	10 00	Toledo, 1st ch.....	62 20	Michigan town, C. A. Mar-	
, Euclid Ave., Y.		Toledo, Memorial ch.....	17 87	shall and wife, L. M.....	20 00
J. E., bal.....	100 00	Toledo, Oliver Place ch.....	16 50	"M. F." of Sugar Creek ch	5 00
, 1st ch.....	1,043 82	Toledo, Oliver Place B. Y.		Paint Creek ch.....	1 80
, Olivet ch.....	6 07	P. U.....	5 00	Sharon ch.....	7 00
, Trinity ch.....	75 15	Toledo, Riverside ch.....	35 00	Sharon S. S.....	6 00
, Third ch., Y.		Toledo, Second ch.....	15 00	Sharon Y. P.....	4 00
C. E., tow. sup.		Garrettsville ch.....	5 50	Young America ch.....	7 25
, care Rev. Geo.		Niles, G. O. Griswold.....	5,000 00	Young America Woman's	
Willson Ave.....	12 50	Niles ch.....	14 25	Circle.....	1 00
, C. E. and E. A.....	85 10	Warren, Ladies' Mission-	16 86	Antioch ch.....	3 48
, a friend.....	1,000 00	ary Soc.....		Chill ch.....	2 75
, Sw. ch.....	16 00	Canton, 1st ch., tow. sup.	263 60	Logansport, 2d ch.....	50 25
e, Mrs. H. W.		Rev. John Firth, Assam	3 00	Marion ch.....	17 00
i Rev. B. L. Neff	10 00	Moscow ch.....	11 00	Peru ch.....	137 13
ch.....	20 00	New Philadelphia ch.....		Royal Centre ch.....	7 80
ma ch.....	2 50	Canton, Mothers' Helping		Burnettsville ch.....	9 25
Miss Ellen Baker	5 00	Society for children, care		Goodland ch.....	20 75
Denison Y. M.....	15 98	Rev. J. Firth, Assam.....	4 50	Milroy Township ch.....	3 25
Central ch.....	228 50	Duncan's Falls, W. H. &		Monon ch.....	14 05
1st ch.....	531 13	F. M. C.....	5 00	Volcott ch.....	15 90
F. P. Beaver, of		Zanesville, Market St. ch.	41 37	Volcott Y. P.....	4 10
1,000 is for Chi-		INDIANA, \$2,354 78.		Angola, Alex. Kinmont.....	2 50
b. Soc., care Dr.		South Bend, 1st ch.....	80 00	Elkhart ch.....	14 90
hmore.....	2,000 00	La Fayette, 1st ch., Young		Goshen ch.....	20 00
Third St. ch.....	10 00	Men's Bible class, Mrs.		Hammond ch.....	21 27
Riverside, Mem'l		R. D. Moore, teacher, for		Kingsbury ch.....	19 39
ch.....	33 81	the sup. of V. Yacubu,		Kingsbury Junior Union...	1 00
S. S.....	19 06	Nellore, care Rev. W. L.		South Bend ch.....	38 62
B. Y. P. U.....	3 80	Ferguson.....	25 00	Bethel ch.....	6 00
reek ch.....	1 50	Liberty Township ch.....	7 75	Brookston ch.....	5 25
l, Blessed Hope	10 00	Huntington, Hattie Sever-		Crawfordsville ch.....	14 00
e City ch.....	28 94	ance.....	5 00	Delphi ch.....	12 01
ch.....	11 35	Decatur ch.....	5 50	Covington ch.....	2 70
alvay ch., tow.	33 26	Russiansville ch.....	2 11	La Fayette ch.....	24 90
Dr. J. S. Tim-		Brown's Valley ch.....	12 40	Mt. Carmel ch.....	1 20
.....	124 16	Indianapolis, 1st S. S., for		Indian Prairie ch.....	8 00
.....	7 00	work of Fukuin Maru,		Mt. Olive, 1st ch.....	1 00
.....	4 00	Japan.....	53 28	Veales Creek ch.....	4 40
.....	5 03	Indianapolis, 1st ch.....	925 00	Amity ch.....	1 20
.....	5 00	Miami ch.....	45 00	Amo ch.....	6 42
.....	8 22	Nicoana ch.....	5 00	Clayton ch.....	8 15
.....	12 00	Tuxedo Park, Mrs. E. B.		Stileville ch.....	5 10
.....	8 65	Hunt.....	1 00		
.....	2 00	La Porte ch.....	4 05	ILLINOIS, \$7,288.84.	
.....	149 01	Bedford ch.....	38 00	Wilton Centre ch.....	9 00
.....	7 15	Stanford ch.....	2 20	Georgetown, Mrs. C. A.	
.....	9 60	Indianapolis, New Am. Oil		Hawes.....	1 00
.....	9 65	& Mining Co.....	357 60	Grand Tower, Wm. Tag-	
.....	6 35	Lebanon ch.....	47 47	gart Wilson.....	218 00
.....	53 79	Mt. Pleasant ch.....	2 00	Chicago, Bethany ch., tow.	
.....	2 00	No. Indianapolls ch.....	2 16	sup. of student in Theo.	
.....	2 25	Terre Haute, 1st Shining		Sem., Insein, care Dr. D.	
.....	14 50	Stars, tow. sup. of girl,		A. W. Smith.....	25 00
.....	2 05	care Rev. S. A. Perrine.	25 00	Chicago, Fourth ch., Jno.	
.....	22 70	Terre Haute S. S. class		A. Reicheit.....	25 00
.....	25 08	No. 6.....	2 00	Rock Island, Mrs. Pauline	
.....	1 00	Evansville ch.....	28 03	E. Sinnet, of wh. \$10 is	
.....	6 00	Evansville S. S.....	10 00	for Rev. J. E. Clough...	20 00
.....	15 00	Evansville Y. P.....	1 97	Oquawka ch.....	2 48
		New Hope ch.....	50	Morgan Park, Rev. Wm.	
		Mt. Moriah ch.....	11 70	Aashmore, Jr., to consti-	
		New Little, Flat Rock ch.	2 80	tute Mrs. Lida S. Ash-	
		Bridgeton ch.....	2 10	more, H. L. M.....	100 00
		Dana ch.....	20 05	Joliet, J. E. Bush.....	5 00
		Friendly Grove ch.....	4 00	Griggsville ch.....	6 75
		Freedom ch.....	3 10	Sparland, Mrs. B. I. Bus-	
		Freedom, Ladies' Mission		sell.....	1 00
		Circle.....	4 00		

Momence, 1st B. Y. P. U.	5 00	Chicago, Roseland ch.....	6 10	Alpha ch.....	7 80
Alton ch.....	62 84	Chicago, Roseland Y. P.....	2 65	Mt. Pleasant ch.....	17 40
Alton S. S.....	8 81	Chicago, 2d ch.....	212 04	Taylor Ridge ch.....	10 40
Cherry St. A. M. S. S.....	4 00	Chicago, So. Park Y. P.,		Baritan, Mrs. M. L. Cald-	20 00
Hunterstown Mission.....	4 50	tow. sup. of nat. helpers,		well.....	29 25
Hunterstown, pastor's		care Miss Welles.....	7 50	Roseville ch.....	
birthday book.....	3 00	Chicago, Tabernacle ch.....	165 47	Roseville, E. Mitchell, for	
Upper Alton ch.....	48 83	Chicago, Western Ave. ch.	193 25	nat. pr., care Rev. J. E.	
E. St. Louis ch.....	22 00	Chicago, Edward A. Fox,		Clough.....	50 00
Aurora, 1st ch.....	108 98	L. M.....	100 00	Stronghurst ch.....	8 25
Aurora, 1st Y. P., for Rev.		Chicago, Windsor Park ch.,		Harrisburg ch.....	10 32
W. S. Sweet, China.....	14 00	bal.....	2 50	Decatur ch.....	70 00
Aurora, Clalm St. ch.....	1 85	Crystal Lake, Anson Thomp-		Diamond Grove, Rev. D.	
Aurora, Park Place ch.....	46 25	Thompson.....	20 00	D. Holmes and family....	5 00
Big Rock ch.....	10 68	Dundee ch., bal.....	52 00	Jacksonville ch.....	64 00
Custer Park ch.....	19 80	Elgin, 1st ch.....	155 56	Springfield ch.....	120 25
Joliet, 1st ch.....	49 85	Elgin, 1st Y. P.....	20 00	Springfield, "What I Can"	
Newark ch.....	16 00	Evanston ch.....	210 08	Soc., Miss Rose and Mrs.	
Newark, Mrs. Seth Sleezer	15 00	Harvey ch., bal.....	1 75	Creary, tow. sup. two	
Plainfield ch.....	11 83	Highland Park ch.....	14 20	young men, care Rev.	
Plano ch.....	3 50	Highland Park Y. P., tow.		George Campbell, China	18 00
Plano Y. P.....	1 00	sup. of Carvorri Yella-		Waldo ch.....	1 75
Sandwich ch.....	22 85	munda, care Rev. J. E.		Austin Sw. ch.....	26 47
Waterman ch.....	10 00	Clough.....	5 00	Chicago, 1st Sw., Mrs.	
Columbus ch.....	3 25	Morgan Park ch.....	77 72	John Berg, tow. sup.	
Atlanta ch.....	13 00	Oak Park ch.....	191 92	Philip, care Rev. O. L.	
Benson ch.....	5 06	Waukegan, Ash St. Mis-		Swanson, Assam.....	3 00
El Paso ch.....	56 10	sion.....	2 25	Chicago, Roseland Sw., a	
El Paso S. S., tow. sup.		Wheaton ch.....	52 42	friend.....	1 00
student, care Rev. J. E.		Wheaton Y. P.....	8 00	Evanston Sw. ch.....	18 25
Clough.....	25 00	Woodstock S. S., tow. sup.		Moline Sw. Ladies' Soci-	
El Paso, Mrs. E. C. Evans,		of Ballah, care Rev. J.		ety, tow. sup. nat. pr.,	
in memory of D. Evans,		E. Clough.....	6 70	China.....	50 00
for sup. student, care		Woodstock, Miss J. E. Son-		Rockford, 1st Sw. ch.....	20 00
Rev. J. E. Clough.....	25 00	dericker.....	2 00	So. Chicago, Tabernacle	
Fairbury Y. P.....	6 00	Chicago, "S.".....	15 00	Sw. Y. P.....	41 56
Graymount ch.....	16 81	Cairo ch.....	5 00	Kankakee, Dan. ch., tow.	
Hudson ch.....	37 94	Dixon ch.....	70 00	sup. Rev. C. Nelson, Af-	
Hudson S. S.....	8 00	Freeport ch.....	45 00	rica.....	3 00
McLean ch.....	2 50	Lena ch.....	5 80		
Minonk Y. P.....	5 00	Mt. Carroll ch.....	95 00		
Normal ch.....	40 15	Mt. Carroll S. S.....	10 00		
Pekin ch.....	1 00	Mt. Carroll Y. P.....	15 00		
Streator Y. P., tow. sup.		Morrison ch.....	15 00		
worker, care Rev. E. T.		Sterling ch.....	61 00		
Welles, Africa.....	6 00	Savanna ch.....	12 77		
Champaign, Mrs. A. Wil-		Tampico ch.....	8 85		
liamson.....	10 00	Chatsworth ch.....	18 45		
Gifford ch.....	30 75	Chataworth S. S.....	1 20		
Mohomet ch.....	21 80	Gilman ch.....	12 50		
Bendfield ch.....	8 25	Hooperston ch.....	13 10		
Walnut Grove ch.....	1 49	Hooperston S. S.....	1 15		
Bethany ch.....	5 30	Kankakee, Mrs. H. M. Bur-			
Vandalia ch.....	8 00	chard.....	25 00		
Austin ch.....	118 74	Loda ch.....	22 24		
Austin S. S.....	100 00	Loda, E. M. Hungerford..	30 76		
Auburn ch.....	10 00	Harts Prairie, Elder W. P.			
Berwyn ch.....	35 60	Hart, tow. sup. Mach-			
Batavia ch.....	13 00	avanapu Sublah, care			
Chicago, Calvary ch.....	37 71	Rev. J. E. Clough.....	25 00		
Chicago, Centennial ch.....	96 86	Carbondale ch.....	21 25		
Chicago, Centennial S. S.	25 00	Carbondale Y. P.....	2 75		
Chicago, Inglewood ch.....	339 32	Carbondale, E. Patten,			
Chicago, Miss F. M.		tow. sup. of Telugu stu-			
Thomas.....	5 00	dent.....	6 25		
Chicago, Florence E. Kirbe	1 00	Du Quoin ch.....	74 90		
Chicago, Covenant ch.....	65 25	Pinckneyville ch.....	12 40		
Chicago, Covenant Y. P.,	3 50	Red Bud ch.....	2 00		
Chicago, Mrs. Carrie T.		Tamaroa ch.....	2 00		
Dracass, L. M.....	5 00	Amboy ch.....	20 00		
Chicago, Crawford ch.....	10 00	Marseilles S. S., tow. sup.			
Chicago, Eng. on the Hill		student, care Rev. J. E.			
ch.....	1 25	Clough.....	17 50		
Chicago, 1st ch.....	372 69	Ottawa ch.....	269 40		
Chicago, 4th ch.....	200 75	Princeton ch.....	21 00		
Chicago, Galilee ch.....	7 15	Tonica ch.....	19 00		
Chicago, Hyde Park ch.....	296 83	Hutsonville ch.....	4 78		
Chicago, Immanuel ch.....	353 82	Galesburg ch.....	70 00		
Chicago, Immanuel S. S.,	2 50	Clayton ch.....	12 50		
Chicago, Irving Park ch.....	1 50	Quincy, Vermont St. ch..	99 24		
Chicago, Maplewood Ave.		Quincy, Immanuel chapel..	7 00		
ch.....	5 79	Belvidere, 1st ch.....	35 07		
Chicago, Memorial ch.....	170 54	DeKalb ch.....	45 00		
Chicago, Normal Park,		Marengo ch.....	86 63		
Mrs. L. G. Bass.....	5 00	Marengo S. S.....	28 80		
Chicago, Lexington Ave.		Bochelle ch.....	5 00		
ch.....	70 87	Rockford, State St. ch....	205 00		
Chicago, Rogers Park ch.	21 55	Rockton ch.....	6 70		

Donations

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6 12	Nashville ch.....	7 00
7 50	Paris ch.....	13 50
11 00	Paris B. Y. P. U.....	80
18 70	Greenville ch.....	50 00
10 00	Ionia ch.....	2 08
25 00	Charlevoix ch.....	16 97
5 00	Gaylord, Mrs. R. C. Fen-	10 00
1 75	ner.....	10 00
5 00	Petokey, Immanuel ch...	7 00
18 95	Deckerville ch.....	6 00
1 50	Marion ch.....	5 00
	Port Austin, 1st ch.....	5 08
	Unionville ch.....	4 40
	Watertown Y. P. S. C. E.	44 00
	Dangville ch.....	7 80
30 00	Eaton Rapids ch.....	10 80
19 02	Jackson, East Main St. ch.	3 24
2 05	Jackson, Ganson St. ch...	5 00
30 00	Parma ch.....	10 00
11 00	Rives Junction ch.....	10 68
7 00	Marshall ch.....	5 00
70 80	Kalamazoo, Douglas Ave.	78 69
	ch.....	70 00
	Kalamazoo, 1st ch.....	6 72
5 50	Plainwell ch., bal.....	80
	Schoolcraft ch.....	60 00
15 00	Schoolcraft S. S.....	6 70
	Adrian, 1st ch.....	9 00
35 00	Morenci ch.....	10 40
10 00	Rome, 2d ch.....	29 57
25 00	Tecumseh, 1st ch.....	24 20
1 00	Calumet, 1st ch.....	8 03
19 40	Menominee, 1st ch.....	6 10
4 00	Menominee, 1st S. S.....	2 31
	Menominee, 1st B. Y. P. U.	3 12
	Chase ch.....	2 00
20 00	Evart ch.....	1 00
	Evart S. S.....	4 00
4 00	Le Roy ch.....	70 00
12 00	Reed City ch.....	5 67
16 35	Ray City, 1st ch.....	57 80
8 00	Bay City, 1st S. S.....	10 00
15 00	Saginaw, 1st ch.....	1 00
14 20	St. Charles ch.....	4 00
32 25	St. Charles S. S.....	10 00
15 50	St. Charles B. Y. P. U.	10 00
40 31	St. Charles and Jrs.....	14 35
12 10	and Jrs.....	1 00
3 50	Vassar ch.....	3 57
8 50	Lansburg ch.....	33 40
13 00	Lansburg S. S.....	10 00
5 00	Okemos ch.....	13 00
2 50	Ovid ch.....	6 70
1 00	Shepherdsville ch.....	6 00
1 00	Williamston ch.....	9 50
2 10	Berrien Springs ch.....	4 44
2 00	Dowagiac ch.....	10 00
50	Hartford ch.....	1 25
2 75	New Buffalo ch.....	3 81
	Niles, 1st ch.....	3 77
	Niles, 1st B. Y. P. U.....	2 23
	Three Oaks ch.....	11 00
	Jones ch.....	20 00
	Newburg ch.....	44 00
	Ironwood, Sw. ch.....	3 85
	Ishpeming, Sw. L. M. C.	6 00
	Cadillac, Sw. ch.....	1 75
	Grand Rapids, Sw. ch...	53 18
	Tustin, Sw. ch.....	3 21
	Whitehall, Sw. ch.....	
	Ypsilanti, 1st ch.....	
	Ypsilanti, 1st S. S.....	
	Ann Arbor, 1st B. Y. P.	
	U., of wh. \$25 is tow.	
	sup. of Rev. G. G. Cro-	
	zier and \$25 tow. sup.	
	nat. pr., care Rev. G. G.	
	Crozier.....	50 00
	Gregory ch.....	8 02
	Milan ch.....	6 35
	Salem ch.....	1 81
	York ch.....	3 12
	Brighton ch.....	16 51
	Brighton S. S.....	87
	Commerce ch.....	2 90
	Holly ch.....	9 35
	Holly S. S.....	1 00
	Holly B. Y. P. U and Jrs.	2 80
	Milford ch.....	12 00

MICHIGAN, \$4,487.76.

5 00	anaba, J. S. Collins...
1 00	amaroo, E. C. R.....
	reshall, Martha D.....
1,000 00	een.....
14 25	rett, 14th Ave. ch.....
	rett, Woodward Ave.
1,770 00	.....
14 00	sea ch.....
86 00	tle Creek, 1st ch.....
5 00	egan, 1st ch.....
1 00	egan, 1st S. S.....
3 20	edaga ch.....
29 22	rett, Eighteenth St. ch.
54 88	rett, North ch.....
2 42	rett, North S. S.....
54 29	rett, Warren Ave. ch...
55 25	st Huron, 1st ch.....
2 60	Clair ch.....
2 60	Harford ch.....
8 15	hs ch.....
35 50	sea ch.....
12 75	hsville ch.....
3 25	hsville B. Y. P. U.....
1 00	hsville, an aged friend
	and Rapids, Fountain
81 81	t. ch.....
20 00	ad Rapids, 2d ch.....
4 05	stings ch.....

10 00	Plymouth ch.....
20 00	Salem ch.....
18 50	Wayne ch.....
4 50	Wayne S. S.....
8 00	Wayne B. Y. P. U.....
15 25	Walled Lake, 1st ch.....
4 50	Hart ch.....
27 50	Muskegon ch.....
25 00	Pentwater ch.....

MINNESOTA, \$2,980.05.

20 00	Lake Benton ch.....
1 00	Theilman, Mrs. Jesse Scott
	Hokah, Florence Lehman,
	for Rev. W. S. Sweet,
10 00	China.....
94 58	St. Paul, 1st ch.....
	St. Paul, 1st ch., for W.
90	China.....
3 92	St. Paul, Immanuel ch...
8 75	St. Paul, Hebron ch.....
	St. Paul, Woodland Park
7 00	ch.....
13 00	Red Wing ch.....
2 25	St. Paul, Phila ch.....
7 35	Barnesville S. S.....
15 00	Dalbo Y. P. S.....
10 00	Mankato, Sw. ch.....
3 00	Duluth, 3d Sw. ch.....
6 50	Scandia ch.....
10 00	Scandia Y. P. S.....
5 00	Scandia S. S.....
7 00	Scandia, Frank Lundsten..
5 00	Cambridge, A. Dahlstrom.
27 00	St. Paul, 1st Sw. ch.....
10 00	McIntosh ch.....
17 50	Fergus Falls ch.....
22 60	Okato ch.....
33 25	Worthington, Sw. ch.....
100 50	Leenthrop ch.....
18 00	Leenthrop Y. P. S.....
69 34	Lincoln ch.....
11 70	Lincoln Y. P. S.....
7 50	Minneapolis, Bethel ch...
27 75	Clear Lake ch.....
102 85	Minneapolis, 1st Sw. ch.
	Minneapolis, 1st Sw. Y. P.
25 00	S., for W. China.....
	St. Paul, 1st Sw. Birthday
	Soc., for V. Paul, care
20 00	Rev. W. C. Owen, India.
30 00	Cambridge, Children's Mis-
5 00	sion, for Rev. O. Hanson
	Cambridge, a friend.....
30 00	Moody District, for Rev.
9 00	O. Hanson.....
23 00	Willmar, for J. Nazzagga.
	Grove City ch.....
	Grove City Y. P. S., for K.
25 00	Kaleb, care Rev. J.
5 00	Dussman.....
3 10	Oscar ch., for Loi Kaw,
	care Dr. A. Bunker.
	Greenleaf ch.....
	Isanti, N. Children's Soc.,
	for Rev. E. Lund, Philip-
10 00	pines.....
2 10	Yucen ch.....
13 80	Vernon Centre ch.....
11 50	Le Suer ch.....
8 55	Windom ch.....
20 00	Lake Crystal ch.....
5 50	Kasota ch.....
14 00	Garden City ch.....
26 75	Mankato ch.....
13 30	St. James ch.....
30 00	Worthington ch.....
	Mankato, Rev. M. A. Sum-
5 00	mers.....
15 40	Luverne ch.....
10 00	Pipestone ch.....
1 00	Beaver Creek, A. E. Snow.
	Mankato Y. Men, for W.
3 82	China.....
56 00	Anoka ch.....
	Minneapolis, Uriah Rosa-
25 00	back.....
75 50	Minneapolis, Calvary ch..

Donations

Northfield ch.....	34 70	Union ch.....	16 95	Kansas City, 3d ch.....	101 95
Minneapolis, Tabernacle S. S.....	5 00	Elk Grove, Geo. Millman.....	2 50	Kansas City, 1st ch.....	50 00
Minneapolis, Mr. and Mrs. McKinny.....	5 00	Mt. Hope ch.....	65 25	Kansas City, 1st S. S.....	83
Minneapolis, 1st ch.....	650 00	Lodi S. S.....	5 57	Rosedale ch.....	5 53
Minneapolis, 1st S. S., for Runglah, care Rev. A. H. Curtis.....	50 00	Bay View ch.....	39 00	Rosedale S. S.....	5 00
Minneapolis, Chicago Ave. ch.....	25 00	Milwaukee, 1st ch.....	320 98	Rosedale Y. P. S.....	1 54
Minneapolis, Emmanuel ch.....	15 56	Milwaukee, South ch.....	367 20	Armourdale ch.....	7 55
Minneapolis, Olivet ch.....	1 25	Milwaukee, Tabernacle ch.....	137 12	Turner ch.....	5 00
Minneapolis, Central ch.....	275 00	Milwaukee, Tabernacle S. S.....	25 00	Atchison ch.....	1 00
Minneapolis, 4th ch., for W. China.....	60 00	Milwaukee, Tabernacle Y. P.....	15 00	Leavenworth ch.....	42 22
Minneapolis, 1st ch., Y. P., for W. China.....	42 50	New Cassel ch.....	20 17	Garnett S. S.....	1 15
Park Rapids ch.....	3 80	No. Greenfield ch.....	10 00	Mound City S. S.....	1 00
Park Rapids B. Y. P. U.....	4 50	Oconomowoc ch.....	26 50	Troy ch.....	6 10
Moorehead ch.....	10 00	Pewaukee ch.....	2 50	Delaware ch.....	1 45
Ossage ch.....	2 00	Racine ch.....	66 42	Delaware S. S.....	5 00
Crookston ch.....	50 00	Racine Y. P.....	15 00	Baileysville ch.....	3 42
Carman ch.....	7 35	Wauwatosa ch.....	51 35	Baileysville Y. P. S.....	2 00
Sank Centre ch.....	6 00	Delavan ch.....	178 61	Sabetha, Rev. S. J. Miner.....	20 00
Sauk Centre Willing Workers, for Toungoo.....	4 00	Walworth ch.....	15 00	Oberlin ch.....	5 55
Brainard ch.....	15 47	Berlin ch.....	30 50	Clifton ch.....	5 75
Bradford ch., for Rev. O. Nelson, Africa.....	9 00	Fond du Lac ch.....	5 00	Abilene, Mrs. E. B. Fulton, in memory of Dr. John Fulton.....	5 60
Mrs. Kittleson, for Rev. O. Nelson, Africa.....	10 00	Ripon, a friend.....	5 00	Beloit ch.....	16 75
Blooming Prairie ch., for Rev. C. Nelson, Africa.....	33 00	Marquette, Sw. ch.....	16 15	Altamont ch.....	8 15
Alden ch., for Rev. C. Nelson, Africa.....	8 07	Racine Dan. Woman's Circle, for Rev. C. Nelson, Africa.....	6 00	Altamont S. S.....	1 60
Kasson ch., for Rev. C. Nelson, Africa.....	18 70	Union Grove Dan. ch., for Rev. C. Nelson, Africa.....	4 45	Altamont Y. P. S.....	41
West Brook ch., for Rev. C. Nelson, Africa.....	44 85	Union Grove Sewing Circle, for Rev. C. Nelson, Africa.....	7 00	Galena S. S.....	2 00
Bird Island ch.....	6 03	Waupaca Dan. Woman's Soc., for Rev. C. Nelson, Africa.....	3 00	Cherryvale ch.....	2 55
Fairfax ch.....	30 90	MISSOURI, \$760.10.		Cherryvale S. S.....	1 35
Minnesota ch.....	6 24	Marcelline, Mrs. Geo. P. Allen.....	10 00	Coffeyville ch.....	50
Hector ch.....	1 60	Macon, 1st ch., E. A. Merrifield.....	25 00	Coffeyville, S. W. Clark.....	30 00
Wheaton B. Y. P. U.....	1 30	St. Louis, F. H. Ludington.....	100 00	Mount Carmel ch.....	1 75
Pigeon Lake ch.....	8 10	Board of Home and Foreign Missions, of wh. \$50 is from Miss Wykoff for sup. Wan Sang, care Rev. J. M. Foster.....	596 10	Ottawa, P. Ericson.....	2 00
Dosselle ch.....	3 75	Preston, Mrs. M. Peterson.....	12 00	Ossage City, John Kempe.....	5 00
Granite Falls ch.....	15 00	Mountain Grove, Peter Lindholm.....	1 00	Enterprise, Mrs. L. M. Hanson.....	5 00
Montevideo ch.....	12 00	Preston, Charlotte Ericson.....	1 00	Oberlin, O. W. Anderson.....	25
New Auburn ch.....	5 00	Kansas City Y. P. S., tow. sup. nat. pr., Henzada, Burma, care Rev. J. E. Cummings.....	15 00	Brantford ch.....	5 00
Wasasca B. Y. P. U.....	2 65	KANSAS, \$1,597.12.		Downs ch.....	4 50
Austin ch.....	60 00	McPherson, Mrs. Ida Anderson, for Philippine Mission.....	1 00	Downs S. S.....	3 50
Austin B. Y. P. U.....	10 00	Leland ch.....	1 00	Turkville ch.....	2 10
West Concord B. Y. P. U., for W. China.....	12 50	Ottawa, missionary class.....	6 58	Cheyenne ch.....	1 50
Lansing ch.....	7 00	Harmony ch.....	1 00	Burden ch.....	30 00
Minn. City S. S.....	2 33	Hutchinson ch.....	5 60	Burden S. S.....	2 20
Rochester ch.....	60 00	Hutchinson S. S.....	4 37	Burden, Joel Dyer.....	100 00
Money Creek ch.....	15 00	Hutchinson Y. P. S.....	6 34	Ellsworth, 2d ch.....	50
Winona ch.....	51 20	Bethel ch.....	1 25	Harmony ch.....	43 55
Winona S. S.....	8 10	St. Clare ch.....	1 50	Harmony S. S.....	75
Le Roy ch.....	26 01	Marion ch.....	8 00	Stafford ch.....	5 00
Pillager, Sw. ch.....	3 93	Caldwell ch.....	9 87	Stirling ch.....	5 00
WISCONSIN, \$1,976.67.		Caldwell, T. E. Neal.....	25 00	Onaga ch.....	8 00
Milwaukee, 2nd Ger. ch., from Temple Builders.....	10 00	Moline ch.....	2 25	Fostoria, E. L. Morse.....	2 00
Lodi, Mrs. L. C. Gardner.....	1 00	Walnut ch.....	4 39	Victory ch.....	43 10
Whitehall ch.....	2 50	Xenia Y. P. S.....	2 00	Gypsum City ch.....	50
River Falls ch., Rev. E. D. Bewick.....	5 00	Mt. Orum ch., tow. sup. of Ongole John.....	3 67	McPherson ch.....	34 35
Minocqua ch.....	1 00	Mt. Orum S. S., tow. sup. of Ongole John.....	2 50	McPherson S. S.....	12 77
Rhinelands ch.....	4 25	Jewell ch.....	6 00	McPherson Y. P. S.....	3 00
Beaver Dam ch.....	88 00	Topeka, 1st, Rev. E. B. Meredith.....	5 00	Peabody ch.....	11 74
Fox Lake ch.....	10 00	Ottawa, R. B. Banta, tow. sup. of student at Ongole, care Prof. L. E. Martin.....	25 00	Peabody S. S.....	2 35
Augusta ch.....	21 70			Peabody Y. P. S.....	35
Eau Claire, 1st ch.....	71 00			Newton ch.....	41 05
Eau Claire, Bethel chapel.....	13 00			Salina ch.....	12 05
Eau Claire, Washington chapel.....	13 00			Wellington ch.....	2 54
Malden Rock, W. G.....	52			Fort Scott, 1st ch.....	15 00
Clinton ch.....	30 91			Fort Scott, 1st Y. P. S.....	5 00
Evansville ch.....	42 57			Cato ch.....	3 61
Janesville ch.....	149 00			Vicksburg ch.....	11 55
Janesville S. S.....	25 00			Vicksburg S. S.....	8 30
Janesville Y. P. S.....	25 00			North Topeka ch.....	21 71
Juda ch.....	8 00			North Topeka S. S.....	9 50
				North Topeka Y. P. S.....	4 00
				North Topeka Jrs.....	2 00
				Lawrence ch.....	58 15
				Manhattan ch.....	6 00
				Ruhama ch.....	7 19
				Mt. Olivet ch.....	16 12
				Ottawa, 1st ch.....	64 97
				Paola ch.....	6 55
				Antioch ch.....	3 37
				Wellsville ch.....	5 55
				Lyndon ch.....	7 61
				Kansas City, 1st Y. P. S., tow. sup. nat. pr., Mound San Oo, care Rev. C. L. Davenport.....	11 67

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City, Edgartown		Estina Sw. Woman's Circle	9 70	Montrose ch.	2 00
35 85		Gering ch.	5 40	Mancoe ch.	5 25
City Y. P. S.	1 00	Mitchell ch.	1 00	Leadville ch.	109 55
18 00		Ord S. S., for Rev. C. Nelson, Africa	8 90	Goldfield ch.	8 00
3 15		Beatrice S. S.	2 00	Golden ch.	12 75
S. S.	1 50	Liberty ch.	1 50	Denver, 1st ch.	200 00
l. Blood	2 50	Eudell, 1st ch.	5 06	Denver, 1st Y. P. S., tow.	
ch.	23 50	Eudell, 2d ch.	2 00	Op. nat. pr., care Rev.	
ch.	7 01	Ansey ch.	8 60	C. B. Antisladr.	30 00
Y. P. S.	8 60	Lodi ch.	2 50	Denver, Judson Memorial.	12 05
ch.	55 60	Arnold S. S.	1 00	Denver, Calvary ch.	100 00
Y. P. S.	8 00	Gibbon ch.	10 00	Pueblo, Missa ch.	34 00
ch.	15 75	Grand Island ch.	8 00	Pueblo, 1st ch.	23 00
Prof. I. B. Mor-		Antelope Centre ch.	75	Pueblo, 1st S. S.	14 25
h.	1 00	Palestine ch., for nat. pr.		Excelsior (Nyburg)	5 00
h.	4 25	pr. in Burma.	90 00	Trinidad S. S.	4 15
h.	4 60	Palestine S. S., for nat.		Canon City ch.	120 25
h.	3 00	pr. in Burma.	5 00	Rocky Ford ch.	17 19
ch.	3 85	Tecumseh ch.	13 65	La Junta ch.	17 35
S.	1 30	Tecumseh S. S.	1 50		
City.	4 00	Tecumseh Y. P. S.	53	CALIFORNIA, \$4,916.83.	
Y. P. S.	1 31	Falls City ch.	20 00	Sacramento, a friend.	50 00
T. McClelland.	5 00	Falls City S. S.	2 20	Hynes, A. E. Matson, of	
h.	10 00	Pawnee City ch.	22 85	wh. \$25 is for work at	
ch.	8 25	Brock ch.	4 10	Kifwa, care Rev. P.	
Y. P. S.	1 30	Atkinson ch.	5 00	Frederickson	40 00
h.	4 00	Norfolk ch.	12 61	Hynes, George Matson.	30 00
lis ch.	12 00	Alliance Y. P. S.	1 00	Selma B. Y. P. U.	4 15
23 05		Omaha, 1st ch.	48 64	Linae, a friend	6 90
loch ch.	1 85	Omaha, Grace S. S.	5 55	Chico ch.	16 00
h.	18 60	Omaha, Immanuel ch.	4 25	Callistoga ch.	85
h.	5 00	Omaha, Immanuel Y. P. S.	2 75	Inwood ch.	8 00
Y. P. S.	1 05	Blair ch.	23 45	Ono ch.	10 00
ch.	4 28	Hastings ch.	23 85	Red Bluffs ch.	30 00
alley Y. P. S.	1 00	Oakland, Sw. ch., tow.		Red Bluffs, Dr. J. A. Owen	40 09
e Y. P. S.	1 00	sup. nat. pr., Moug	10 00	Willows ch.	70 10
S. S.	2 00	Baw, care Rev. C. L.		Willows Y. P. S.	2 15
h.	8 75	Davenport	6 00	Willows S. S.	2 75
ity ch.	20 00	Boyd Co. Sw. ch., tow.	7 00	Balena ch.	3 00
ity Sw. ch.	12 25	sup. of mission in		Escondido ch.	26 75
, Aug. Carlson.	10 00	Bhamo	6 00	Fallbrook ch.	33 50
ge ch.	2 00	Mead, Sw. ch., Woman's		National City ch.	17 70
h. Rev. J. Grim.	5 00	Circle	7 00	National City S. S.	3 00
h.	80	Omaha, 1st Sw. Y. P. S.		Oceanside S. S.	8 20
ch.	73	tow. sup. nat. pr., Mar-		Otay ch.	25 15
h. ch. col.	57 00	kus, care Rev. O. L.		Poway ch.	2 00
View ch.	4 00	Swanson, Assam	12 50	San Diego, 1st ch.	143 90
h.	6 83	Omaha, 1st Sw. ch., Mrs.	5 00	San Diego, 1st Y. P. S.	29 84
h.	49	M. Erickson	20 15	San Diego, 1st S. S.	2 50
h.	1 00	Weston, Sw. S. S.	2 00	Fresno, Mission Society.	4 00
ch.	7 80	Stromsburg, Eden ch.		Hanford ch.	9 62
ch.	33 06			Madera ch.	55 19
				Madera Y. P. S.	1 75
				Madera S. S.	1 85
				Orosi S. S.	4 40
				Sanger ch.	3 50
				Selma ch.	58 40
				Colton ch.	85
				Colton S. S.	2 00
				Fullerton ch.	27 22
				Fullerton S. S.	5 00
				Orange ch.	13 80
				Redlands ch.	153 15
				Riverside, 1st ch.	136 19
				San Bernardino ch.	60 50
				Santa Ana, 1st ch.	80 12
				Santa Ana, 1st Y. P. S.	21 00
				Santa Ana, 1st S. S.	19 65
				Corona ch.	124 00
				Corona Y. P. S.	10 00
				Corona S. S.	11 00
				Hueneme ch.	10 70
				Hueneme Y. P. S.	3 70
				Hueneme S. S.	7 00
				Lompoc S. S.	3 25
				Pleasant Valley ch.	8 65
				Santa Barbara ch.	50 52
				Santa Barbara S. S.	8 00
				Santa Paula ch.	5 00
				Ventura, Mr. and Mrs.	
				Frank Griffin	2 50
				Alameda ch.	81 40
				Alameda Y. P. S.	15 00
				Alameda S. S.	12 23
				Berkley ch.	23 06
				Berkley Y. P. S.	3 40
				Berkley S. S.	2 00

Ceres ch.....	9 00
Golden Gate ch.....	18 40
Oakland, 1st ch.....	242 40
Oakland, 1st S. S.....	20 40
Oakland, 10th ave. ch.....	399 35
Oakland, 10th ave. S. S.....	13 88
Oakland, B. B. Jacques and wife, tow. sup. nat. pr., Ko Khaing, care Rev. J. E. Cummings.....	10 00
Oakland, 23d ave. ch.....	47 50
Oakland, 23d ave. Y. P. S.....	5 50
Oakland, 23d ave. S. S.....	5 00
Oakland, Sw. ch. tow. sup. nat. worker, care Rev. J. Firth.....	12 00
Oakland, Sw. Y. P. S., tow. sup. nat. pr. Schway Ze Faw, care Dr. A. Bunker Oakland, Rev. A. W. Back- land and W. Werner, tow. sup. nat. pr., care Rev. C. L. Davenport.....	25 00
Oakland, An old friend," tow. sup. nat. worker, care Rev. O. L. Swanson	12 50
Oakland, Nor.-Dan. ch.....	12 50
Oakland, Nor.-Dan. Y. P. S.....	27 85
Oakland, Beth Eden ch.....	5 00
Oakland, 23d ave. ch.....	5 20
San Francisco, 1st ch.....	201 45
San Francisco, 1st Y. P. S., tow. sup. student, care Rev. D. A. W. Smith.....	6 25
San Francisco, Hamilton Sq. ch.....	45 75
San Francisco, Hamilton Sq. S. S.....	10 00
San Francisco, Emmanuel ch.....	20 60
San Francisco, Emmanuel Y. P. S.....	17 00
San Francisco, Emmanuel Intermediate.....	2 00
San Francisco, Emmanuel Juniors.....	1 00
San Francisco, Emmanuel S. S.....	5 00
San Francisco, Sw. ch.....	30 50
San Francisco, Sw. Y. P. S.....	10 50
San Francisco, Sw. S. S.....	6 00
San Francisco, Chinese ch.....	24 05
San Francisco, Chinese S. S. and friends.....	16 20
Waterford ch.....	4 70
Oak Park ch.....	5 00
Penryn ch.....	17 00
Penryn Y. P. S.....	4 25
Penryn S. S.....	3 05
Sacramento, Calvary ch.....	28 05
Sacramento, Immanuel ch.....	6 35
Wheatland ch.....	7 85
Wheatland S. S.....	2 15
Covelo ch.....	6 55
Covelo Y. P. S.....	1 50
Covelo S. S.....	2 86
Eureka ch.....	20 00
Eureka Y. P. S.....	1 50
Eureka S. S.....	85
Lakeport ch.....	9 00
Lakeport S. S.....	4 00
Long Valley ch.....	3 86
Philo Y. P. S.....	5 00
Santa Ana, Emmanuel ch.....	45 00
Santa Ana, Emmanuel Jr. S. S.....	3 00
Alhambra ch.....	15 00
Azusa ch.....	3 75
Covina ch.....	17 50
Compton ch.....	7 85
Downey ch.....	48 65
Downey B. Y. P. U.....	19 80
Downey Jr. R. Y. P. U.....	5 00
Downey S. S.....	1 10
Gardena ch.....	1 10
Long Beach ch.....	13 89
Los Angeles, 1st ch.....	51 90

Los Angeles, 1st S. S.....	336 32
Los Angeles, Bethel ch.....	80 00
Los Angeles, Bethel S. S.....	51 25
Los Angeles, Bethel Y. P. S., tow. sup. Bible wom- an (to be selected).....	6 88
Los Angeles, Memorial Y. P. S.....	12 44
Los Angeles, Memorial Y. S.....	180 00
Los Angeles, Memorial S. S.....	10 00
Los Angeles, Miss Myrick. Miss Josephine Litzgen, tow. sup. Bible woman, China (to be selected).....	10 00
Los Angeles, Sw. ch.....	10 00
Los Angeles, Sw. Y. P. S., tow. sup. nat. pr., care Rev. O. L. Swanson.....	13 00
Monrovia ch.....	15 00
Ontario ch.....	109 00
Ontario Y. P. S.....	21 10
Ontario S. S.....	2 85
Pasadena ch.....	2 75
Pasadena, H. Reid Porter, extra cent a day, for Af- rica.....	204 49
Pomona ch.....	3 05
Pomona Y. P. S., tow. sup. nat. pr., Koodlah, care Rev. I. S. Hankins.....	59 50
Rivera ch.....	12 50
Rivera Y. P. S.....	26 35
San Dimas ch.....	5 00
San Dimas S. S.....	9 40
So. Pasadena ch.....	2 80
Whittier ch.....	45
Dixon ch.....	1 00
Dixon S. S.....	49 50
Middletown ch.....	2 86
Napa ch.....	25 00
Sacramento, 1st ch.....	9 78
Sacramento, 1st Y. P. S.....	55 00
Sacramento, 1st S. S.....	7 03
St. Helena ch.....	10 00
St. Helena Y. P. S.....	3 20
Vacaville ch.....	80
Sebastopol ch.....	12 55
Santa Rosa ch.....	7 45
Madera ch.....	50 00
Aptos ch.....	5 90
Aptos Y. P. S.....	4 45
Aptos S. S.....	1 00
Gonzales ch.....	1 70
Gonzales Y. P. S.....	5 60
Gonzales S. S.....	2 00
Morgan Hill ch.....	3 00
Mountain View ch.....	14 10
Mountain View S. S.....	10 00
Palo Alto ch.....	2 00
Pleto ch.....	8 00
Salinas ch.....	2 80
Salinas Y. P. S.....	31 25
Salinas S. S.....	8 46
San Jose, 1st ch.....	5 00
San Jose, 1st Y. P. S.....	88 14
San Jose, 1st S. S.....	8 46
San Jose, Immanuel Y. P. S.....	5 00
Santa Cruz ch.....	3 85
Santa Cruz Y. P. S.....	12 00
Santa Cruz S. S.....	6 00
Watsonville and Lake Scandinavian ch.....	4 00
California College Y. W. C. A., tow. sup. of nat. pr., Huang Shien Shang, care Rev. W. M. Upcraft, China.....	15 00
California College Y. M. C. A., tow. sup. of nat. pr., Huang Shien Shang, care Rev. W. M. Upcraft, China.....	15 75
Goshen, M. I. Feather- stone.....	14 70
	2 50

OREGON, \$686.14.

Gales Creek, Mrs. Lydia Sargent.....	50
Gales Creek, E. W. Cox.....	1 50
Brownsville ch.....	2 00
Carlton ch.....	12 50
Carlton S. S.....	4 00
Halsey ch.....	5 00
Holley ch.....	6 00
Lebanon ch.....	3 80
McMinnville ch.....	1 00
No. Palestine ch.....	11 00
Providence ch.....	6 00
Yam Hill S. S.....	4 00
Elmira S. S.....	1 05
Eugene ch.....	21 75
Eugene S. S.....	3 00
Ashland ch.....	10 80
Ashland S. S.....	4 00
Medford, Mr. and Mrs. S. L. Bennett.....	6 00
Merlin, D. W. Mitchell and family.....	10 80
Amity ch.....	13 00
Amity Y. P. S.....	4 00
Amity S. S.....	4 00
Astoria ch.....	33 00
Astoria Y. P. S.....	5 00
Astoria S. S.....	2 00
Dayton ch.....	3 80
Dayton S. S.....	1 40
Forest Grove ch.....	5 00
Mainville, Mr. and Mrs. Chas. Tarbell.....	2 00
Mt. Tabor S. S.....	2 50
Newberg ch.....	13 00
Newberg Jr. Newberg S. S.....	1 00
Oregon City ch.....	2 00
Oregon City S. S.....	124 55
Park Place ch.....	3 37
Park Place S. S.....	12 50
Portland, 1st ch.....	2 61
Portland, 1st S. S.....	193 67
Portland, 2d ch.....	11 62
Portland, 2d S. S.....	60 00
Portland, 3d ch.....	1 00
Portland, Calvary ch.....	26 27
Portland, Calvary S. S.....	4 10
Portland, Immanuel ch.....	13 75
Astoria, Sw. ch.....	10 00
Portland, Sw. ch.....	4 43
Portland, Sw. S. S.....	1 07
Tillamook, Mission Band.....	1 00
Portland, 2d S. S.....	7 00

NORTH DAKOTA, \$238.10.

Fargo, Sw. ch.....	21 70
Fargo, Nor. ch., for C. Nelson, Africa.....	42 00
Hillsboro ch., for C. Nel- son, Africa.....	4 00
Valley City ch., for C. Nel- son, Africa.....	3 50
Grand Forks ch., for C. Nelson, Africa.....	3 70
Grand Forks S. S., for C. Nelson, Africa.....	1 10
Grafton ch.....	15 55
Bathgate ch.....	5 50
Hamilton ch.....	3 00
Grand Forks ch.....	115 30
Fargo, F. D. Hale, for Rev. W. S. Sweet, China.....	5 00
Fargo American ch.....	17 75

SOUTH DAKOTA, \$573.43.

Pierpont, Rev. C. F. Foun- taine.....	1 00
Huron, a friend.....	1 00
Ipswich ch.....	9 35
Pierpont ch.....	30 50
Conde ch.....	5 00
Oldham ch.....	4 50
Arlington ch.....	4 50
Huron ch.....	10 00
Sioux Falls ch.....	35 37
Spencer ch.....	5 00
Elkton ch.....	6 75

.....	8 00
.....	5 00
.....	40 00
.....	20 53
Y. P. U.	2 62
.....	5 35
.....	16 50
.....	9 00
Society.....	7 40
S. Hays.....	1 00
.....	8 50
.....	140 00
.....	15 00
for Rev. C.	48 00
.....	5 00
Dan. ch.....	24 00
.....	18 10
and Mrs. E.	10 00
.....	73 46
.....	5 00
NGTON, \$1,440.15.	
th ch.....	47 04
M. V. B.....	1 75
ev. H. S. Black	2 50
ch.....	4 25
ev. M. W. Mil-	3 00
.....	16 00
ond ch.....	10 00
E. A. Sisson	1 25
.....	35 00
.....	10 00
S.....	20 55
.....	34 15
.....	2 86
ch.....	14 75
om, 1st ch.....	20 00
om, 1st Y. P.	2 00
om, 1st S. S.	2 00
om, Emmanuel	22 78
om, Emmanuel	1 57
.....	6 85
end ch.....	5 55
end S. S.....	2 45
ch.....	117 60
Y. P. S.....	30 00
and Mrs. C. S.	40 00
ow. sup. nat.	5 00
Rev. J. M. Fos-	40 00
pt. Terrell....	5 00
bernacle ch....	358 46
bernacle S. S..	61 26
bernacle Mission	22 14
.....	2 50
b.....	5 00
.....	5 25
.....	66 16
.....	3 10
.....	5 00
.....	10 00
S.....	5 00
andinavian ch.	11 25
candinavian Y.	3 00
.....	5 75
Circle.....	15 00
b.....	31 20
.....	3 00
b.....	11 20
l. Walton.....	1 00
.....	22 80
b.....	20 00
ch.....	1 70
.....	5 50
P. S.....	2 00
.....	2 00

Winlock S. S.	2 00
Latah ch.....	7 00
Rockford ch....	1 00
Spokane, 1st ch.	82 00
Spokane, Emmanuel ch.	51 00
Spokane, Emmanuel Y. P.	5 00
S.....	10 00
Spokane, Emmanuel S. S.	2 50
Spokane, Sw. ch....	13 85
Pomeroy ch.....	24 00
Walla Walla ch....	3 47
Walla Walla S. S....	11 65
Cedarhome, Sw. ch....	14 51
New Whatcom ch., Sw.	6 96
New Whatcom Ladies' Soc.	3 00
New Whatcom Y. P. S.	5 71
New Whatcom S. S.	12 97
Pearson, Sw. ch....	3 73
Pearson, Sw. S. S....	14 50
Seattle, Sw Y. P. S....	10 00
Seattle, Sw E. J. Ericson	5 00
Ferndale, Sw. ch....	13 50
Preston S. S.....	
NEVADA, \$31.45.	
Reno ch.....	78 45
Wadsworth S. S....	3 00
IDAHO, \$124.42.	
Mullan, E. Alward....	2 50
Bellevue, 1st ch....	2 35
Soldier, 1st ch....	4 00
Leduc, Berean ch....	3 40
Pocatello ch.....	6 00
Blackfoot ch.....	9 50
Wells ch.....	10 45
Wallace ch.....	16 75
Wallace Y. P. S....	95
Wallace Jr. Y. P. S....	86
Wallace S. S.....	1 36
Clearwater ch.....	5 00
Cottonwood ch....	8 50
Cottonwood S. S....	2 50
Grangeville ch....	50 00
WYOMING, \$28.68.	
Cheyenne ch.....	26 47
Cheyenne S. S.....	2 21
MONTANA, \$58.10.	
Kallispel ch.....	22 10
Butte ch.....	36 00
ARIZONA, \$47.05.	
Mesa ch.....	13 50
Tempe ch.....	11 45
Tempe S. S.....	3 05
Tucson ch.....	19 05
TENNESSEE, \$5.00	
Nashville, Rev. Herbert H. Smith	5 00
TEXAS, \$10.00.	
Marshall, Rev. E. K.	10 00
Chandler.....	
FLORIDA, \$10.00.	
Caloosa, Rev. Arthur J.	10 00
Hovey.....	
ALABAMA, \$10.00.	
Rosedale, Max J. Schim-	10 00
mel.....	
INDIAN TERRITORY, \$205.91.	
Muscogee, 1st ch....	6 75
Muscogee, colored ch.	2 08
Muscogee, Mrs. S. A.	1 00
Carey.....	1 00
Muscogee, Henry Sims	1 00
Bacone, University Stu-	10 25
dents.....	20 30
Atoka ch.....	5 00
Ardmore, 1st ch....	5 00
Ardmore, Central ch.	5 00
Wynnewood ch....	8 05

Davis ch.....	2 58
Vinita ch.....	3 00
Chickasha ch....	7 68
Duncan ch.....	15 50
Marlow ch.....	5 00
Emahaha ch.....	5 00
Muscogee, 1st ch....	51 50
Muscogee, colored, Mr. and Mrs. Coates	2 00
Muscogee, Mrs. S. A. Carey	1 00
Muscogee, Lucy Gentry	1 00
Muscogee, Mrs. W. Davis	1 00
Bacone ch.....	42 50
Atoka ch.....	4 50
Wynnewood ch....	4 25
OKLAHOMA, \$95.82.	
Parvin, Mrs. Lydia Stew-	10 00
art.....	3 55
El Reno ch.....	4 00
El Reno, Rev. L. L. Smith	5 03
Enid ch.....	10 08
Hennessey ch.....	1 65
Hennessey S. S.....	4 01
Kingsfisher ch....	8 26
Okarche ch.....	5 91
Yukon ch.....	1 35
Yukon S. S.....	7 00
Blackwell ch....	
Watonga, 2nd Cheyenne In-	1 50
dian ch.....	1 00
Guthrie ch.....	5 00
Guthrie ch., Rev. L. H. Holt	5 00
Tonkawa, J. H. Eldridge.	5 00
Dayton, Elmer Dorsett	5 00
Enid, Everett Purcell	5 00
Braman ch.....	12 00
NEW MEXICO, \$74.55.	
Albuquerque ch....	28 45
Albuquerque S. S....	9 00
Albuquerque Y. P. S....	1 20
Carlsbad ch.....	10 90
E. Las Vegas ch....	10 00
Raton ch.....	15 00
DENMARK, \$260.40.	
From Baptist Churches	
tow. sup. of Rev. C. Nel-	121 05
son, Africa.....	113 16
Children from Bapt. S. S.	26 19
From a deceased sister,	
tow. sup. Rev. C. Nel-	
son, Africa.....	
SWEDEN, \$270.	
Stockholm, Sw Baptist	
Com., tow. salary of Rev.	
E. V. Sjoblom, to April	270 00
1, 1900, 1,000 crowns...	
GERMANY, \$15.	
Hamburg, Ellbek ch....	15 00
BURMA, \$1,677.16.	
Moulmein, per acct. Rev.	
W. Bushell, Sept. 30,	
1899. Received from	
Karen chs., for school	
work, Rs. 1182-3-0.....	894 05
Insein, local receipts from	
chs. and friends for the	
Seminary, per. acct. Rev.	
D. A. W. Smith, Sept.	
30, 1899, Rs. 3529-5-3.....	1,176 44
Rangoon, Miss Emily Han-	25 00
na.....	
Toungoo, per acct. Rev.	
W. A. Sharpe, Sept. 30,	
1899, donations on the	
field, Rs. 245.....	81 67
INDIA, \$213.71.	
Secunderabad, per acct.	
Rev. W. B. Boggs, Mch.	
19, 1899, ch. collection	
40-15-4.....	13 65

Donations

Unsubscribed, per acct.
Rev. S. E. Hoggins
Sept. 30, 1899, ch. 100
Total 15 51

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, from American
ch. 100, 1899-1900 174 09

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 2, collections 31-
10 46

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 19 55

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, Special contribu-
tion from Field from U.
S. 39 11

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, Gifts for brethren
Sept. 30, 1899 25 37

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, Gifts in Japan for
the mission only 133
61 50

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30, 1899
ch. 100, 1899-1900 304 72

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, Gifts for school and
mission only 303 18

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, Received on field.
\$11 30 5 00

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 14 00

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

DONATIONS RECEIVED IN APRIL, 1900.

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

F. W. Meyer,
New Haven,
Ct. 50 00
John Tenbrock 25 00
Total \$192,978 48

LEGACIES.

Providence, R.
I., Mrs. Han-
nah C. E.
Bond 300 00

Putnam, Conn.,
Mary P.
Gates 98 33

Brooklyn, N.
Y., Joseph
Wild 143 00

Marion, N. Y.,
Esa T.
Phelps 68 47

Amenia, N. Y.,
Northrup
Rose 300 00

Manlius, N. Y.,
Horatio
Chapman .. 5 00

Granville, N.
Y., Ooomer
Mason 50 00

Stillwater, N.
Y., Lyman
Smith 100 00

Cortland, N.
Y., Abram
Letts 1,000 00

N. Y.,
Mary J.
Clarke 1,000 00

Stillman Val-
ley, Ill., es-
tate Peter
Tilton (bal.) 1,229 19

Stillman Val-
ley, Jerusha
Tilton 1,750 00

Denver, Col.,
W. M. C. D.
Potter 123 85

Donations and legacies
from April 1, 1899,
to March 1, 1900... 187,866 12

Donations and legacies
from April 1, 1899,
to April 1, 1900... \$387,007.44

Donations received to April 1,
1900:

Maine 4,850 84
New Hampshire..... 2,107 94

Vermont 1
Massachusetts 51
Rhode Island 10
Connecticut 10
New England 1
New York 101
New Jersey 13
Pennsylvania 27
Delaware 2
District of Columbia.. 2
Virginia 2
West Virginia 22
Ohio 5
Indiana 12
Illinois 5
Iowa 7
Michigan 7
Minnesota 3
Wisconsin 1
Missouri 4
Kansas 1
Nebraska 2
Colorado 6
California 1
Oregon 1
North Dakota 1
South Dakota 2
Washington 1
Nevada 1
Idaho 1
Utah 1
Wyoming 1
Montana 1
Arizona 1
Kentucky 1
Tennessee 1
Texas 1
Louisiana 1
Georgia 1
Florida 1
Alabama 1
Mississippi 1
Indian Territory 1
Oklahoma 1
New Mexico 1
Mexico 1
Canada 1
Nova Scotia 1
Norway 8.8
Denmark 5
Sweden 7.9
Scotland 2
Germany 7.8
Burma 1.1
Assam 5.0
India 1.5
Japan 1.8
China 1
Congo 1
Siam 5.34
Miscellaneous \$350.64

DONATIONS RECEIVED IN APRIL, 1900.

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

Unsubscribed, per acct. Rev.
S. E. Hoggins, Sept. 30
ch. 100, 1899-1900 491 67

VERMONT, \$9.20.

Westford ch. 8 25
West Brattleboro ch., in
part 6 00

MASSACHUSETTS, \$699.87.

Needham Y. P. S. O. E.,
for sup. Moung Aug
Min, care Rev. O. L.
Davenport 20 00

Pittsfield, 1st ch., special
gift for Rev. Thomas
Moody's work in Lukunga
Randolph, 1st ch. 68 40
Holyoke, 2d ch. 28 00

Leominster, 1st Y. P. S.
O. E., for nat. pres., Kaw
Di, \$5; Lo Say Ba, \$15;

Ta Ri, \$7.50; care Dr. A.
Bunker 1
Belchertown, N. E. Bar-
rett 6
Boston, Mrs. J. V. Furness
Boston, 1st ch. 10
East Boston, Central Sq.
Bible School 1
Stoneham ch. 10
Worcester, Main St. ch. 1
North Attleboro, 1st ch. 1
West Somerville ch. 1
So. Framingham, Park
St. ch. 1
Mansfield, 1st ch. 2
Lawrence, 1st Bible School
for sup. Moung Kyaw,
care Rev. O. L. Daven-
port 1

on, Y. P. S. C.		Holland S. S.	3 33	Camden Asso., a friend,	
sup. nat. pr.		North Hector Y. P. S. C.		for sup. nat. pr., care	
A. Bunker	50 00	E., for sup. A. Koe	10 00	Rev. C. L. Davenport	18 25
Winthrop St. S.		Forestville ch.	22 50	Mt. Ephraim ch.	19 10
	19 77	Kent and Fishkill ch.	5 10	Linden ch., add'l.	79
divary ch.		Buffalo, Prospect Ave. Y.		Hammonton ch.	12 70
a, Old Cambridge		P. S., tow. sal. of Mrs.		Phillipsburg ch.	22 20
ll.	30 00	A. E. Carson	20 00	Flemington ch.	125 00
ncy, Sw. ch.	10 00	Buffalo, Delaware Ave. ch.	69 24	Flemington S. S.	25
Line Mission		Buffalo, 1st Y. P. S. C. E.	30 00	Clinton Ave. ch., add'l.	11 20
S. S., for sup-		Redwood ch.	8 50	Cape May C. H., B. T. P.	
Chilaka Esac,		Albany, Anna Hotelling, a		U. for Ko Hmwa Kulay,	
v. W. E. Rogers.		sister, an Easter offering	10 00	care Rev. C. L. Daven-	
pall	30 00	Oswego, West ch.	199 81	port	4 70
DE ISLAND, \$200.36.		Treadwell ch.	4 00	Dividing Creek ch.	18 71
et, 1st ch.	47 94	New York, J. E. Thomp-		Orient ch.	2 50
et, 1st S. S.	17 63	son, treas., for Telugu	25 00	John F. Smith, \$10 each	
e, Cranston St.		mission		for Japan, China, Bur-	
"His Name," for		Trout Creek, Mrs. Edith		ma, Congo, Russia, In-	
udent in Theo.		A. Fletcher	10 00	dia, France, Assam, and	
nsein, care Rev.		Manlius Y. P. S. C. E.	5 00	bal. for Telugu	101 00
Thomas	2 10	Addison, 1st ch.	1 00	Elizabeth, 1st ch.	42 10
e, Calvary ch.	29 47	Brooklyn, Tabernacle ch.	281 27	New Market ch.	26 37
t, Broad St. ch.	99 72	Corning, 1st ch.	35 15	New Market S. S.	12 50
Central Y. P. S.		East Cameron ch.	18 00	Jersey City, Bergen, Miss	
tow. sup. Tsin		Jasper ch.	5 00	Eva Palmer, for nat. pr.	
lin, care Rev. J.		No. Bingham, Pa. ch.	10 00	care Rev. A. V. B.	
lard	12 50	Bainbridge, 1st S. S.	2 44	Crumb	6 25
ECTICUT, \$1,058.41.		Dover, 2d ch.	7 00	Newark, Roseville ch.	30 32
en, Calvary ch.	15 76	Dover, 2d Y. P.	3 00	Westfield S. S.	25 00
en, Calvary Bible		Gulford, 1st ch.	14 35	Paterson, Park Ave. ch.	13 81
for the gospel		Gulford, 1st S. S.	7 04	PENNSYLVANIA, \$531.47.	
	164 98	Portageville ch.	3 00	Scranton, Amerman Mem'l	
en, Calvary Y. P.		Cornwall ch.	3 25	Tabernacle S. S.	11 46
	40 65	Albany, Mem'l S. S.	13 75	Philadelphia, from Lettish	
en, Mrs. Frances		North River ch.	56	Bapt. Sisters Society, for	
l	1,000 00	Brooklyn, 15th St. ch.	15 00	beathen missions, to sup.	
en, Hope ch.	62 00	Brooklyn, Greene Ave. S.	61 28	nat. teacher in India	100 00
t, East Washing-		Brooklyn, Central E. D., a		Chestnut Hill ch., add'l.	1 50
g, Y. P. S., for		friend, for China	1 00	Calvary ch.	14 52
are Dr. A. Bunker	57 77	Brooklyn, Hanson Place	14 20	Eleventh ch.	75 43
t, 1st ch.	171 25	ch.		Eleventh S. S.	15 00
Sumfield St. Y.		Oyster Bay ch.	7 50	Landsdowne ch.	27 45
E.	4 00	Madison ch.	7 15	Lower Merion Jr. B. Y. P.	
st Y. P. S. C. E.	20 00	Madison Y. P.	6 55	U., for the Fukun Maru	1 00
dra. Prudence M.		Berean ch.	1 50	Chester Ave. ch., add'l.	1 00
	6 00	Fabius ch.	10 00	Wisakickon B. Y. P. U.	
Main St. ch., E.		Benton S. S.	1 12	and S. S., for nat. pr.	
er, to const. Rev.		Bethel, Gorham S. S.	13	care W. H. Leslie, M. D.	12 50
Greenwood an H.		Second Phelps ch.	3 00	R. M. Hunsicker and wife,	
	100 00	Holley ch.	9 18	special	12 00
1st ch.	16 00	Dunesburg and Florida		Second Germantown Y. P.	
YORK, \$1,541.28.		ch.	1 00	S. C. E., for F. P.	
dy, 1st ch.	26 00	Galway ch.	9 20	Lynch, M. D., hospital.	8 75
Judson Mission-		E. Galway ch.	3 44	Nicotown ch.	50 00
of Theo. Sem.		Scotia ch.	3 50	Lansdale B. Y. P. U., for	
of Rev. W. L.		Kendala ch.	60	nat. pr., care Rev. L.	
Y. M. C. A. of	50 00	Tabernacle ch.	4 00	W. Cronkwhite	10 00
Theo. Sem., for		Tabernacle Y. P.	2 00	So. Broad St. ch.	88 57
in China	10 00	New York, 16th Kincaid		Glen Run ch.	16 00
Monroe Assoc.		Miss'y Soc. S. S.	25 00	Johnsonburg ch.	10 00
H. Cole, treas.		New York, Calvary Branch		Edinboro ch.	4 00
ter, University		S. S.	4 00	Lewisburg ch., add'l.	20 00
P. S. C. E., \$6;		Bath ch.	1 00	Freepport ch.	6 25
er 2d Y. P. S. C.		Massena ch.	5 50	McKeesport, 1st ch.	20 54
Penfield Y. P. S.		Parishville ch.	35 07	Sharpsburg ch.	14 00
10; Clifton Y. P.		Fort Edward Village ch.	72 25	Wylle Ave. ch.	7 50
\$5; Rockport Y.		Worcester, 2d ch.	12 00	Emmanuel ch.	4 00
E., \$16; Fair-		Dundee Y. P.	5 00	DISTRICT OF COLUMBIA, \$3.25.	
P. S. C. E., \$35;		NEW JERSEY, \$730.36.		Washington, Brookland S.	
ev. Thos. Moody,		Asbury Park, Miss Clara		S., Lucy G. Lynch's	
	112 00	M. Griffin, for famine re-		class, for Pobu Karen, in	
h Ave. S. S.	100 00	lief in India, care Rev.		Theo. Sem. at Insein	6 25
Y. P. S. C. E.,		W. E. Hopkins, and to		WEST VIRGINIA, \$19.12.	
sup. of nat. pr.		constitute Mrs. A. E. A.		Spencer, Woman's Circle	4 50
sv. A. V. B.		Griffin of Asbury Park		Cliff Top ch.	1 11
	10 00	hon. life member	100 00	Two Run, B. M. League	1 51
1st ch.	12 06	Plainfield, Park Ave. Y. P.		Center Branch ch.	12 00
ch.	19 31	S. C. E., for sup. Rev.		OHIO, \$201.43.	
	25 27	Soo Hah, care Dr. A.		Cheviot, Emma Rockenfield	1 00
Y. P. U.	6 88	Bunker	10 00	Kipton, income of property	
S.	8 00	Montclair, 1st ch.	79 97	donated by S. O. Chris-	
1st ch.	13 41	New Brunswick, Lexington		tian	13 44
		Ave. ch., of wh. \$25 is		New Hampshire, T. E. and	
		per nat. pr., Lah Thoon.		M. E. Griffiths	5 00
		per Miss S. E. Haswell.	30 43		

	1 80
	29 44
	10 00
	2 51
	1 00
	76 25
	90 30
	\$22 56
1 50	5 00
2 00	2 00
75 77	
26 75	
6 82	
6 61	
4 00	
6 81	

Gothenburg, Sw. S. P. Lap.	1 76
Valley, 2d Sw. W. C.	5 00
CALIFORNIA, \$72.34	
Santa Barbara, Ladies' Missionary Society.	14 30
Hynes, A. E. Matson, for work at Kifwa, Congo.	35 00
Oak Park S. S.	1 56
Penn Valley ch.	2 25
San Francisco, 1st S. S.	19 22
San Francisco, Emmanuel ch.	5 00
Stockton B. Y. P. U.	3 00
So. Pasadena S. S.	61
COLORADO, \$83	
La Junta, John G. Jewell	12 50
Greeley ch., Thomas F. Thompson and wife.	60 00
Louisville, Miss. Rose J. Clarke, tow. sup. native worker, care Rev. J. R. Goddard	5 00
Montrose ch.	30
Denver, Sw. Ladies' Aid Society	5 00
OREGON, \$16.25	
Athens ch.	2 50
Weston ch.	2 50
Portland, 1st ch.	5 00
Portland, Calvary ch.	5 25
NORTH DAKOTA, \$5.	
Bismarck ch.	5 00
SOUTH DAKOTA, \$4.	
Vermillion ch.	2 00
Bloomington ch.	2 00
WASHINGTON, \$53.35	
Dayton, Central ch.	3 00
Mt. Vernon ch.	8 05
Tacoma ch.	22 97
Tacoma B. Y. P. U.	1 15
Nor.-Danish ch., Seattle.	10 35
Nor.-Dan. S. S., Seattle.	3 00
Rolling Bay ch.	1 25
IDAHO, \$3.65	
Bellevue, 1st ch.	3 65
MONTANA, \$47.51.	
Helena ch.	47 51
ARIZONA, \$82.72.	
Mean B. Y. P. U., for work of Dr. A. Bunker Phoenix B. Y. P. U., for work of Dr. A. Bunker	2 30
Phoenix B. Y. P. U., for work of Dr. A. Bunker	30 45
Tempe B. Y. P. U., for work of Dr. A. Bunker	6 00
Tucson B. Y. P. U., for work of Dr. A. Bunker	7 70
Arizona B. Y. P. U., for work of Dr. A. Bunker	3 25
Phoenix ch.	30 55
Phoenix S. S.	2 17
INDIAN TERRITORY, \$5.	
Muscogee ch.	5 00
NORWAY, \$67.75.	
Baptist chs., per J. A. Ohn	67 75
ALASKA, \$4.80.	
Wood Island, Kodiak, 1st ch.	4 80
Total	\$7,999 50
LEGACIES.	
Stillman Valley, Ill., Jeremiah Tilton	1,001 62
	\$9,002 51

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The Baptist Missionary Magazine

VOL. LXXX

JULY, 1900

No. 7

EIGHTY-SIXTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

DETROIT, MICH., May 28, 1900.

MONDAY FORENOON

The eighty-sixth annual meeting of the American Baptist Missionary Union was held in the Woodward Avenue Baptist Church at 10 o'clock, A. M., the President of the Union, Hon. Robert O. Fuller of Massachusetts, in the chair.

After the singing of the hymn, "The Morning Light is Breaking," the Scriptures were read, Acts i. 6-11, and prayer was offered by Rev. E. A. Woods, D. D., of California.

President Fuller then addressed the Union:

The word "welcome," which we see as we enter this elegant house, was a happy thought. We have been cordially welcomed by all. Then the word "anniversaries" carries us back to the fathers that founded this Missionary Union eighty-six years ago. They were broad-minded men. At the first Triennial Convention held in Philadelphia in 1817 the report of the Board says, "They are of the opinion that the powers of this convention be extended so as to embrace home missions and plans for the encouragement of education." And amendments to the Constitution were adopted May 12, 1817, "That the Board shall have power at their discretion to appropriate a portion of their funds to domestic missionary purposes;" "That when competent and distinct funds shall have been received the Board shall proceed to institute a Classical and Theological Seminary for the purpose of aiding pious young men to the Gospel ministry." May 15, "Resolved, unanimously, That James E. Welch and John M. Peck be accepted as missionaries of this Board; that they be instructed to proceed to the westward to commence their labors at St. Louis, in the Missouri Territory. That \$1,000 be placed in their hands to assist them in going with their families to St. Louis, and to support them in the commencement of their missionary exertions; that they be instructed also to make in-

quiries, after arriving in the missionary field, relative to the native tribes in that quarter." "Resolved, unanimously, That the Rev. Mr. Ranaldson be employed as a missionary of this Board in New Orleans and that he be requested to visit the Indian tribes in that quarter, and that \$500 be forwarded to his assistance."

By the report of the Treasurer, it appears they had paid "\$10,051, and had \$11,100 invested in United States six per cent stock and three shares of the Bank of America of New York, \$300."

The women of 1817 took an interest in aiding the Union. There were fifty-one Female Mite and Cent Societies. If I have any interest in missions it comes from my mother and my wife. Wives, if you encourage your husbands to give freely for missions, they will be more liberal with you when you need money. They will respect you more than if you take the other course. Men learn very easily to be close-fisted. Advise your husbands to give the largest sum they propose.

It was a hard struggle for us to get the right of way for missions. We are indebted to Adoniram Judson for it. Judson was a remarkable man. He did not stop to think who would pay his salary when in mid-ocean he decided to be a Baptist and resigned from the American Board and wrote to our fathers asking if they would accept him. It would have been very unwise to have refused. The Baptist denomination is a great body. Is it probable we would be what we are to-day had they declined?

How did Judson get the right of way? Let me remind you. His first voyage was one hundred and eighteen days in a cramped cabin in a little brig to Calcutta, 14,000 miles. Ordered away by the East India officials, going 3,000 miles to the Isle of France, then back to Madras, 2,000 miles, afraid to remain, he sailed for Rangoon, making four voyages of nearly 20,000 miles in about one and a half years.

What did Mr. Judson find in Rangoon? Let me give an extract from a letter written by him dated Rangoon, August 3, 1816:

"Rangoon is a most filthy, wretched place. Missionaries must not calculate on the least comfort but what they find in one another and their work. However, if a ship was lying in the river ready to convey me to any part of the world I should choose, and that, too, with the entire approbation of all my Christian friends, I would prefer dying to embarking. This is an immense field; it is wholly thrown on the hands of the American Baptists. If we desert it, the blood of the Burmans will be required of us."

In Burma, suffering terrible torture for nearly two years in prison, at last he had a hearing and we have the right of way.

In 1814 our Missionary Union was formed in Philadelphia. Although the Baptists were few in number and poor, they did not hesitate. The Baptists in the North are 1,000,000 in round numbers, and we gave only thirty-five cents each for missions last year. I know some pastors think it so hard to get money for current expenses that their people are unable to give to missions. Don't be afraid of your people giving too much. The real danger is on the other side. I knew a pastor of a large church who invited a missionary to speak. He travelled sixty miles; there was a large audience. At the close of the meeting the pastor asked for a liberal contribution to pay the church debt; nothing was said about the need of missions. The pastor made a mistake; he helped his people to be close. If he had said, let us give a generous amount for missions, they would be more ready to pay the church bills.

This morning there was an eclipse of the sun; let us eclipse all former gifts to the Missionary Union next year. A standard gauge railroad costs \$75,000 per mile equipped. Eight miles of railroad would pay all the missionary bills and give \$50,000 for expansion.

The railroad companies call for money and they get it. The Missionary Union calls for 600,000, so they can expand.

Pastors, brethren, sisters, will you help get it?

The following committees were appointed:

Arrangements: D. D. MacLaurin, Michigan; A. H. Nelson, Illinois; W. T. Stott, Indiana; A. B. Whitney, Ohio; W. A. Sharp, Burma.

Nominations: Henry F. Colby, Ohio; C. L. Marston, Maine; A. E. Woodsum, New Hampshire; George Brooks, Massachusetts; O. O. Fletcher, Connecticut; W. P. Helings, New York; W. C. King, Pennsylvania; T. J. Villers, Indiana; J. K. Johnson, Michigan; J. W. Conley, Illinois; C. A. Hobbs, Wisconsin; T. E. Hughes, Minnesota; R. P. Johnston, Missouri; Anthony Jacob, Iowa; W. R. Wood, Kansas; William Remington, Montana; C. A. Wooddy, Oregon; J. L. Dearing, Japan; E. A. Woods, California.

Enrolment: Emory W. Hunt, Ohio; D. B. Cheney, Wisconsin; P. B. Guernsey, Tennessee; R. N. Van Doren, Michigan; J. R. Brown, Missouri; J. S. Lyon, Connecticut; John P. Stedman, New York.

Place of Meeting: T. Edwin Brown, Pennsylvania; G. W. Quick, Massachusetts; H. F. Stillwell, Minnesota; I. J. Dunn, New Hampshire; C. A. Cook, New Jersey; C. H. Moss, New York; W. L. Pickard, Ohio.

Finance: D. G. Garabrant, New Jersey; W. R. Harmount, Michigan; J. J. Estey, Vermont; E. E. Lewis, Iowa; J. B. Thresher, Ohio; E. P. Coleman, Massachusetts.

The report of the Executive Committee was presented by the Foreign Secretary of the Union, Rev. Thomas S. Barbour, D. D. Attention was then called by Dr. Barbour to the salient features of the report, and the need of added funds for the work of the Union was urged, retrenchment, it was stated, having already reached a limit beyond which the Union cannot go without disastrous consequences.

It was expected that at this session Dr. Mabie, the Home Secretary of the Union, would present a review of "Ten Years of the Missionary Union on the Home Field"; but Dr. Mabie said that it was in accordance with his desire that Dr. Barbour had made this full and forcible presentation of the situation, and he suggested that the first part of the afternoon session would be given to a free discussion of the report.

Adjourned after prayer by Rev. R. G. Seymour, D. D., of Pennsylvania.

MONDAY AFTERNOON

The Union reassembled at half past two o'clock. Prayer was offered by Rev. William M. Lawrence, D. D., of Illinois.

The Treasurer of the Union, Mr. E. P. Coleman, presented an abstract of his annual report, together with the report of the Auditors of the Union, and their reports were accepted.

A discussion of the report of the Executive Committee, presented at the forenoon session, followed. Those who participated in this discussion were Rev. E. L. Myrland of Norway, Rev. G. W. Quick of Massachusetts, Rev. C.

Brooks of Iowa, A. H. Nelson, Esq., of Illinois, Rev. A. J. Rowland, D. D., of Pennsylvania, Mr. B. F. Dennisson of Pennsylvania, Rev. H. L. Morehouse, D. D., of New York, Rev. L. L. Henson of Indiana, Rev. F. W. Tenney of Illinois, Rev. Mr. Miller of Illinois, Rev. A. J. Kempton of Wisconsin, Mr. George B. Stevens of Ohio, Rev. Henry F. Colby, D. D., of Ohio, Rev. Wallace Buttrick, D. D., of New York, Rev. J. B. Thomas, D. D., of Massachusetts, Rev. P. S. Henson, D. D., of Illinois, Rev. C. A. Votey of Michigan, Rev. W. B. Grow of Pennsylvania, Rev. F. H. Levering of India, Miss Ella MacLaurin of Massachusetts, and Colonel J. J. Estey of Vermont. Many helpful suggestions were made with references to points emphasized in the report, especially with reference to an increase of contributions for the work of the Union.

The following telegram was read:

ALBERT LEA, MINN., May 28, 1900.

Chairman of Baptist Anniversaries, Detroit, Mich.:

The Dano-Norwegian Baptist Conference of Minnesota send loyal and fraternal greetings to the Baptists assembled at the anniversaries. Our gathering numbers more than seven hundred persons, and is held with the largest Danish Baptist church in America.

G. MELBY,
Secretary.

The following response was sent:

Chairman Dano-Norwegian Baptist Conference, Albert Lea, Minn.:

The Missionary Union returns hearty fraternal greeting, rejoicing in the knowledge of your Christian faith and zeal, and praying that the grace of God may enrich you unto every good work.

Rev. H. C. Mabie, D. D., Home Secretary addressed the Union.

At the close of Dr. Mabie's address the report of the Executive Committee was accepted.

Rev. Henry F. Colby, D. D., of Ohio then presented the report of the Committee on Nominations. The report was accepted and after the appointment of tellers, the ballots were distributed and officers for the ensuing year were elected as follows:

FOR PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

FOR VICE-PRESIDENTS

CHESTER W. KINGSLEY, Esq., Mass.

HON. H. KIRKE PORTER, Pa.

FOR RECORDING SECRETARY

REV. HENRY S. BURRAGE, D. D., Maine.

FOR MEMBERS OF THE BOARD OF MANAGERS

Class III. Term expiring 1903.

Ministers

W. N. CLARKE, D. D., N. Y.	REV. E. P. TULLER, Mass.
C. R. HENDERSON, D. D., Ill.	J. F. ELDER, D. D., N. Y.
HENRY F. COLBY, D. D., O.	REV. C. A. COOK, N. J.
M. H. BIXBY, D. D., R. I.	W. M. LAWRENCE, D. D., Ill.
E. E. CHIVERS, D. D., Ill.	C. A. HOBBS, D. D., Wis.
H. L. STETSON, D. D., Ia.	

Laymen

HON. J. J. ESTEY, Vt.	O. A. BARKER, Mass.
JOHN D. ROCKEFELLER, JR., N. Y.	HON. J. BUCHANAN, N. J.
S. W. WOODWARD, D. C.	GEORGE G. DUTCHER, N. Y.
J. B. THRESHER, O.	G. W. E. BARROWS, Me.
I. J. DUNN, N. H.	

Women

MRS. D. R. WOLF, Mo.	MRS. W. R. BROOKS, N. J.
MRS. WILLIAM LINDSAY, Wis.	MRS. LEVI T. SCOFIELD, O.
MRS. J. B. HOYT, Conn.	

To fill vacancy in Class II. Term expiring 1902.

MRS. J. H. RANDALL, Minn.

On motion of Rev. L. C. Barnes, D. D., of Pennsylvania, it was voted that the nominating committee present names of three brethren to serve the Union as a committee to confer with committees from the other societies on closer coöperation in all our work.

Rev. J. L. Dearing of Japan addressed the Union on "Japan During the Last Decade." His review of this period had especial reference to the political and commercial changes that have occurred in Japan during the past ten years, and in a broad yet comprehensive way embraced much valuable information concerning the growth of the Japanese Empire in this time.

The afternoon session was closed with the benediction by Rev. J. L. Dearing.

MONDAY EVENING

The Union reassembled at 7.30 o'clock.

Devotional services were conducted by Rev. R. E. Manning of Illinois.

Rev. S. W. Hamblen of Japan then addressed the Union on "Station Work in Japan." In a reference to the growth of our mission work in Japan in the last decade, he said that the stations in this time had increased from six to eight. In 1889 there were thirty-nine out-stations; in 1899, seventy-four. The value of the stations' equipment in 1889 was \$17,500; in 1899, \$50,000. In 1889 there were 29 missionaries; in 1899, 53. In 1889 the native staff (ordained, unordained, Bible women and other helpers) numbered 53; in 1899, 93, not including 68 teachers in schools. In 1889 there were 11 churches, 953 members, with contributions amounting to \$819.23; in 1899, 25 churches, 1885

members, \$2,776 contributions. The Sunday-schools have increased from 19 in 1889, to 80 in 1899, and the pupils from 676 in 1889 to 3,874 in 1900. Notice also was taken of the growth of the educational, publication and evangelistic work of the Union in Japan in this decade.

Rev. Henry Richards of Banza Manteke followed with an address, giving an account of some of his experiences in connection with the Congo Mission, telling the story of the founding of the mission, how he acquired the language of the people, of his seven years' toil at Banza Manteke before the first convert was won, of the rapid development of the mission after that period and of its present flourishing condition, with its 1,500 church members, fifty-six native teachers and preachers and twenty-five out-stations in a radius of thirty miles.

Rev. Charles S. Morris of Massachusetts, who has recently visited Africa in the interest of his race, was introduced to answer the question: "What of the night?" He said his answer was: "The night is far spent; the day is at hand." Ethiopia is stretching out her hand unto God. He referred to the fierce trials through which the African people have passed, but God is using mighty forces in their behalf. The present war in South Africa, he believed, would aid in the onward march of civilization. God is using foreign nations in the development of his mighty purposes in Africa.

Rev. W. P. Hellings, D. D., of New York, for the Committee on Nominations, presented the following names to constitute the committee to confer with similar committees from the other national societies with reference to closer coöperation, viz.: Rev. Henry F. Colby, D. D., of Ohio, Rev. L. C. Barnes, D. D., of Pennsylvania, and Rev. Henry M. King, D. D., of Rhode Island; and they were elected.

The closing prayer and benediction were by Rev. F. H. Levering of India.

TUESDAY MORNING, MAY 29

At ten o'clock devotional services were held, conducted by Rev. J. W. Conley of Illinois.

The business of the Union was continued at quarter past ten, President Fuller in the chair.

Rev. C. F. Tolman, D. D., of Illinois, read the one hundred and third Psalm, and offered prayer.

The Committee on Place and Preacher reported as follows:

Your Committee on Place and Preacher would respectfully recommend:

First.—That the next anniversary of the Union be held with the Highland Baptist Church of Springfield, Mass.

Second.—That the nomination of preacher be referred to the Executive Committee.

T. EDWIN BROWN,	C. A. COOK,
G. W. QUICK,	C. H. MOSS,
H. F. STILLWELL,	W. L. PICKARD.
I. J. DUNN,	

The report was adopted.

Rev. F. H. Eveleth, D. D., of Burma, addressed the Union on "Movements of a Decade in Burma." The growth of the educational work in its various

departments was forcibly presented. The mission schools have greatly prospered in this time, having increased from 468 to 518, and the pupils from 11,477 to 15,021. The people have raised for schools in the decade \$211,575. The progress made by Rangoon College was sketched. Ten years ago it had 113 students, none of college grade. Now the institution is a college in truth, and in affiliation with the University of Calcutta, with 567 students of all grades. The theological seminary at Insein is the largest in the Orient. The history of the seminary was presented in outline, and reference was made to its two departments. In 1889 the seminary graduated six men, and had forty-nine on its rolls. In 1899 thirty-six men were graduated, and there were 130 on its rolls.

Rev. W. W. Cochrane of Upper Burma spoke of missionary work in that part of Burma. With a map which he had prepared he showed the increase in new stations during the past ten years, pointing out the stations on the map, and indicating points which should be occupied in our mission work in Upper Burma during the coming decade. The Kachin field, he said, had not received the attention it should have.

Rev. John McLaurin, D. D., of India, spoke of progress in mission work on the Telugu field. Dr. McLaurin went to this field in 1870. The condition of the mission at that time was presented. There were then three stations, Nellore, Ongole and Ramapatam, with about 1,000 church members. The advance since that time, with the varying progress of the work, was sketched. We have now connected with the Telugu Mission 24 stations, 113 churches, 462 out-stations and 53,633 church members. There are also more than 600 schools, with 12,475 pupils. The evolution of a Christian on this field was presented; also the evolution of a Christian family. We have now 15,000 Christian families in the Telugu field. What this means was forcibly stated. The Christian church is there, and it is having its helpful, regenerating influence. Our aim, Dr. McLaurin said, has been to build up self-supporting, self-propagating churches.

Rev. G. H. Brock of India showed what the Telugas have made progress from. He sketched the condition of the people as the Gospel found them, and then showed what Christianity has done for them educationally and spiritually. There is progress all along the line.

Mr. D. G. Garabrant of New Jersey presented the report of the Committee on Finance.

Your Committee on Finance, after careful consideration of the Annual Report, beg to submit the following conclusions:

First.—While we feel there is reason for profound gratitude and encouragement in the increase of about \$35,000 in the amount of donations from churches and individuals, yet we deeply deplore that the close of the past year shows so large a deficit.

Second.—We believe the convictions of our people and loyalty to our Lord positively forbid any further retrenchment, and appeal with all earnestness to the churches for the means to go forward.

Third.—We heartily commend the request of the Executive Committee for an increase of 25 per cent in our offerings for the current year. It can be done; let us do it.

Fourth.—As many churches and individual members have been giving nothing for missions, and as 25 per cent increase of nothing is nothing, it is especially important that a contribution of some amount be secured from every church and every member. We plead with such churches and members, in the Master's name, to share in this glorious work.

Fifth.—We urge upon pastors of non-contributing churches the oft-proven fact that to encourage offerings to missionary work will result in more money for home needs, rather than less, and call on them for loyalty to Christ in urging upon their churches the imperative claims of missions.

Sixth.—We find that the Executive Committee has been and is being increasingly embarrassed in the administration of their trust by the multiplicity of contributions designated for some specific purpose in the mission field not included in their plans. These amounts usually take the place of a contribution to the general fund, and thus practically cut off revenue needed for more imperative demands. We would, therefore, earnestly discourage such specific offerings, unless for purposes approved by the Executive Committee, and strongly urge that offerings be made to the general fund.

Seventh.—The habit of some missionaries writing to friends at home and inducing them to make offerings for some specific work in their own field, independent of, and without consultation with the Executive Committee, we consider as likely to embarrass the wisest administration of the work as a whole, and as tending to curtail the resources of the Board for needs more imperative.

Eighth.—The plans suggested for the development of interest in our churches by the establishment of more intimate relations between churches and individual stations on the mission field, we heartily approve, but urge that care be taken to make offerings only from motives of love and loyalty to Christ, and not to any individual as such; but to Him, the great missionary and head of all our work.

Ninth.—We recommend to the Executive Committee to consider the advisability of providing helpers to the district secretaries, that the churches may be more fully reached with information, and thus become educated and inspired as to their duty with reference to the great cause of Christian missions.

Tenth.—The importance of the missionary concert of prayer as an aid in awakening interest and enlarging the gifts of our people to all mission work is very great, and we urge every church to institute and heartily maintain this service, believing there is no more efficient educational influence for the people than the regular observance of the monthly concert of study and prayer for missions.

Eleventh.—It would greatly favor the work of the Executive Committee if the contributions of the churches would be scattered more evenly throughout the year, instead of being delayed until the last month of the fiscal year. We urge the churches to transmit their offerings as early in the year as possible.

Finally.—We call upon all our members to plead with God, not only for the money needed to meet deficits, but for the means to extend our work into all the many fields now in darkness but ready for the light.

Respectfully submitted,

D. G. GARABRANT,

J. B. THRESHER,

W. R. HARMOUNT,

E. P. COLEMAN,

J. J. ESTEY,

Committee.

The report was discussed by Rev. C. Brooks of Iowa, Rev. W. A. Sharp of Burma, Hon. J. J. Estey of Vermont, Rev. Wayland Hoyt, D. D., of Pennsylvania, Rev. D. D. MacLaurin, D. D., of Michigan, Rev. T. G. Field of Ohio, Rev. O. O. Fletcher, D. D., of Connecticut, Rev. C. A. Votey of Michigan, Rev. R. G. Seymour, D. D., of Pennsylvania, and Rev. W. P. Hellings, D. D., of New York. The report was then adopted.

The following resolutions were presented by Rev. D. D. MacLaurin of Michigan, and the President stated that, in accordance with the requirements of the Constitution, they would go over to next year for action:

Whereas, The Scriptures give evidence that Christ appointed the Church and the Spirit to be his joint executives of earth, and to them committed all power and authority for the propagation of the Gospel among all peoples; and,

Whereas, There is need of wedding the missionary body to the Church in order that both may be brought into closer conformity to the principles of the Scriptures and then be enabled in the unity of the Spirit and the bond of peace to perform more effective service in the spread of the Gospel; be it

Resolved, 1, That that section of the Constitution of the American Baptist Missionary Union referring to the qualifications for membership be so changed as to eliminate all qualifications based on the contribution of money, and make eligible any Baptist in good and regular standing who, at the last meeting of his State Association, has been duly elected as delegate to the meetings of the Missionary Union.

Resolved, 2, That the Baptist churches of those States that are affiliated with the Missionary Union be requested, through their delegates to their several State Associations, to appoint one delegate for every 4,000 Baptists within their borders.

Resolved, 3, That the rights of the present life members be retained until they lapse through the natural order of events, and the rights of *ex officio* members remain unchanged.

Resolved, 4, That all voting, except for the election of officers, shall be by members and delegates holding aloft their membership card, to be furnished them at each annual meeting.

Resolved, 5, That notices of these proposed changes in the Constitution be sent to all those District and State Associations and Ministers' Conferences that are affiliated with the Missionary Union, in order that they may discuss the matter and take such action as is deemed advisable.

Rev. L. Moss, D. D., of New Jersey, offered the following resolutions, which were adopted:

Whereas, The twentieth century since Christ's coming and his announcement of the Kingdom of God should be marked by the renewed devotion and increased activity of his disciples; therefore,

Resolved, 1, That a committee of seven be appointed by this Society, to be named by the President, and of which he shall be a member, to act with like committees from the other Baptist national societies, as a joint committee to devise and formulate a method whereby the Baptist people of the United States may most suitably commemorate the beginning of the new century of the Christian era.

Resolved, 2, That this joint committee, when they have agreed upon definite plans, shall publish their conclusions and suggestions through the denominational press and otherwise, not later than December next.

Resolved, 3, That at the next joint anniversaries of these societies, in May, 1901, at least one session shall be given to hearing and discussing the report and recommendations of this joint committee.

The session was closed with the benediction by Rev. Henry S. Burrage, D. D., of Maine.

TUESDAY AFTERNOON

Devotional services were conducted by Rev. L. L. Henson of Indiana.

At the opening of the business session of the Union, prayer was offered by Rev. G. W. Lasher, D. D., of Ohio.

Rev. S. A. Perrine of Assam addressed the Union on "The Outreach in Assam." He spoke of the work already accomplished in that country, the character of the people among whom our missionaries are working, of the progress that has been made and the present outlook. Christianity, he said, can do for this people what it has done for the Anglo-Saxon race.

Rev. Joseph Paul of Assam spoke of the providential circumstances attending our work in that country. The progress in the past decade has been noteworthy. Many interesting facts were stated, showing how the work begins and develops among this people.

Rev. F. H. Eveleth, D. D., of Burma, concluded the address which he commenced in the forenoon. He referred to the increase in our missionary work and workers during the past decade. The increase in missionaries is male, 16; female, 22; in ordained native preachers, 66; unordained, 118; in Bible women, 23; in out-stations, 188; in churches, 74; in self-supporting churches, 124; in non-supporting churches, 50; in communicants, 8,516; in pupils in schools, 3,544; in Sunday-school scholars, 13,524; in meeting-houses and chapels, 266; in new stations in Upper Burma, 3; in Shanland, 3. There were baptized in Burma during the decade 22,231, and the contributions amounted to \$491,612.84.

Secretary Barbour then introduced quite a number of missionaries, each of whom spoke briefly, viz., Rev. W. A. Sharp of Rangoon College; Mrs. Ola Hanson of Bhamo, Burma; Mrs. W. F. Armstrong of Rangoon; Rev. F. H. Levering of Nellore, India; Prof. L. E. Martin of Ongole College; Rev. Wheeler Boggess of Kundakur, India; Rev. A. C. Fuller of Podili, India; Miss L. B. Kuhlen of Ongole; Miss F. A. Duffield of Osaka, Japan, and Dr. A. Sims of the Congo Mission. These addresses, though brief, were full of interest, as well as of information concerning evangelistic and educational work.

Rev. Dr. L. Moss of New Jersey followed with a paper on "Progress in European Missions in the Last Decade." We have missionaries, he said, in eight European countries, France, Germany, Russia, Sweden, Norway, Denmark, Spain and Greece. In 1890 we had in these lands 707 churches, with 70,000 church members, 50,000 in Sunday-schools, and there were contributions amounting to above \$170,000. In 1900 we have 785 churches, with 101,500 church members, 78,000 in Sunday-schools, and the contributions for the

past year amount to \$402,500. Three points were made in concluding the paper: 1. These European Christians sweeten at the fountain the stream of emigration. 2. These churches, poor for the most part, are doing a missionary work. 3. What these churches ask of us is sympathy and a slight degree of coöperation.

Rev. E. A. Woods, D. D., of California, offered the following resolution, which was unanimously adopted:

Resolved, That the Missionary Union desires to give expression to its appreciation of and gratitude for courtesies received during its anniversary in Detroit, viz.:

To the transportation companies for special rates and to the daily press for their reports of its proceedings.

To the Baptists and their friends in Detroit for their gracious hospitality, and to the Woodward Avenue Church for the use of its beautiful and commodious house of worship.

To the committees who have done so much for the comfort and convenience of their guests; to the choir of the church for leading the service of song, and especially to the pastor, Dr. MacLaurin, for his constant and efficient efforts for its accommodation.

We would hereby send our sympathetic greetings to Deacon C. C. Bowen of this church, a lifelong friend of this and other missionary societies, who is now confined to his home by sickness, with the prayer that he may soon be restored to perfect health and his life long spared for his Master's service.

Rev. E. H. E. Jameson, D. D., of Michigan, referred to Rev. S. Haskell, D. D., of Kalamazoo, who had been unable to attend the meetings on account of failing health; and Dr. Jameson was requested to convey to Dr. Haskell, who has so long been associated with the Union, fraternal greetings.

Rev. E. W. Hunt of Ohio, for the Committee on Enrolment, reported 96 life members, 238 annual members and 217 visitors; total, 551. By states and countries the report was as follows:

Arizona	1	New York	18
California	4	Ohio	63
Colorado	3	Oregon	1
Connecticut	4	Pennsylvania	15
District of Columbia	2	Rhode Island	1
Georgia	1	South Dakota	1
Illinois	63	Tennessee	3
Indiana	9	Vermont	5
Iowa	13	Wisconsin	14
Kansas	5	West Virginia	1
Maine	5	Africa	3
Massachusetts	15	Assam	2
Michigan	234	Canada	6
Minnesota	10	Burma	6
Missouri	3	China	2
Montana	2	India	7
Nebraska	7	Japan	5
New Hampshire	2	Norway	1
New Jersey	14		

The following, under appointment for missionary service, were introduced, and spoke briefly: Mr. C. B. Tenny, who goes to Japan; Rev. Albert Ehrgott, who goes to the English-speaking church in Rangoon; Mr. Ernest Armstrong and his sister, Kate Armstrong, who go to Burma; Mr. W. T. Elmore, who goes to Secunderabad, India; Mr. W. T. Dowd and Miss Muriel Massey, who go to Ningpo, China; Mr. C. W. Briggs, who goes to the Philippines, and Mr. Garrett J. Huizinga, who goes to the Telugus. After they had addressed the Union, prayer was offered by Rev. Dr. J. B. Thomas of Massachusetts, commending these young missionaries to God, imploring his blessing on their work.

The President announced the following committee, in accordance with the resolutions presented by Rev. Dr. L. Moss of New Jersey:

H. M. King, Rhode Island; J. B. Thresher, Ohio; James L. Howard, Connecticut; N. E. Wood, Massachusetts; S. W. Woodward, District of Columbia; Sylvester Burnham, New York; Robert O. Fuller, Massachusetts.

Adjourned, after prayer by Rev. L. G. Clark of Montana.

TUESDAY EVENING

The devotional service was conducted by Rev. E. W. Hunt of Ohio.

At the opening of the evening session Rev. A. B. Chaffee of Iowa read the Scriptures and offered prayer.

Rev. Horace Jenkins of China addressed the Union with reference to missionary work in that Empire. He told how China was opened to missionary work. The agencies for Christian evangelization, he said, have moved forward steadily, with ever increasing opportunities. The preaching of the gospel has been the chief instrumentality, not hospitals and schools.

Rev. Dr. William Ashmore of China followed, directing attention to events that have occurred in the Chinese Empire during the past five years. He referred (1) to the war with Japan; (2) to the efforts of Russia, France, and, later, Germany, Austria and Italy, to seize Chinese territory; (3) to the exploitation of China for commercial purposes, such as the development of her coal beds, deposits of iron, etc.; (4) to the reform movement, in line with Western ideas, and (5) to the coming crash. The Boxers, now making trouble, seek to rid the country of the foreign influences. The foreign powers are saying to China that these outrages must cease. Have we any responsibility as a nation? Certainly. We should have protested against the Armenian atrocities. In the present crisis in China the United States should exert its rightful influence. We are already seeing the looming into sight of the Christian church in China.

The missionaries present were called to the space in front of the pulpit platform, and the congregation joined in singing "God be with thee till we meet again."

Prof. S. Burnham of Colgate University then offered the closing prayer of the session, invoking the blessing of God upon the Missionary Union, and the churches represented in it, and especially upon the missionaries, present and absent.

The Union then adjourned, to meet at the call of the Executive Committee.

HENRY S. BURRAGE,
Recording Secretary.

ROBERT O. FULLER,
President.

MEETING OF THE BOARD OF MANAGERS

DETROIT, MICH., May 28, 1900.

The Board of Managers of the American Baptist Missionary Union met at 7:30 P. M. The Board was called to order by P. S. Henson, D. D. Prayer was offered by Rev. W. M. Lawrence, D. D. The following communication from the Executive Committee was presented.

BOSTON, May 16, 1900.

REV. MOSES H. BIXBY, Providence, R. I.

My dear Dr. Bixby:—I have the pleasure of informing you, as Recording Secretary of the Board of Managers of the American Baptist Missionary Union, that the Executive Committee have elected Ray Greene Huling, D. Sc., a member of the Board, under section 11 of the Constitution, to fill the vacancy in the class of 1901, caused by the death of George W. Chipman, and Rev. N. E. Wood, D. D., a member of the Board, in the class of 1903—a new term.

Very sincerely yours,

E. F. MERRIAM,
Recording Secretary.

Rev. D. B. Jutten, D. D., is the member in the class of 1902 on behalf of the Executive Committee.

The following members answered to their names: P. S. Henson, D. D., Lemuel C. Barnes, D. D., Sylvester Burnham, D. D., Wallace Buttrick, D. D., R. M. Luther, D. D., Claiborne A. Wooddy, D. D., Z. Grenell, D. D., Edward Goodman, Mrs. E. E. Stilwell, E. M. Poteat, D. D., William Arnold Stevens, Henry F. Colby, D. D., C. A. Cook, W. M. Lawrence, D. D., E. E. Chivers, D. D., Hon. J. J. Estey, J. B. Thresher, I. J. Dunn, Mrs. J. H. Randall.

The Nominating Committee was appointed by the Chair, consisting of Drs. Poteat, Chivers, J. B. Thresher. Upon their report, Prof. William Arnold Stevens was elected chairman; R. M. Luther, D. D., Recording Secretary pro tem. Rev. M. H. Bixby, D. D., was re-elected Secretary.

It was moved and seconded that when we adjourn we adjourn to meet at the call of the Chairman of the Board, if necessary, before the close of the present anniversaries.

Adopted.

A committee was appointed to present the names of the executive officers for the ensuing year. The committee was as follows: H. F. Colby, chairman; Drs. Buttrick, Burnham, Chivers and Hon. J. J. Estey. Upon their report the following officers were elected:

CORRESPONDING SECRETARIES

HENRY C. MABIE, D. D.

THOMAS S. BARBOUR, D. D.

TREASURER

E. P. COLEMAN, Esq.

Committee

Committee

1895-1896.

A. G. UPHAM, D. D.

1896-1897.

CHARLES W. PERKINS, ESQ.
GEORGE C. WHITNEY, ESQ.

Committee

SYDNEY A. WILBUR, ESQ.

and Treasurer were fixed at the same

was adopted:

be requested to furnish each member
printed or typewritten abstract of the pro-
committee, making each report sufficiently
Board of Managers in intelligent relation to
abstract to be furnished at the earliest possible

resolved that it is the judgment of the Board

insistent demand for increasing the financial
should be appointed by the Executive Committee
helpers—men or women—to the district sec-
and diffusing missionary intelligence. These
to be paid such salaries as the Executive Com-

with prayer by Prof. Burnham.

WILLIAM ARNOLD STEVENS, *Chairman*.

R. M. LUTHER, *Recording Secretary pro tem.*

NOTES REGARDING PRONUNCIATION.

which would assist in pronouncing the Eastern names which most
But there is no standard for Asiatic pronunciation or orthography. Mis-
and pronounce differently the most common words, and even the
illustrate the impossibility of preparing a satisfactory pronouncing

are the standards of orthography for native names which have
Geographical Society of England and the Geographical Society of Paris, and which have

as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in
as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z,*
except in *th, ph,* and *gh*; *g* an Oriental guttural; *gh* another
by a circumflex. Letters are only doubled when there is a dis-
words are usually accented equally. In the case of a few well-

EIGHTY-SIXTH ANNUAL REPORT

The eighty-sixth annual report of the Executive Committee is herewith presented. With every added year of the history of the Missionary Union the scope of the work enlarges, the problems become more complex and responsibility increases. Withal the divine blessing continues and the evidences of fruitfulness abound; the churches at home evince growing interest in support of the work and the roots of missionary conviction strike more deeply. Missions have become an accepted interpretation of Christianity. More generally than in former times they are realized as inherent in the very nature of Christian being and life. Missions are but the spirit of Christ within the church reaching out to impart himself to all men everywhere.

In common with all branches of the church in America Baptists are to be congratulated that during the weeks just elapsed we have been favored with the meeting on our shores of the great Ecumenical Conference on Foreign Missions. It is doubtful if any convocation ever held in the new world has done so much to impress the American public with the strength and dignity of this divine enterprise.

For ten consecutive days this remarkable meeting held crowded sessions in Carnegie Music Hall in New York City, and alternate meetings were carried on in three or four neighboring churches. All phases of Foreign Mission work—evangelistic, educational, medical, philanthropic, etc.—were presented and considered; and surveys of many lands in which the work is being conducted, were given by leading missionaries of various denominations. The oneness of aim in this varied work namely, to make known Jesus Christ to all men everywhere as both Savior and Lord, and the unity of the Spirit, which throughout this great conference was so uniformly manifest, constituted a phenomenon both impressive and inspiring.

In addition to the impressions communicated by the living voice by speakers and writers, the press, also, has sent broadcast over the land its reports. This rare occasion, occurring in the providence of God at the threshold of the coming century, must do much both to interpret the real nature and scope of the work, and also to impress the mind of the new world with its unequalled responsibilities for participating, as never before, in this most comprehensive enterprise of the ages.

To those who were unable to attend this remarkable meeting, we commend the published report about to be issued, in two volumes, which are offered at the low price of one dollar.* These reports embody a compendium of the

* Send to W. Henry Grant, 156 Fifth Avenue, New York, before July 1; after this date the price will be \$1.50.

present state of the Foreign Missionary enterprise in all its representative features and in its vast range, and will form a very important addition to the growing literature of missions already become so extensive. A copy of this report, placed for circulation in every church in the land, would prove invaluable to mission committees connected with our young people's societies, to our Sunday-schools and to our families, and would form a rich contribution to the missionary education of our people.

For some time past we have been in an era of widespread educational movement concerning Foreign Missions. The work of our Woman's Societies, of our Student Volunteers, and the movement among young people, have done much to rouse the mind of the church to the importance and value of information on the subject of missions. We have rejoiced particularly in the valuable work done by Dr. E. E. Chivers, the secretary of the Young People's Union, in the mission studies prepared particularly for use in young people's societies but of interest for all. The great conference just held will create a still larger demand for mission literature, and will stimulate the production of better literature than has hitherto existed.

For several years the Student Volunteer Movement, a marked feature of our times, has been referred to in these reports. The movement continues with the vigor which characterizes the student life of American and European colleges. For three or four years past the students connected with the seminaries and colleges of several denominations, particularly the Presbyterian and Methodist, have formed subdivisions of this work looking to organized student field work among the churches, especially during the long summer vacation season. During the past year our Executive Committee has been approached by representatives of several of our own theological seminaries who have sought our sanction to a similar effort on their part. It was their desire to enter upon a plan of coöperation among interested students in the several institutions represented, by which a campaign should be conducted with a view to missionary education among such of our churches and young people's societies as they could reach. The practical aim is to communicate missionary intelligence and inspiration, to sell and circulate missionary literature and through coöperation with the existing secretarial forces of the Union to stimulate larger giving. It is proposed that this effort shall be conducted with little if any expense to the Missionary Union. The committee cheerfully endorsed the project, suggesting only that an advisory committee representing the faculties of the several institutions coöperating should be formed to direct in the practical conduct of the campaign as related to the general harmony of our several denominational enterprises.

Representatives of these seminaries have since met and completed an organization for this work, choosing as their Executive Committee Prof. Wm. Arnold Stevens, Rev. E. E. Chivers, D. D., and Mr. Lee I. Thayer. Mr. Thayer of the Rochester Theological Seminary, acts as business manager. We know that all will bid our young brethren a hearty God speed.

During the past year work on the home field has been conducted with but eight district secretaries instead of ten as in the few years previous. The state of New York was consolidated into one district, and placed under the charge of Rev. Charles L. Rhoades. The state of Michigan was added to the Middle District in charge of Rev. T. G. Field, and Indiana, Illinois, and Wisconsin were formed into one district, taking the name, The Lake District, under the charge of Rev. E. W. Lounsbury, D. D. On The Pacific coast, which forms one vast district, the work has been divided between two brethren, although the district remains one. Rev. James Sunderland, D. D., has retained the title of District Secretary, and Rev. A. W. Rider has assisted him, especially in the field work, with the special title of Travelling Secretary. This arrangement was made on account of the impaired health of Dr. Sunderland. As he generously relinquished one half on his salary to his assistant, the service in the district has been performed with but little increased expense to the Union. The labors of all these brethren, as well as those in charge of the other districts, have been incessant, arduous and effective. We commend to readers the individual reports of their work, which follow this introduction.

The District Secretaries

In the conduct of the work on the home field several months were given by the Home Secretary, as in former years, to the holding of Missionary Conferences in representative sections of the country. Such conferences were held in several New England states, in New York, in West Virginia, Ohio, Michigan, Indiana, Illinois, and Wisconsin, with blessed results. Large and valuable assistance was rendered in these meetings by the district secretaries, under whose earnest efforts the details of the meetings were arranged, by Miss MacLaurin, and by Dr. William Ashmore, Dr. John McLaurin, Rev. J. L. Dearing, Rev. F. P. Haggard, and Rev. Joseph Paul. Other missionaries have given much help in different parts of the country. Such conferences afford an opportunity for the wide hearing of the story of the progress of the work from the lips of the missionaries themselves, for the awakening of interest in missionary literature, for prayer and for closer contact of the churches with the executive officers of the Union.

District Conferences

The financial result of the past year furnishes occasion for genuine satisfaction and at the same time awakens profound solicitude. We record with sincere gratitude a notable advance in offerings received from living contributors, the treasurer's books showing receipts of \$350,608.92 as against \$313,935.63 reported a year ago. This is not only a marked gain in comparison with the preceding year, but is by about \$19,000 the largest offering received in any year of the history of the Union, with the exception of the centennial year and the year in which special offerings were received for the joint debts. We find also reason for not a little gratification in the fact that this advance in offerings is not restricted to any one section of the country, but has marked all sections from New England to the far West. A gain of \$1,200 in receipts

Financial Statement

*The item, "Donations reported in the Magazine," in the treasurer's statement of last year included the large sum previously given by Mrs. M. M. Gray as an annuity fund, and released at her death; this sum is properly eliminated in the above comparison.

from the Pacific coast shows that the impressions made by the recent anniversaries of the Union were of an abiding character. We are gratified also to note the addition of \$114,795.04 to the permanent funds and bonds of the Union.

But while thus finding occasion for satisfaction in the evidence of deepening interest in the work of the Union, we are obliged to report an addition to our debt more than equalling the deficit with which the year began. The reason for this is not far to seek. The increased offerings were not all available for the regular work of the society, the amounts given for other designated purposes being upwards of \$12,000 in excess of such amounts in the preceding year. And the large advance in receipts from the living has been accompanied by a decrease of some thousands of dollars in receipts from other sources,—legacies, which in the preceding year fell much below the average of past years, being \$4,000 lower still. Fluctuations in rates of exchange upon the mission fields entailed an additional loss of \$9,000, and the debt of the Union involved an increased expense of more than \$4,000 in payment of interest. Thus the available sum resulting from the increased offerings was reduced to about \$8,000.

The expenditures of the year, as, *e. g.*, for care of property, has necessarily been slightly in excess of the preceding year. And an unusually large number of missionaries have reached the end of their first term of service, and have returned from their fields of labor for a brief stay at home. Thus the last year, like its predecessor, has closed with a serious financial deficit, the total debt now standing against the Union being \$111,041.24.

the income
inadequate

But while readily accounted for the situation is one wakening grave concern. It is evident that the circumstances to which the addition to the indebtedness for the year is traceable are only such as are liable to recur. It is apparent that larger resources are indispensable if the great work committed to us is to be properly sustained. The record of recent years shows clearly that the work we are attempting to do is in advance of the current receipts of the society. These years have witnessed retrenchment; only needs that were most urgent have been met. Our force of missionary workers has been seriously reduced, the number of recruits sent to the field not equalling the losses through death or removal through physical disability. The present situation upon the mission field is one awakening profound concern. It is an underestimate of the need of reënforcement upon the field to say that an additional force of twenty-five men is needed to superintend the work in the stations now occupied, without attempt to respond to the call for advance work.

The committee cannot willingly contemplate the plan of a further considerable reduction in the work committed to them. They realize that such a reduction must disastrously affect the features of the work which are most vital. Some reduction is possible in the home department. The officials are more than ready to bear a first part in such reduction. But the sum to be

realized by reduction in home expenditure is at most but small. In the judgment of the committee further contraction in the work of the district agencies would be in direct violation of the principles of true economy. The demands now made upon the district secretaries are an indication of the absolute necessity for their service. And enlargement, rather than reduction, in the multiplication of literature and in other lines of effort adapted to bring the churches into fuller acquaintance with the work, is the dictate of a true economy.

It is evident that reduction, if applied, must directly affect the work upon the field, and affect this work in the most vital way. For such reduction must fall upon the work at the point most immediately related to the accomplishment of the great end of missionary endeavor. It should be borne in mind that such reduction cannot be applied to the entire expense of the work upon the mission fields. A reduction of ten per cent upon a total expenditure of \$500,000 would mean not a level reduction of ten per cent upon all charges, for the variable charges upon the work of the Union are scarcely twelve per cent. of the total expenditure. Pecuniary support, transportation, etc., are largely fixed elements. Thus a reduction of ten per cent on the total outlay would mean a disastrous reduction in the expense of touring, employment of native workers, the effective application of the force represented in missionary organization to the need for which it exists. Wise modification of plans of work, and reorganization of work in the interests of economy, where this is possible, the committee are continually seeking. But any considerable reduction of expenditure must mean withdrawal from stations now occupied, the narrowing of the possibilities of service for men who have consecrated their lives to this enterprise, the reduction in our force of missionary workers, the relinquishment to other hands of work committed to us by divine providence, or the complete abandonment of such work. The committee cannot believe that our churches would willingly allow such a policy to be followed. When God is persuading us to advance by every solicitation which he can address to our faith and love and hope, to retreat would be sin and shame. The committee would earnestly appeal for distinct recognition of the fact that this crippling reduction can be avoided only by larger giving. An advance of twenty-five per cent at the lowest, in the current offerings, is a plain necessity if our work for the unsaved world is to be continued in any adequate or self-respecting way. Is it too much to ask that our churches, enriched by God's spiritual and material bounty, shall make this advance? With the quickened consciousness, resulting from the recent conference, of the character of the missionary movement, as expressing the supreme purpose of God and as throbbing with the very life of the risen Redeemer, is it too much to believe that the increase will be realized?

We have deeply regretted to observe for three years past that the income of the Union from legacies has been greatly reduced from the average received during a period of fifteen years immediately preceding. The subject

What Reduction would mean

The Making of Wills

merits earnest attention on the part of all who would be faithful stewards of the Lord's bounty. It is natural that Christian men in the contemplation of the termination of life should find satisfaction in the thought of devoting a just portion of their property to some form of the Lord's work. A last will and testament, thoughtfully, devoutly made, is one of the most potent and exalted expressions of which personality is capable. Through such a will one may so project his life, his energies and his property accumulations, as to profoundly affect the advancement of the kingdom of God along the endless future. The Bible is made up of two such wills, two "covenants" or "testaments," namely the "Old Testament" and the "New Testament," the latter our Lord's *last* will and testament. Why should not the Lord's followers be in line with the spirit and far-reaching methods of their divine Redeemer?

• Ford's
legacy

A notable instance of such appreciation of the responsibility of stewardship in connection with one's decease has been afforded during the past year in connection with the removal from earth of a lifelong friend of the Missionary Union, Mr. Daniel Sharp Ford of Boston. In his last will and testament he gave such high expression of his sense of accountability to God and his compassion for men as may well arrest the attention of all thoughtful Christian men and women. The Missionary Union gratefully acknowledges its debt to Mr. Ford for such generous remembrance of the needs of our work in connection with the disposal of his large estate. It may indeed be several years yet before the provision will become available to the Union for its work, but it goes far to strengthen the credit of the society; it forms another link in the chain of providential provisions set over against our growing needs; and it affords a noble example of genuine recognition of the sacredness of Christian stewardship.

But the missionary enterprise will always be dependent very largely upon gifts from the living. Until the world is won, fidelity to the great commission will involve every living disciple in a solemn, exalted responsibility. In what way may recognition of this responsibility be promoted?

• Need of
information

We would ask the earnest coöperation of our pastors in effort to secure wider acquaintance with the work of Christian missions. The missionary sermon by the pastor, and the missionary concert, are indispensable agencies. Very important, too, is the circulation of informing literature. During the past year, this need has been specially in our minds. It is believed that the *MISSIONARY MAGAZINE* is filling a still larger place in general interest. We are glad to report that the reduction in price, with provision for free presentation to pastors of contributing churches, is securing for it a larger circulation. Attention has been given also to the circulating of interesting letters and items of information from the field, and it is planned further to extend this work. The provision of missionary leaflets, suitable for use in Sunday-schools as supplemental or occasional lessons, is believed to be of great importance as meeting a fundamental need. Such literature has been already in part provided and a fuller supply will soon be available for all willing to make

use of it. Next to consecration in heart, enlightenment of mind concerning the progress of the Redeemer's kingdom is essential for the awakening and deepening of interest in this work. It is our purpose that attractive literature, constantly renewed by additions of material fresh from the field, shall be made available and shall be brought to the attention of young and old in our churches. And we ask in this the coöperation of pastors and superintendents and all friends of this work.

A question which is awakening no little interest at the present time has to do with the relation sustained by the individual church to workers upon the field. Does the plan of support of individual missionaries by individual churches present a method of deepening missionary interest which is worthy of general adoption? This plan is not new. It has long been earnestly advocated by many in our own churches. Just now, it is very widely followed by prominent missionary organizations, a large increase in offerings and in general interest being reported by these societies. In our own denomination, as numerous letters reaching the mission rooms show, many are eager for the adoption of the plan. But while we would be slow to disregard a desire so widely prevalent and would be most solicitous that our action shall promote and not blight the beautiful development of Christian devotion thus revealing itself, the plan in question has seemed to us to have serious limitations affecting its efficiency as a permanent and comprehensive plan for the conduct of missionary work. In the application of such a plan interest will naturally centre upon certain best known workers and is likely to decline if the worker is obliged to be absent from his field, while, in case a missionary shall prove inefficient or unworthy, as even missionaries may, the result may be a serious impairment of interest and confidence on the part of the contributing church.

Individual
Missionary
Support

But while recognizing these disadvantages in the plan of missionary support now widely adopted, we cannot be blind to those conspicuous advantages which account for the favor it has found. That it promotes acquaintance with missionary work, thus enhancing interest, and that it correspondingly increases giving, is beyond question. Evidently the plan appeals to a natural instinct. Interest deepens when work is concrete and definitely known.

Is it possible to eliminate the unfavorable features of this plan while in large degree securing its advantages? We desire to suggest a plan which seems to us worthy of careful consideration. Let the unit of interest be not the individual missionary but the mission station, which abides while workers come and go. Let a church endeavor to provide contributions of money equal to the cost of maintaining some designated feature of the work—as school work, medical work, touring, or the equivalent of the salary of a missionary or one or more native workers; or let the aim be simply to provide some proportional part of the total expense of the work of the station. Let special facilities be afforded the church for following the work upon this field. The relation of the church to general missionary work will not be altered, but of the work of one representative station it will be informed as it

cannot be informed of the work of all. We believe that such a plan has much to commend it. It secures that more intimate detailed knowledge of missionary work which is so essential to the maintenance of warm living interest. It insures for the church adopting it a thoughtful defining and acceptance of some just measure of responsibility in the support of the great missionary enterprise. It leads naturally to a canvassing of the church, arresting attention and awakening a sense of responsibility in those who might otherwise fail of any part in the support of Christian missions. Thoughtfully adopted, and followed out with just regard to the relation of the church to all the interests of the Redeemer's kingdom, we believe that it will bring genuine gain to every interest affected. We cordially commend this plan to the consideration of all interested in solving the problem of the development of a worthy, enduring interest in the work of winning the lost world to God.

“*offices*” In this connection we desire to call the attention both of our missionary brethren and the home supporters of the work to a danger strongly accentuated by the financial record of the year—the danger that a considerable part of the normal income of the Union will be diverted from its regular and more important work. During the past year many thousands of dollars, forming no inconsiderable part of the entire receipts, have been contributed for use as “specifics.” By the terms of the gift the committee are required to apply these offerings to objects not included in their list of regular appropriations. This list is made up at the beginning of the year, after consultation with all workers upon the mission fields, additions being made to it from time to time if unforeseen needs arise. It represents the needs believed to be relatively most urgent.

The serious embarrassment which may result to the work if offerings are largely diverted to objects outside this list of appropriations is apparent. A well-balanced, equitable provision for the general work is made difficult if not impossible. Moreover, if, as is certain to happen, an offering made one year is withheld the next, either the plans of the missionary receiving the offering are deranged or an additional burden unprovided for is left upon the general resources. We know that our brethren upon the mission fields can find ready use for additional gifts, but we are quite sure they would choose to forego them rather than receive them at the cost of injury to the work as a whole. We know too the generous instincts prompting the gifts, and rejoice in them as an indication of growth of missionary interest, but we would urge the importance of devoting these gifts to the most urgent needs as recognized in the regular work rather than to needs less pressing. If friends will write to the rooms they may learn at any time of important items included in the schedule of the year to which the committee will willingly devote such special offerings as they may wish to make. It is our earnest conviction that the interests of the work and the workers alike are best served when gifts are applied to the work planned by those charged with responsibility for surveying the entire field and providing as wisely as possible for its needs.

An important step was taken in the early fall in submitting to the workers upon our mission fields the outline of a plan contemplating advisory action, on the part of mission conferences, upon all questions relating to financial appropriations or to the work of the several missions. The necessity for ultimate adoption of a plan of this character has long been realized both at home and by many upon the mission fields. The practice of dealing almost exclusively with individual workers, in the consideration of questions relating to the needs of the work, is subject to serious disadvantages, which have become more pronounced with the growth and increasing complexity of the work. The committee have submitted a general plan, subject to modifications in view of diverse conditions upon the several fields. They have requested preliminary action in each of the mission conferences before the final perfecting and adoption of the plan. In submitting this plan in outline the committee indicated as follows the general features regarded as essential:

Conference
Advisory
Action

1. Full acceptance by the Executive Committee of their just responsibility for final action relating to the work of the several fields, and for independent action if at any time in their judgment this seems to be wise.

2. Advisory action by each missionary conference as a whole on all important questions relating to the conduct of work in its field, any committees of the conference having only advisory power.

3. Recognition of the right of appeal by individual missionaries from the conference to the Executive Committee.

In closing the communication sent to the fields the committee wrote:

"It is earnestly believed that the realization of such a plan in our mission fields, beside giving just expression to our respect for the judgment and experience and honorable character of our missionary brethren, will result in the promotion of mutual understanding and fraternal fellowship among workers, in the avoidance of unwise expenditures, and in the more harmonious progressive development of the work. The gain in the work of the Executive Committee will be very great, as they will be able to devote to the discussion of important questions of policy the time now so largely consumed in the consideration and decision of questions of detail with regard to many of which from the nature of the case they cannot be satisfactorily informed."

The results of the work during the past year have been such as awaken profound gratitude to God. Notwithstanding our inadequate force of workers, additions by baptism have been many. In the Congo Mission these have reached almost fifty per cent of the membership of the churches; with a total membership of 1,925 at the beginning of the year, 953 have been received by baptism. Opportunities upon our mission field are boundless. The spirit of God is moving among the nations. Under whatever dynasties, with whatever changes of national policy, the people are more and more ready to hear and to receive the Word of Life. God has made the earth one wide-open door.

Results of
the Year

During the year five men (four married and one unmarried) have been sent to the foreign field,—Rev. J. F. Smith to Rangoon Collge; Dr. G. G. Crozier to Tura, Assam; Rev. Geo. H. Waters to Swatow, China; Dr. M. D. Eubank to Huchau in eastern China, and Rev. T. E. Schumaker (reappointed to service, after efficient work as a pastor in Pittsburgh, Pa.), in Shimonoseki, Japan. Rev. Henry Huizinga, of India, a missionary of the Reformed Church of America, having experienced a change of conviction regarding Christian baptism and other related questions, has been received as a missionary of the Union and appointed to service in the Ongole College. We desire to bear witness to the very courteous and generous action of the Board of the Reformed Church in relation to this case—a happy indication of the growth of genuine Christian fraternity. Seven young women have entered upon service under our women's societies. Rev. James T. McGovern has been appointed by the committee to temporary service in Barcelona, Spain.

To four of our workers the final call releasing them from the service of earth has come. They were faithful and beloved laborers who had the testimony that they pleased God.

In addition to the return of workers from the field in regular course, several workers have been forced suddenly to leave their work through physical or mental prostration. Some ten newly appointed volunteers are waiting for designation to their fields of future work, young men of exceptional ability and devotion, ranking among the leading graduates in prominent educational institutions. Four young women are under appointment by the Woman's Society.

The year has been signalized by entrance into one new field of missionary effort. The committee obeyed the instructions given them a year ago, and take pleasure in recording here the beginnings of work for the native races of the Philippine Islands. The gracious Providence that has so signally guided the work of our Union in the past has not less signally revealed his leading in the opening of work for these peoples, whose fortunes have become so closely linked with our own. Mr. Braulio Manikan, a young Visayan, coming to Spain with the intention of preparing for the priesthood in the Roman Catholic Church, was led, through a new personal experience of the grace of Christ, to embrace Protestant views. Mr. Lund, our senior missionary of Barcelona, guiding this young disciple in his new life, became deeply interested in the preparation of religious literature for the Visayan people. The gospels and other parts of the New Testament were translated, and simple tracts prepared. Meanwhile indications were multiplying that the Visayan people, beyond all other races of the Philippine Islands, were offering a hopeful field for the beginnings of work. They outnumber any other race and, upon high authority, may be regarded as inferior to no others in intellectual and moral qualities. They are found in the larger central islands—Panay, Negros, Cebu and others. They are just now without religious leaders other than a few native priests, and are eager for western education.

After prolonged consideration, the committee reached the conviction that

the work in the Philippine Islands could be most wisely begun among this Visayan people, and that no other could so wisely lay the foundation of this work as Mr. Lund himself, with the assistance of this young native convert. Temporary provision was made for the work in Barcelona, and on March 24, Mr. Lund with Mr. Manikan sailed for Iloilo on Panay Island. It is expected that work will at first be prosecuted more naturally on the island of Negros, Iloilo being a convenient place of residence. We believe that our churches may justly confide in the good judgment as well as in the devoted zeal of Mr. Lund. What the future has in store in this new work time will reveal, but we may have all confidence that the all-wise Leader, so signally guiding in the beginning of the work, will not fail still to lead us on.

With recognition of abounding cause for gratitude to God, in the results of the work of the year and the growing interest revealed in the home land, and with renewed confidence that God has great purposes of grace for the peoples of the earth through the work of our honored society, we submit the reports that follow. We believe that our work never afforded larger reason for satisfaction and confidence. Still it presents to us heroes whose labors and sacrifices thrill us; still it gives new attestation to the gospel as the power of God unto salvation to every one that believeth. May this work be accepted by all, not as an incidental interest to which more or less of attention and support are to be accorded, but as the supreme concern of every disciple of Christ, the fulfilment of the sublime purpose for which the Son of God came from on high.

The following are the changes in the missionary force:

APPOINTMENTS

Rev. J. F. Smith, Rev. Henry Huizinga (in India), Rev. M. D. Eubank, M. D., Rev. T. E. Schumaker (reappointed), Rev. Geo. N. Thomssen (reappointed), G. G. Crozier, M. D., Rev. S. R. Vinton, Rev. C. B. Tenny, Rev. W. F. Dowd, Rev. W. T. Elmore, Rev. G. J. Huizinga, Rev. Charles W. Briggs, Rev. Albert Ehrgott, Miss Julia G. Shinn, Miss Julia H. Stickney, Mrs. Mary W. Burhoe, Miss Ella C. Bond (reappointed), Miss Caroline W. Coats, M. D., Miss Harriet M. Sipperly, Miss Gerda Paulson, Miss Margaret Suman, Miss Lilian E. Bishop, Miss Kate M. French, Miss Elizabeth E. Scott, Miss Gertrude L. Wherett.

DEPARTURES

To Burma.—Rev. J. F. Smith and wife, Rev. F. D. Crawley, Rev. H. Morrow and wife, Rev. H. P. Cochrane and wife, Rev. A. Bunker D. D., Rev. Truman Johnson, M. D., Rev. L. H. Mosier and wife, Rev. E. W. Kelly, Miss Julia G. Shinn, Miss Julia H. Stickney, Miss Bertha E. Davis, Miss Melissa Carr, Miss Marie Cote.

To Assam.—G. G. Crozier, M. D., Mrs. P. H. Moore, Mrs. S. A. Boggs, Miss Ella C. Bond, Miss Stella H. Mason.

To South India.—Rev. J. Heinrichs and wife, Rev. A. Friesen and wife,

Mr. Wm. E. Boggs and wife, Rev. Geo. N. Thomssen and wife, Miss Caroline W. Coats, M. D., Miss Harriet M. Sipperly, Mrs. Wm. Powell, Miss Lucy H. Booker, Mrs. J. A. Curtis.

To China.—Rev. Geo. H. Waters, Rev. M. D. Eubank, M. D., and wife, Rev. C. H. Finch, M. D., and wife, Rev. W. S. Sweet and wife, Mrs. Anna K. Scott, M. D., Miss Mary K. Scott, Miss Edith Wilkinson.

To Japan.—Rev. T. E. Schumaker and wife, Miss Lavinia Mead, Miss Gerda Paulson.

To Africa.—Rev. A. Billington and wife, R. R. Milne, M. D., Rev. E. V. Sjoblom and wife, Mrs. Wm. A. Hall.

To Spain.—(Appointed to temporary service) Rev. James T. McGovern.

RETURNED FROM THE FIELD.

From Burma.—Rev. W. F. Gray, Rev. W. A. Sharp and wife, Rev. F. P. Sutherland, M. D., and wife, Rev. W. W. Cochrane and wife, Rev. E. N. Harris and wife, A. H. Henderson, M. D., and wife, Mrs. J. H. Vinton, Mrs. A. E. Seagrave, Mrs. H. H. Tilbe, Miss S. E. Haswell, Mrs. S. W. Cronkhite, Mrs. L. E. Hicks, Mrs. W. F. Armstrong, Mrs. W. H. Roberts, Mrs. A. E. Carson, Miss Sarah B. Barrows, Mrs. J. McGuire, Miss Isabel Watson.

From Assam.—Rev. C. D. King, Rev. F. P. Haggard and wife, Rev. S. A. Perrine and wife, Rev. Joseph Paul and wife, Mrs. A. K. Gurney, Mrs. William Dring.

From South India.—Rev. David Downie and wife, Rev. F. H. Levering and wife, Rev. W. S. Davis and wife, Rev. W. C. Owen, Rev. George H. Brock and wife, Rev. Wheeler Boggess and wife, Rev. John McLaurin, D. D., and wife, Rev. T. P. Dudley, Principal L. E. Martin and wife, Miss Mary D. Fay, Miss L. Bertha Kuhlen, Mrs. W. B. Boggs, Miss Susan I. Kurtz, Mrs. Edwin Bullard.

From China.—Rev. William Ashmore, D. D., and wife, Rev. W. K. McKibben, Rev. William Ashmore, Jr., and wife, Rev. H. Jenkins and wife, Rev. Robert Wellwood, Rev. J. W. Carlin, D. D., and wife, Rev. G. E. Whitman and wife, Rev. J. S. Adams and wife, Rev. G. L. Mason and wife, Mrs. E. N. Fletcher.

From Japan.—Rev. J. L. Dearing and wife, Rev. S. W. Hamblen and wife, Rev. William Wynd and wife, Miss M. Anna Clagett, Mrs. H. H. Rhees, Miss Florence A. Duffield.

From Africa.—Rev. A. Billington, Rev. Henry Richards and wife, Rev. P. Frederickson and wife, Mr. A. Christopher and wife, Rev. E. T. Welles, Miss Gertrude M. Welles, Mrs. C. B. Antidel, Mrs. C. B. Banks, Mrs. R. R. Milne.

From Spain.—Rev. M. C. Marin and wife.

RESIGNATIONS

Rev. M. E. Fletcher, Rev. C. D. King, Mr. George Warner, Mr. A. Christopher, Rev. G. L. Mason, Miss Alice L. Ford, Miss Emily H. Payne, Miss Alice J. Rood, Miss Mattie Walton, Miss Clara A. Howard, Miss Annie Hopkins, Miss Ada L. Newell.

OBITUARIES

The death of the following persons officially associated with the work of the Missionary Union is noted as having occurred during the past year.

Deacon George W. Chipman, of Tremont Temple Church, Boston, Mass., died October 24, 1899. We quote from the records of the Executive Committee:

"The Executive Committee hereby records the death of Deacon George W. Chipman, a member of this Committee, who died suddenly on Tuesday, October 24, 1899, and also expresses its deep sorrow at the loss of so faithful a fellow worker and devoted friend of Foreign Missions, and its high appreciation of his unaffected piety and personal worth.

"Brother Chipman became a member of the Executive Committee in 1864, and practically served continuously until his death. He was deeply interested in Foreign Missions, and his heart beat warmly in sympathy with the missionary who went abroad, and with the cause he went to advance. To him the greatest thing in the world was the extension of Christ's Kingdom. Over its hindrances he sorrowed, and over its progress he was glad. The story of the missionary's labor he always listened to with absorbing interest, his eyes moistening over his toils and sufferings, and his face becoming radiant over his achievements and his triumphs. With a heart large by nature and enlarged by grace, he took the whole world in his sympathies and in his grasp; and thought and prayed and gave, to bring that world into subjection to his adorable Lord. His attendance at the meetings of the committee was regular, his discussion of the matters before it intelligent and sympathetic, his opinions decided, and his expression of them courteous but emphatic. In his action he was economical where economy was needed and generous where generosity was required. He was considerate of the opinions of others, while no less confident of his own. He loved his brethren with a love deep and abiding, and his brethren loved him with similar affection. To them is left a vacant place at the table, and memories—rich, abundant and tender—of a brother whose affectionate spirit, congenial temper and devotion to missions gave him a warm place in their hearts. The loss by his death, to the committee, to the denomination, the cause of Christ on earth, and especially to Foreign Missions is serious and great.

"He served for many years on the Finance Committee, and was its Chairman from 1887 until his death. To the performance of the important duties devolving upon this committee he brought a wide business experience, unusual financial sagacity and a reliable judgment. The difficult and often vexatious problems that from time to time presented themselves were met with cheerfulness and with hope, and he displayed in their solution a wisdom and a fertility of resources that excited the praise of his brethren. He gave freely and largely of his time to the work of the committee, and took as much interest in the Lord's business as he did in his own. The excellent financial

standing and condition of the Missionary Union is due in no small degree to his judgment and foresight."

Mrs. Emily C. Van Husan, of Detroit, Mich., who was a member of the Board of Managers of the Missionary Union in the class whose terms expired in 1902, died July 12, 1899. Mrs. Van Husan was widely known both in New York State and in Michigan and throughout the West as an ardent, devoted and efficient friend of the missionary cause. In her official connection with the Woman's Foreign Missionary Society of the West she had done large work in promoting the interest of missions through that organization, auxiliary to the Missionary Union, and had always cherished a deep, abiding and generous interest in the missions on all the fields. Her loss will be greatly felt by the Baptist women of our churches in the West and in the counsels of the Missionary Union. She was noted for the wisdom and breadth of her views on all missionary questions, and in whatever capacity she came in contact with missionary work her influence was large and helpful to the best interests of the Kingdom of God.

Rev. Henry Holcombe Rhees, D. D., died at Kobe, Japan, May 10, 1899. After serving in pastorates in New Jersey, Massachusetts and California, Dr. Rhees was appointed a missionary of the Union July 15, 1878, and went immediately to Japan, locating first at Tokyo, where he built the first American Baptist mission house in Japan. After serving in this field for seven years he moved to Kobe, February 13, 1882. Here the remainder of his missionary life was passed. He visited the United States in 1889 and 1891 and received the degree of Doctor of Divinity from Shurtleff College, Alton, Ill., in 1891. Dr. Rhees was a descendant of the celebrated Rev. Morgan John Rhys of Wales and of Pennsylvania, who has been termed the "Welsh hero of religious liberty." From his Welsh ancestry he inherited that sturdiness and uprightness and vigor of character which was shown in all his views and work. He was straightforward, earnest and indefatigable, both in his pastoral work in this country and his missionary work in Japan, and at the time of his death had been for several years the oldest missionary of the Baptist mission in that country. To the missionary work his life and strength, and his means, as well, were given without reserve. He held the beauty of the Baptist mission in Japan through times which have tried the truthfulness and steadfastness of the Christian converts in that country due to the wisdom and care which Dr. Rhees bestowed upon the development of Baptist mission work in that country, especially in its early stages. His loss is greatly felt and his death leaves a vacancy not yet supplied. Great sympathy is felt for Mrs. Rhees in the breaking of these peculiarly close and helpful relations.

Rev. Washington Irving Price, who died in Henzada, Burma, September 1890, of "idiopathic tetanus accelerated by accidental poisoning," was born in Coshocton County, Ohio, November 16, 1846. After serving as a soldier

the Union army, and after his graduation from Denison University, he was ordained to the Baptist ministry in Lafayette, Indiana, in 1874, and appointed a missionary to the Telugu Mission in India, May 27, 1879. After a short service on that field he was transferred at his own request to the Karen Mission of Shwegyin, Burma, in 1880. November 10 of the same year, he was married to Miss R. E. Batson, who continued to be his helpful and sympathetic co-worker in all his missionary labors to the end. Mr. Price was afterward transferred to the care of the Karen Mission in Moulmein, where he continued until his return to the United States in 1884, returning to Burma in the autumn of 1886. He then had the care of the Sgaw Karen Mission in Bassein for two years when he removed to Henzada, which continued to be the field of his faithful and efficient labors up to the time of his decease. Brief visits to the United States were made in 1893 and in 1898. Mr. Price's death was one of the comparatively few accidental deaths in the history of the missions of the Union. He had provided himself with strychnine pills as some protection against the hordes of half wild dogs which roam about the villages of India, and in accordance with the usual custom of missionaries in malarial countries also kept by him a stock of quinine pills as a guard against sudden attacks of malarial fever. Not feeling well one morning a few hours before his death he arose and took, as he supposed, one of the quinine pills, but immediately found that he had made a terrible mistake and had taken the poison of strychnine into his system. He at once went to a physician and was relieved from the poison, but in the somewhat debilitated state of his system the shock and strain were more than he could endure, and after a day or two of suffering he passed away. A pathetic incident of his decease was the fact that Mrs. Price was in this country with her children and was deprived of the comfort of ministering to her husband in his last hours. Mr. Price was noted for the earnest and sympathetic nature of his missionary service. He was able to bring himself close to the native Christians and the heathen in a manner equalled by few, and was universally recognized as one of the foremost missionaries in Burma in effectiveness in evangelistic work and in leadership among the native Christians. His death creates a vacancy which it will be exceedingly difficult to fill.

Rev. Edwin N. Fletcher was born in Newton Centre, Mass., in 1866 and died at Dalengsaen, China, July 14, 1899. At fifteen years of age he united with the Baptist church in New London, N. H., where his father was pastor. He was graduated from Colby Academy in 1882, Colby University in 1886 and Hamilton Theological Seminary in 1892. At the time of his appointment, February 15, 1892, he was a member of the Baptist church in Sidney Centre, N. Y. He arrived at Huchau, China, November 12, 1892. Returning to the United States in 1895 he resigned his connection with the Missionary Union, but was reappointed as a missionary February 14, 1898, and sailed from San Francisco on his return to China, September 17 of the same year, locating at Ningpo. Mr. Fletcher was a man of exceptionally strong and vigorous

physique and his early death was a great surprise and is deeply deplored. It was due apparently to an attack of malarial blood poisoning. He was not well at the time he left Ningpo for a few weeks' rest at the sanitarium in the hills at Dalengsaen, at which place his death occurred after an illness of but a few days. Mr. Fletcher had a wide circle of friends in this country, especially in New England and New York State, who were deeply grieved by his early decease and the disappointment occasioned by the loss of the long and useful service which had been anticipated for him in China.

Robert R. Milne, M. D., died at sea on the voyage from the Congo to England, March 2, 1900. Dr. Milne was a native of Scotland, a brother of Mrs. Joseph Clark of Ikoko, and of Mrs. C. H. Harvey of Palabala, in the Congo Mission. He was appointed a missionary of the Union May 21, 1894, and labored first at Irebu on the Upper Congo River, but after a visit to Scotland and America in 1899, he took up his residence at Ikoko, with Mr. and Mrs. Clark. During his visit to America Mr. Milne endeared himself to many of our Baptist people who met him, more especially in Boston and Chicago, and they watched his missionary course with deep interest, and to them as well as his friends in Scotland his early death has brought profound sorrow. Previous to his last return Dr. Milne was married to a lady of Glasgow, Scotland, a trained nurse, and their united labors as medical missionaries were anticipated with high expectations of usefulness. The cause of his death was cerebral anæmia, induced by malarial fever. He was taken very ill at Ikoko and it was only with great difficulty that he made his journey to the coast, but after embarking on the steamer it was hoped that he might be able to reach the home land in safety. Some improvement was noted for a few days, but afterwards his strength rapidly declined to the end. Deep sympathy will be felt for Mrs. Milne in her early bereavement.

Mrs. W. M. Young died at Gibson City, Ill., June 18, 1899. Her husband, Rev. W. M. Young, was appointed a missionary of the Union July 18, 1892. They arrived in Mongnai, Upper Burma, March 14, 1893. Here they continued in useful labors until compelled to return to America by the failure of Mrs. Young's health in 1898. For many months before leaving Burma Mrs. Young had exhibited serious symptoms of consumption, but had persisted in remaining on the field, continuing her labors, as able, in association with her husband. After returning to this country temporary improvement was noted, but later on distressing and fatal symptoms returned. Mrs. Young was a person of an exceptionally devoted and spiritual nature. Her faith in her Savior was ardent and triumphant to the end. Even here she seemed to enter into that lofty atmosphere which we associate with the heavenly realm, where she now finds herself at home with her Lord.

ORGANIZATION

The Executive Committee was organized on June 19, 1899, by the reelection of Rev. Henry M. King, D. D., as chairman and of Rev. Edmund F. Merriam as Recording Secretary. Rev. Thomas S. Barbour, D. D., resigned as

member of the Executive Committee on account of acceptance of his election by the Board of Managers as Corresponding Secretary of the Missionary Union, and Rev. A. G. Upham, D. D., of Boston, was chosen to fill the vacancy. During the year Rev. Edgar Y. Mullins, D. D. also resigned his membership in the Committee, having removed from the vicinity of Boston to accept the presidency of the Southern Baptist Theological Seminary at Louisville, Ky., and Rev. Edwin P. Farnham of Salem, Mass., was chosen to fill the vacancy. The vacancy caused by the death of Deacon George W. Chipman noted in the record of obituaries, was filled by the election of Francis E. Blake of Boston as a member of the Committee.

The Corresponding Secretaries, Rev. Henry C. Mabie, D. D., and Rev. Thomas S. Barbour, D. D., and the Treasurer, E. P. Coleman, as chosen by the Board of Managers at the last annual meeting, have served throughout the year.

Rev. E. F. Merriam was chosen Editorial Secretary by the Executive Committee, and the District Secretaries as serving last year were reelected. Rev. A. W. Rider, under appointment as a missionary was chosen Travelling Secretary to assist in the work in the Pacific Coast District.

The members of the Commission of Systematic Beneficence, who have served for the last three years, Rev. Henry C. Mabie, D. D., Rev. Thomas S. Barbour, D. D., and Stephen Greene, Esq., were reelected for another period of three years.

THE TREASURY

The Treasurer has received from all sources the sum of \$657,843.55, as follows:

Donations	\$350,608.92
Legacies	36,398.52
Woman's Society, East	76,830.12
Woman's Society of the West	31,804.22
Woman's Society of California	2,090.00
Woman's Society of Oregon	444.80
Henry Reed Steamboat Certificates	64.50
Bible Day Collection	2,213.97
Income of Funds and Bond Accounts	42,593.46
Additions to Permanent Funds and Bond Accounts	114,795.04
	\$657,843.55

EXPENDITURES

Appropriations for the year 1899-1900	\$599,705.95
Added to Permanent Funds and Bond Accounts	114,795.04
Debt April 1, 1899	54,383.80
	\$768,884.79
Debt April 1, 1900	111,041.24

The donations were received from the following localities: Maine, \$4,850.34; New Hampshire, \$2,107.94; Vermont, \$2,319.04; Massachusetts,

\$51,033.68; Rhode Island, \$10,551.46; Connecticut, \$10,353.30; New York, \$101,920.11; New Jersey, \$13,945.78; Pennsylvania, \$27,185.76; Delaware, \$438.64; District of Columbia, \$2,026.72; Virginia, \$82.85; West Virginia, \$2,234.79; Ohio, \$22,311.06; Indiana, \$5,047.74; Illinois, \$12,667.13; Iowa, \$5,153.41; Michigan, \$7,609.83; Minnesota, \$7,219.89; Wisconsin, \$3,258.15; Missouri, \$1,234.18; Kansas, \$4,618.09; Nebraska, \$1,885.22; Oregon, \$1,791.04; Colorado, \$2,035.16; California, \$6,815.66; North Dakota, \$395.50; South Dakota, \$1,509.50; Washington, \$2,109.69; Nevada, \$82.45; Idaho, \$274.46; Wyoming, \$69.05; Utah, \$62.35; Montana, \$231.19; Mexico, \$7; Arizona, \$58.05; Indian Territory, \$417.68; Oklahoma, \$329.06; New Mexico, \$82.45; Alaska, \$19.40; Nova Scotia, \$80; Canada, \$25; Kentucky, \$15; Tennessee, \$30; Louisiana, \$6; Georgia, \$750.34; Florida, \$17.50; Alabama, \$90; Mississippi, \$5; Texas, \$10; Norway, \$46.40; Denmark, \$886.72; Sweden, \$580; Germany, \$265; Scotland, \$7,986; Burma, \$7,398.99; Assam, \$1,189.02; China, \$1,893.31; Japan, \$1,515.40; India, \$5,017.64; Congo, \$14.60; Siam, \$100; Miscellaneous, \$5,342.20; New England, \$1,000.

COLLECTION DISTRICTS

The New England District.—Rev. W. E. Witter, M. D., District Secretary.

Gratitude is the word to be written in large letters over the record of the year. A rising tide of missionary interest is bearing in upon our churches with its flood of blessing. The Scriptural and spiritual bearings of this work so strenuously insisted upon by the Home Secretary of the Missionary Union during the past few years are beginning to bear their legitimate fruits. Faithful seed sowing along these God-appointed lines have created a hunger for more missionary enlightenment and a truer partnership with Christ in bringing himself and His Word to a perishing world. Never before have the calls been so loud from State Conventions, Ministers' Conferences, Social Unions and Young People's Local and State Conventions for vigorous and manly presentations of world-wide missions. We have been most fortunate in having with us from the foreign field such veterans as Bunker and Ashmore, and such young leaders as Dearing and Haggard, whose messages have been clarion calls ringing with sound sense and tremendous fervor. Other missionaries have aided us as health permitted.

The spiritual and financial results of Miss MacLaurin's work are increasingly productive.

The restored health of Mrs. Waterbury and the appointment of Dr. Barbour furnish occasions for deepest gratitude.

We are debtors beyond words to pastors and churches, associational secretaries and laymen, who have invited, arranged for and entertained church and parlor missionary conferences, from several of which already so many tangible results are evident. These united and enthusiastic efforts of pastors and laymen to make a more honorable record for missions are in their outcome sufficient proof of what is needed for the meeting of the opportunities that are before us. With like endeavor all over the country results would astonish us.

The "Cycle of Prayer for the 'Lord's Remembrancers' of the Baptist Churches in the U. S. A.," recently published and already received with so much favor, has been used by the Spirit in materially increasing the volume of definite and prevailing intercession. It furnishes the subjects for supplication each noon hour at the Rooms and is earnestly recommended to our churches.

An analysis of returns from the churches shows an increase of 27 in the number contributing and an increase in offerings from 421 out of 671 contributing churches as follows: Maine, 91; New Hampshire, 32; Vermont, 33; Massachusetts, 182; Rhode Island, 28; and Connecticut, 55; with a total increase of offerings of \$18,020.68.

Rhode Island is the only state that shows an increase from the Sunday-schools. This record for New England can be easily changed for the better by the introduction of our new, bright, supplementary Missionary Lessons, which will soon be in readiness, and which we are confident will meet with a cordial reception from every Sunday-school in New England.

The Conquest Missionary Course published in pamphlet form by the B. Y. P. U. A. is the best course in mission studies for young people we have ever seen, and, wherever it is being carefully pursued, is accomplishing wonders as a means of instruction and inspiration. We would urge every member of every young people's society in New England to diligently follow this course of studies from year to year. Such study will transform lives and hasten the kingdom.

A fall in legacies should again remind those who have means of the privilege and duty of becoming their own executors to the glory of God and the eternal welfare of those who are still awaiting the knowledge of His great salvation.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Woman's Societies	Grand Total
Maine.....	\$3,217 77	\$182 69	\$532 18	\$917 70	\$4,850 34	\$3 45	\$2,398 46	\$7,252 25
New Hampshire.....	1,465 68	24 50	189 86	427 90	2,107 94	808 00	2,202 73	5,118 67
Vermont.....	1,707 96	176 28	70 30	364 50	2,319 04	911 55	1,230 20	4,460 79
Massachusetts.....	27,984 45	1,080 25	3,731 19	19,277 79	52,073 68	4,015 22	20,593 21	76,686 11
Rhode Island.....	3,807 62	225 51	755 83	5,762 50	10,551 46	354 75	11,104 47	29,010 68
Connecticut.....	5,721 36	242 07	437 17	3,931 70	10,332 30	5,544 02	6,509 00	22,385 32
Totals, 1899-1900.....	\$43,904 84	\$1,931 30	\$5,716 53	\$30,682 09	\$82,234 76	\$11,636 99	\$44,038 07	\$137,913 82
Totals, 1898-1899.....	\$39,823 23	\$2,635 29	\$3,775 83	\$17,979 73	\$64,214 08	\$17,642 38	\$30,235 62	\$123,447 11
Increase.....	\$4,081 61	.....	\$1,940 70	\$12,702 36	\$18,020 68	.....	\$13,802 45	\$14,466 71
Decrease.....	.....	\$703 99	.....	.....	.....	\$6,005 39	.....	.....

	Contributing Churches	Non-Contributing Churches	Total Churches	Total Pastors
1899-1900.....	671	322	993	769
1898-1899.....	645	348	993	763

The New York District.—Rev. C. L. Rhoades, District Secretary.

That which I feared at the beginning of the year has not occurred. And I think that I was not alone in my anticipations. The uniting of the Central and Southern

Districts of New York has long been talked of but has not been done, fearing a serio falling off in the offerings. It will be seen that instead of a decrease there has been an increase of \$5,269.49, or nearly five per cent, making the great total of \$112,451.33, exclusive of legacies, and yet this is not what it should be.

Only a little over one-half of the churches contribute, and probably only one-half of the members of the contributing churches give in these offerings.

I am deeply thankful for the splendid coöperation of the pastors of the whole district. The pastors and churches of the Central District have given me a most cordial welcome in my taking the work of Dr. Fletcher in addition to the Southern District, while the pastors and churches of the Southern District gave me a hearty God-speed into the new work and took my burdens on to themselves that I might be more free for the new.

I am glad also to speak of the work of the students of the seminaries at Colgate and Rochester in their assistance among the churches.

Rochester students report 117 addresses given, 44 conferences held with missionary committees and 15 libraries sold. I have not yet received a detailed report from the Colgate students. Such work as this cannot be too highly commended.

Two things that I called attention to in my report last year have been started and bid fair to more than meet expectations.

1st. Missionary education in the Sunday-school.

Leaflets have been prepared, and the first to be published was on Assam. It was not published till March and then but few schools could be reached so as to try it in the place of the "optional lesson" or the "quarterly review," but these schools and their pastors are a unit in commending the plan. Other leaflets are in preparation and there is a growing demand for them. It will be no financial strain on the Union, but will more than pay its way. But of far greater importance is the beginning of such education in the school of the church where every scholar should be permitted to learn and be instructed as to what God is doing in his kingdom to-day as well as to learn what God did in his kingdom three thousand years ago. With steady training the church of the future will more than meet the pastor halfway in interest in the whole kingdom.

2d. The need of closer relationship between the Missionary Union in its foreign and home administration, and the churches and pastors.

A beginning has been made in this by means of conferences with the conference idea prominent.

Many meetings have been held with churches and groups of churches where the most prominent place has been given to a conference of pastors, business men and women at which time the whole administration of the Union has been the subject of question and answer. The problems on the foreign field, evangelistic, industrial, church planting and propagating, self-support, education and finance. The problems on the home field, the relationship of pastors, churches, young people's societies, Sunday schools and women's societies to the whole work, not alone, nor primarily from a financial point of view but as becometh children of the kingdom whose duty and privilege it is to know what they may do more wisely.

When pastors and business men will sit and ask questions in conference till half past ten in the evening, then we may expect a deepening interest. We have had phenomenal times at many of these conferences, and more applications have been received than we could meet.

	Churches	Y. P. Societies	Sunday-schools	Individuals	Miscellaneous	Totals
Totals, 1898-1899	*\$42,560 53	\$4,628 13	\$2,721 17	\$56,276 48	\$995 53	\$107,181 84
Totals, 1899-1900	37,448 53	5,193 26	3,026 33	66,288 96	499 25	112,451 33
Gain .....	.....	\$465 13	\$305 16	\$10,007 48	.....	\$5,269 49
Loss	\$5,112 00	.....	.....	.....	\$496 28	.....

* In Dr. Fletcher's report of last year the individual offerings were reported with the church offerings, hence the loss apparent in church offerings and large gain in individual gifts cannot be made to tell the exact facts in the case. This of course does not affect the net gain of \$5,269.49.

The Southern District.—Rev. Frank S. Dobbins, District Secretary.

This had been an exceedingly quiet year, unmarked by anything beyond the usual steadily increasing interest shown in our world-wide work. Very few missionaries have been in this district, and none of the other home-workers have been able to spare the time from places where there were more pastorless churches. There have been no great missionary conventions. In brief, there has been nothing but the steady presentation of the work by the secretary and, over all, by the pastors. It is due almost altogether to these pastors that we have such a great gain over the past year. There are scores of pastors, especially among the younger ministers, who are very zealous for foreign missions.

States	Churches	Sunday-schools†	Y. P. Societies	Individuals	Total Donations	Legacies	Total
Pennsylvania and Delaware	\$15,724 50	\$1,060 84	\$1,628 97	\$11,198 45	\$29,512 76	.....	\$38,612 76
New Jersey—five Associations...	2,701 29	246 20	308 24	287 50	3,513 33	\$50 00	3,563 33
District of Columbia	1,440 24	.....	436 48	150 00	2,026 72	.....	2,026 72
States South and Miscellaneous...	696 15	.....	.....	278 54	974 69	.....	974 69
Totals for 1899-1900	\$20,562 18	\$1,307 04	\$2,373 69	\$11,854 49	\$36,127 40	\$50 00	\$36,177 40
Totals for 1898-1899	\$17,293 01	\$1,225 95	2,576 06*	\$11,855 17	\$32,950 21	.....	\$32,950 21
Gains	\$3,269 01	\$81 09	.....	\$29 32	\$3,177 19	.....	\$3,237 19
Losses .....	.....	.....	\$202 39	.....	.....	.....	.....

	Contributing Churches	Non-contributing Churches.	Total Churches	Total Ministers
1899-1900	523	430‡	953	820§
1898-1899	479	457‡	930	795

* Included gifts for Ongole Industrial School.

† Many Sunday-schools give only through the churches.

‡ These contain about two-sevenths of the membership of the churches.

§ Very many (a hundred or more) not pastors.

There is a lessened amount from young people's societies this year, because that last year there was a very considerable sum given for the Ongole Industrial School. For the general work the gifts from the young people have been increased. So in every other direction there has been increased giving. Some individual givers found themselves, for

various reasons, not able to give their usual gifts; I can count \$3,100 less from these than the average gift from the same friends of our work in other years. All of this has been made up by the gifts of the churches and by other individuals, and more than \$3,000 in addition. This is a healthy, normal increase, due to no unusual pressure and is so widespread as to its sources that we may count upon its continuance in years to come.

Included with the figures herewith appended are some hundreds of dollars given for Dr. Lynch's Mukimvika Hospital, which he himself collected, and a few hundreds of dollars given for our missionaries to use in connection with the India famine, and also quite a considerable sum has been reported to me from various German churches in this district; none of these items being included in the report of the treasurer in detail, as the sums came in without any separate report as to their source. In 1890 Pennsylvania Baptists gave \$19,708 for foreign missions (and this was about the average of those days). This year the gifts amount to \$29,612.

The Middle District.—Rev. T. G. Field, District Secretary.

With heart grateful to God and to his children I report a year of strengthened mission interest and of greater mission offerings. Deepening of purpose and greater effort to promote missionary character in their churches is marked in many a pastorate. Some pastors have sought to lead not only their own, but all the churches in their association into enlarged support of some veteran or of a newly-appointed missionary. Some are successfully establishing Bible views and practice of Christian stewardship in members prospered in wealth. Some are leading their churches to lay by, each one every week, something for all the great lines of beneficence, nourishing the motive not only in sermons and prayer meetings, but by devoting the whole Sabbath to missions every quarter and drawing upon every gift and organization in the church to make the day one of high profit. The monthly missionary concert is restored and vitalized by others. I cannot speak too highly of the fraternal attitude and coöperation of the college presidents and of my brother secretaries in this district, and Rev. J. S. Boyden, now in charge of the Ministers' Home at Fenton has aided beyond measure.

There is a general tendency to unify missionary effort and interest. Pastors, with leaders of woman's work, young people's work, and Sunday-school superintendents, are steadily striving for a thorough coöperation, that the whole church may profit by it. The importance of specific attention to teaching missions in Sunday-schools begins to be recognized. May there be a large demand for the admirable mission leaf prepared by Secretary Rhoades of New York and for the helpful Cycle of Prayer published at the Rooms in Boston.

There is a large demand for collection envelopes, maps, missionary literature and for personal visits. You will note that the Sunday-schools give more. The young people's societies exceed by a round twelve hundred dollars their offering of a year ago. All honor to them and to their leaders. God bless them more and more. In personal gifts a falling off in some directions is more than compensated by enlarged gifts from others. Our students in Granville, Broadus and Kalamazoo are alive and afire for missions.

The presence of our venerable Dr. Ashmore has been a benediction and a substantial benefit. Miss Ella D. MacLaurin devoted her vacation last August to work in Ohio. The results of her appeals in Dayton, Wooster, Ohio and Portsmouth associations are in evidence. Finally the three richly blessed conferences conducted by the Home

Secretary in Parkersburg, Toledo and Grand Rapids, together with the valued presence and services of Rev. Dr. John McLaurin of India, have materially promoted the enriched cultivation and heavier fruitage of the three states now composing the Middle District. A recent adoption of the rotary plan of contributions has disturbed somewhat the income from Michigan. But improved thoroughness of system and higher unity of effort on the part of the leaders of the various departments of beneficence will quickly reveal itself in enlarged intelligence and better giving for every good work throughout the beautiful peninsula.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for Union	Total for Woman's Work	Grand Total
Michigan	\$4,376 97	\$128 03	\$245 30	\$1,083 95	\$5,834 25	.....	\$5,834 25	\$3,640 79	\$9,475 04
Ohio	10,660 44	487 82	1,752 96	9,452 50	22,353 72	\$1,857 10	24,210 82	4,646 96	28,857 78
West Virginia.....	1,927 00	24 63	92 32	162 50	2,206 45	.....	2,206 45	360 94	2,567 39
Aggregate	\$16,964 41	\$640 48	\$2,090 58	\$10,698 95	\$30,394 42	\$1,857 10	\$32,251 52	\$8,648 69	\$40,900 21

The Lake District.—Rev. E. W. Lounsbury, D. D., District Secretary.

At the beginning of the fiscal year the state of Indiana was added to this district, thus bringing the secretary into touch with a larger number of God's choicest ministers and laymen. The Lake District is important, comprising three of our best states, including Chicago, the metropolis of the West. On this territory your secretary has labored during the year to the best of his ability, his aim being to honor Christ by deepening spiritual interest, awakening a missionary spirit and teaching the important duty of stewardship. Much attention has been given to territory recently added and the parts which seemed most in need of his labor, working not only for immediate but for future and permanent results.

Very efficient help has been given by Drs. Mabie and Ashmore and brethren Haggard, Paul, Ashmore, Jr., Hanson, Young and others. Five missionary conferences were held at strategic points throughout the district, at which the above brethren and many of our most efficient pastors imparted inspiration and spiritual uplift. These missionaries also visited many churches, where information was given and holy zeal inflamed.

The papers of this district, the *Standard*, *Baptist Union*, *News*, *Outlook* and *Record*, have opened their columns to missionary correspondence, and by editorials and in other ways have helped to increase a missionary spirit, while the editor of the *Standard* has given instructive articles on preaching missions, and much time and space to the mission work of various fields, that must yield fruit in days to come. The General Secretary of the B. Y. P. U. A. has also prepared very helpful and instructive lessons, giving a history of the American Baptist Missionary Union and its work, and abbreviated biographies of some of our most effective and honored missionaries, thus adding to our literature and giving the young a correct and intelligent idea of this great society.

I am glad to record marked increase in donations from Indiana, being nearly double those of last year. Illinois also has slightly increased her contributions. But cheering as some of these facts are, there are sterner and more stubborn facts which confront the work in this field. Notwithstanding the consecrated labors of past years on the part of godly secretaries and other Christian workers, there is, nevertheless, an alarming in-

difference on the part of many pastors and churches concerning foreign missions. In these three great states, centrally located, destined to be the pivotal point of many great interests, there are whole associations which do not give a cent to foreign missions. In Wisconsin there are 110 churches, in Indiana 285, in Illinois 800, which did not give anything to the American Baptist Missionary Union from April 7, 1899, to April 7, 1900. With most of these churches this also is the painful record of former years. It is true that many of these churches are weak in numbers and resources and struggle for self-support, yet it would seem that from all of them there might come sums great or small to help on this important work. The problem now is how to educate these churches and to get them into line with the movement toward world-wide evangelization. Line upon line, precept upon precept, has been given, but much of this has been so far unproductive. Let us hope that the near future may find them wheeling into line and keeping step with the great onward march of missions.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Legacies	Total for Union	Woman's Societies	Grand Total
Illinois.....	\$9,577 02	\$748 58	\$721 12	\$1,620 41	\$1,239 19	\$13,906 32	\$7,382 21	\$35,194 81
Indiana.....	4,258 01	145 64	77 29	562 75	.....	5,043 69	2,129 48	12,224 11
Wisconsin.....	2,925 52	113 84	96 65	122 14	1,438 54	4,695 69	2,775 16	12,168 54
Total.....	\$16,767 80	\$1,008 06	\$895 06	\$2,305 30	\$2,677 73	\$23,653 95	\$12,286 85	\$59,587 54

The Northwestern District.—Rev. Frank Peterson, District Secretary.

Twenty-three thousand forty-two dollars and ten cents is the sum total of the contributions from the Northwest District this year. This is a handsome gain over previous records excepting that made during the centenary effort and 20 per cent above that of last year. Of this amount \$14,838.91 is the contribution of the churches, Sunday-schools and young peoples societies to the Union, while \$8,203.19 represents the donations of the women to the Society of the West.

More far reaching results than this, however, have undoubtedly been reached, else the labors of your secretary would have been merely that of a financial agent.

The following is the tabulated statement for this year:

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations for Union.	Woman's Societies	Grand Total
Minnesota.....	\$4,801 77	\$431 47	\$596 92	\$1,622 22	\$7,442 38	\$4,504 30	\$11,946 68
Iowa.....	3,199 35	128 99	253 54	1,619 15	5,201 73	2,721 91	7,923 64
South Dakota.....	1,109 55	56 65	89 82	212 51	1,468 53	562 07	2,030 60
North Dakota.....	402 25	7 20	15 00	3 00	427 45	289 34	716 79
Montana.....	215 83	1 55	.....	33 84	251 22	93 19	344 41
Idaho.....	38 30	4 80	2 00	2 50	47 60	32 38	79 98
Totals for 1899-1900.....	\$9,767 05	\$630 66	\$947 28	\$3,493 22	\$14,838 91	\$8,203 19	\$23,042 10
Totals for 1898-1899.....	\$8,345 17	\$603 37	\$1,033 75	\$2,468 41	\$12,347 32	\$7,235 79	\$19,583 11
Increase.....	\$1,421 88	\$27 29	.....	\$1,024 81	\$2,491 59	\$967 40	\$3,458 99
Decrease.....	.....	.....	\$86 47	.....	.....	.....	.....

	Contributing Churches.	Non-Contributing Churches.	Total Churches
FROM 1890.....	434	333	767
FROM 1899.....	404	363	767

I have reason to believe that more missionary sermons have been preached by the pastors this year than ever before. This will deepen missionary conviction and broaden

the vision of the world field. In the years to come more loyal and hearty responses will undoubtedly be given to the Macedonian call.

Aside from the many pastors who have stood loyally by, I take much pleasure in mentioning Hon. E. E. Lewis of Sioux City, who has given largely of his time and means to this great Christlike work. Our beloved missionaries, Ola Hanson of Burma, W. F. Beaman of China, and R. P. Haggard of Assam, have also been very helpful. Their visits among the churches and addresses at conventions have done great good. They have been gladly heard by the people.

The Southwestern District.—Rev. I. N. Clark, D. D., District Secretary.

By a kindly providence we come again to our annual review, preserved from all serious disability and blessed with health and strength to prosecute the work essential to the tillage of the field. A year of abundant labor, with many animating evidences of increasing interest in the mighty enterprise of missions. Miles travelled in secretarial service, 42,000; associations, state conventions and general meetings attended, 38; churches visited, 203; sermons and addresses, 340; letters written, 5,000; postals, 200; written and duplicate statements of receipts from churches, Sunday-schools and associations, 4,500; circulars sent out, single page, 3,000; midyear letter distributed, 5,000; handbooks, 1,500; missionary tracts, 4,000; small leaflets, 7,000; summary of annual report, 4,000; Kansas fifty years in foreign missions, 5,000. Besides all this thousands of pages of miscellaneous missionary matter has been distributed, including 1,000 special leaflets to Sunday-schools and 500 to B. Y. P. U. societies. In one way or another every whitechurch in the district has been invited to have some share in the great movement to evangelize all nations. Many of the colored and Indian churches have also been specially solicited to join in supporting this supreme enterprise. The cordial coöperation of the pastors and the valuable services of Revs. W. R. Manley and W. M. Young, returned missionaries, are gratefully and appreciatively mentioned. Indeed in every part of the district the great work of the Missionary Union has intelligent and enthusiastic advocacy. The gain in contributing churches over last year is sixty-two. While the roll of contributing Sunday-schools has increased from seventy-nine to one hundred and twelve. Gain fifty-seven.

The following statistical showing is the financial result of the year's labor:

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Legacies	Total	Woman's Societies	Grand Total	No. Contributing Churches
Kansas	\$2,747 50	\$199 42	\$268 78	\$519 81	\$35 85	\$3,771 36	\$1,077 83	\$4,849 19	277
Colorado	1,496 88	114 38	127 90	216 00	.....	1,955 16	1,099 02	3,054 18	57
Nebraska	1,487 16	145 23	69 12	321 31	.....	2,022 82	852 93	2,875 75	112
Oklahoma	210 93	26 13	.....	102 00	.....	339 06	43 65	382 71	25
Indian Territory	258 16	6 91	.....	152 61	.....	417 68	1 00	418 68	24
Arizona	1 00	.....	.....	10 00	.....	11 00	41 15	52 15	2
New Mexico	62 35	9 00	1 20	2 90	.....	82 45	15 00	97 45	4
Utah	37 85	.....	.....	25 00	.....	62 35	30 75	93 10	4
Wyoming	26 47	4 58	.....	38 00	.....	69 05	19 00	88 05	3
Missouri	4 21	.....	45 00	20 25	.....	69 46	.....	69 46	5
Totals, 1899-1900.	\$6,239 01	\$505 65	\$512 00	\$1,407 88	\$35 85	\$8,800 39	\$3,180 33	\$11,980 72	513
Totals, 1898-1899.	\$5,700 87	\$273 38	\$508 95	\$997 30	\$199 00	\$7,679 50	\$2,841 30	\$10,520 80	451
Increase	\$638 14	\$232 27	\$3 05	\$410 58	.....	\$1,120 89	\$339 03	\$1,459 92	62
Decrease .....	.....	.....	.....	.....	\$163 15	.....	.....	.....	.....

The Pacific Coast District.—Rev. James Sunderland, D. D., District Secretary.

The anniversaries, and the meetings held by the officials and delegates en route, undoubtedly gave inspiration to the work of the year. While in some directions the work has been very disappointing, upon the whole it has been fairly satisfactory.

One of the most encouraging features has been the increased number of pastors who have taken a broader view of their obligations to this cause, and have thrown their whole weight into the teaching of their churches, and the gathering of their offerings.

Rev. E. G. Phillips of Assam has rendered valuable assistance in visiting a large number of the churches.

While the District Secretary has not been able to travel as much as formerly, this lack has been more than made up by the greater promptness of the work from the office, and specially by the work of our travelling secretary, Rev. A. W. Rider, who has been in the field nearly the whole year, and whose efforts have been everywhere spoken of with highest praise.

The table below will show a gratifying increase in donations from the churches of 2,413.23, or 29 per cent over the previous year, not counting the special and very large gift of Mrs. Gray last year.

The gift of \$500 toward the debt of the Union, by the W. B. F. M. Society of Oregon, is worthy of special mention. This is not included, however, in the 29 per cent gain.

Through the liberality of Mr. R. H. Espy of Oysterville, Washington, and one of our pastors, the publication of the Scriptures for the Philippines has been specially provided for.

States	Churches	Sunday Schools	Y. P. Societies	Individuals	Total Donations	Legacies	Total for the Union	Women's Societies	Grand Total
California	\$4,875 32	\$378 18	\$593 22	\$965 65	\$6,812 37	.....	\$6,812 37	\$2,158 25	\$8,970 62
Oregon	1,084 38	90 26	101 35	568 05	1,844 04	.....	1,844 04	1,708 36	3,552 40
Washington	1,681 34	210 32	78 43	280 00	2,250 09	.....	2,250 09	630 51	3,079 60
Northwest Idaho	97 82	2 50	.....	100 00	200 32	.....	200 32	.....	200 32
Nevada	79 45	3 00	.....	.....	82 45	.....	82 45	.....	82 45
Arizona	45 00	3 05	.....	10 00	58 05	.....	58 05	41 15	99 20
Totals, 1899-1900.	\$7,863 31	\$687 31	\$773 00	\$1,923 70	\$11,247 32	.....	\$11,247 32	\$4,726 27	\$15,973 59
Totals, 1898-1899.	\$5,865 15	\$459 01	\$848 49	\$60,217 44	\$67,390 09	.....	\$67,390 09	\$3,857 32	\$70,250 41
Increase.....	\$1,998 16	\$228 31	.....	.....	.....	.....	.....	\$1,868 95	.....
Decrease .....	.....	.....	\$75 49	\$58,293 74	\$56,142 77	.....	\$56,142 77	.....	\$64,276 82

	Contributing Churches.	Non-Contributing Churches.	Total Churches.	Total Pastors.
1898-1899	253	173	426	334
1899-1900	268	168	436	331

FOREIGN DEPARTMENT**BURMA**

Like the record of the year as a whole, the record from our oldest mission field awakens conflicting emotions. No part of our work has suffered more seriously from the depletion of our missionary force. Death and physical debility have removed strong workers. The Burmese work in particular has suffered severely in the changes of the year, two most important stations being added to the list of vacancies, while provision must be made for two others within the immediate future. In not less than six stations the Burmese work is now left either uncared for or committed to the hands of women workers, for whom its burdens are too great.

The needs of the Burman Press were strongly emphasized at the last conference of Burman missionaries. The conspicuous efficiency with which this work has been conducted is attested not only by our missionaries but by visitors who have volunteered strong, personal testimony. The work must have new headquarters—a need long emphasized in these reports—and the overtaxed superintendent must be given a helper. A work of so far-reaching influence, affecting all interests of the mission, the Union must adequately sustain.

The reports of the year bring the same story of quiet, persistent fidelity to which readers of the annual letters long since became accustomed. They are marked by that sobriety of feeling and expectation which comes with years of struggling against difficulties, taxing patience and faith, but they bring a story of success, not only in accessions to the membership of the churches but in the deepening and broadening of spiritual life. Indications are multiplying of the development of a maturer self-reliance in Christian disciples, while the growth of love for worship and of Christian giving and readiness to engage personally in evangelistic work are healthful signs. The pages of the reports which follow are brightened by not a few references to notable types of individual Christian character. If the work in Burma is illustrating that the sower must sow upon many varieties of soil, it is illustrating too that in some cases the seed develops swiftly into the full corn of noble Christian manhood. The development of the spirit of missionary activity is particularly noticeable in the record of the year. An increasing number of churches are carrying on work in heathen villages round about them, and interest in missionary effort for remoter fields is more and more manifested.

In the healthful development of the year no form of growth is more apparent than the advance in educational work. The college, in all departments, is crowded by students, and the village and central schools, feeling the influence always diffused by successful higher educational work, are manifesting

a stronger life. The results revealed in the severe test of government examinations are increasingly favorable. Particularly gratifying is the evidence that the college is beginning its hoped-for contribution to the work of the Theological Seminary, three of its former students now being in departments of that institution. It is hoped that the number will swiftly multiply—that the seminary may more and more enrich the life of the churches by the contribution of men fitted for intelligent Christian leadership.

Perhaps most notable among the movements of the year is that which has resulted in the opening of a station in the Loikaw field. This represents what is not strictly an advance movement, but rather the fuller occupancy of a field which for years has felt to some extent the influence of the work in Toungoo. The results of this work of past years were so seriously imperilled that the establishing of this station was an imperative necessity. Letters which follow will show how signally God has honored the faith of the devoted leaders who have entered upon this work. Readers of these letters are sure to share in the ardent prayerful interest with which the parent Toungoo church follows the work of these leaders and the volunteer native assistants who are associated with them in this most hopeful endeavor.

RANGOON—1813

Burman.—Rev. John McGuire, Mrs. McGuire (in America), Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M. D., Miss Ella L. Chapman, Miss Emily M. Hanna, Miss Julia G. Shinn.

Sgaw Karen.—Rev. A. E. Seagrave, Mrs. Seagrave (in America), Mrs. J. H. Vinton (in America), Miss Harriet N. Eastman.

Pwo Karen.—Rev. D. L. Brayton, Mrs. Mary M. Rose, Miss Elizabeth Lawrence.

Telugu and Tamil.—Rev. W. F. Armstrong, Mrs. Armstrong (in America).

Baptist College.—Rev. J. N. Cushing, D. D., Mrs. Cushing (in America), Prof. L. E. Hicks, Mrs. Hicks (in America), Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe (in America), Rev. J. H. Randall, Mrs. Randall, Rev. W. A. Sharp and Mrs. Sharp (in America), Rev. J. F. Smith, Mrs. Smith.

Mission Press.—Frank D. Phinney, Esq., Mrs. Phinney.

English Church.—Rev. W. F. Gray and Mrs. Gray (in America).

Burman Department

Report of Mr. McGuire:

A complete report of the year just closed would require some reference to Mandalay. Mrs. McGuire superintended the boys' school until the middle of March when Mr. Valentine took it in charge. It was a pleasure to place the work in such experienced hands. Its growth and success since have been most gratifying. During a part of March and all of April, while my wife and children were at Maymyo, I remained in Rangoon looking after the building of our mission house. In May we removed to Rangoon. The funds for evangelistic work in Mandalay I placed in the hands of Miss Fredrickson. In the absence of a male missionary to take over charge it was comforting to feel that a lady so competent in every way, had been raised up for the emergency.

In several respects the Rangoon field is a contrast to that of Mandalay. Here the leaven of Christian truth has been working among the people for years. The results are plainly evident to one coming from a new field like that of Mandalay. A weakened faith in Buddhism, idolatry, and the works of merit; a belief on the part of many in one eternal God; efforts to explain Buddhist doctrines in terms of the Christian faith,—these results of mission work cannot be tabulated, but their significance is immense. They show that Christian teaching is slowly but surely undermining the very foundation upon which Buddhism has built its pagodas and monasteries and that in time these structures of heathenism must fall in utter ruin. What we need both here and at home is faith to believe that God is working even though we do not behold multitudes coming openly to a profession of faith in his Christ.

The influence of the Karen churches upon the Burmans about them is not so great as I had hoped to see. I mean the direct influence of their Christian testimony and work. There are, however, reasons for this. The Burman looks upon the Karen as an inferior. The Karen is usually ignorant of Buddhism and Pali. He does not feel equipped for religious discussion with the Burman and is not willing to offer in simple faith a testimony as to what God has done for him. The result is that there is rarely any religious conversation between them. The Karens would doubtless rejoice in the conversion of the Burmans, but as a people they do not seem to feel that they can contribute much to that result. The belief expressed by some that the Karens are to evangelize the dominant race has, in my judgment, no foundation in the present relations of the two peoples. Yet there are some Karens who work for the Burmans and we seek in every way possible to encourage them in doing so. The fact that Karens are studying in the Burman department of the seminary is encouraging.

In eleven different places, scattered over the field, regular services are held in Burmese. Lamadaw and Kemendine are two of these; Insein and a village near by called Mingaladon are two others. The Lamadaw church is quite active in good works, but has not the spiritual life which I long to see it possess. The Kemendine church is composed mainly of the teachers and pupils of the school, but others also are reached. During the year there have been three baptisms from those not members of the school. The Insein-Mingaladon church has been cared for by Mr. Thomas, assisted by the Burman teachers of the seminary. The church has just called a bright young man who this year finished his seminary course, with the understanding that if he accepts, he is to spend two hours per day as instructor in the seminary. In case the arrangement is made each is to pay half his salary.

All the jungle churches have had additions by baptism but the numbers have not been large in any case. We have thought it wise to go slowly in the matter of baptizing. A number have been advised to wait. Miss Ranney and Miss Phinney have kept up their work as usual. Their visits to the churches are greatly appreciated by the Christians. The month of December they spent in Zigon, looking after the work which Miss Barrows tried to carry but in carrying which she broke down and had to leave.

The native preachers have labored faithfully during the year. The month of September they spent with me here in Bible study. The experiment was successful and will be repeated again this year. Instruction of the preachers and constant teaching of the Christians seems to me indispensable if we expect growth and development in Christian graces. Efforts to increase the benevolence of the churches have been made. A circular

on the subject of self-support was sent out, and in my visits to the churches I have sought to press this matter upon the Christians as well as to show them the Bible teaching on the subject of Christian giving. There is promise of improvement in a portion of the field but Christian liberality is a plant of slow growth. Christian giving, however, there is, and has been, on this field,—on the part of some, liberal giving. Only a few days ago a Christian woman placed Rs. 250 in my hands as a church building fund for use in the district. It is her intention, she says, to add to it shortly, another Rs. 250.

Educational.—The Lamadaw and Dalhousie Street schools are having a good year. More than four hundred pupils are in attendance. The buildings, however, are overcrowded. No further growth in numbers is possible with the present accommodations. The examinations will not be until March. Bible work has been well and systematically done throughout the year. A Sunday-school is held in connection with each of these schools. Mrs. McGuire has worked with and encouraged the teachers at Dalhousie Street, while Mrs. Randall has rendered the same service at Lamadaw. The success of these Sunday-schools the past year has been largely due to their efforts. From two hundred to two hundred and fifty children, almost all of them from heathen families, have been in attendance.

Kemendine.—Miss Chapman has not been well for some months past. Miss Craft and Miss Hanna, in the mean time, have had charge of the Kemendine girls' school. Miss Shinn arrived in November and began work in the school at once. Miss Chapman, I am glad to say, is much improved in health and expects to take up the work again with the opening of the new school year in May.

Karen Department

Report of Mr. Seagrave:

At the meeting of our Home Mission Society in May last, our people voted to return to the "cottage system" so far as the boarding department of our town school is concerned. This is the system employed with very satisfactory results with the larger students of the Theological Seminary. The pupils cook their own food and make their own purchases of food, being furnished for that purpose with one anna each a day. The rice, however, is supplied by the school. With the younger class of pupils we have here, it is still uncertain whether the change was a step in advance or not. Among the immediate results apparent has been a considerable decrease in attendance this year, and increased expenditure. In other respects the school has gone on much as hitherto, with practically the same teaching staff as last year, until the departure of Mr. Herbert Vinton for America in November necessitated a general change in the work. The quality of work done by teachers and pupils will probably be about as usual.

There is an ever increasing number of jungle schools from year to year with, we think, increased efficiency, and these, where established in heathen villages, continue to be a real and powerful evangelistic agency. The requirements of government serve to crowd out the Bible in some cases, but we are emphasizing as much as is possible the importance of giving that book its true place in school instruction. In some cases we find that the pastor himself gives special attention to this subject, visiting the school daily for the Bible hour and leaving the instruction in other subjects to a teacher who is hired for it.

The usual number of evangelists is employed in the home field by our Home Mission

Society, and the work in Meinlongyi, over the border in Siam, begun three years ago by our people, is prosecuted with unabated interest. One of the two men first sent to take up work there died last year, but the association at its last meeting voted to send two men in his place. This was done, but we regret to say that one of these new men died of cholera after only three months of service. On a recent visit paid to that place en route to Chengmai and the Karen villages which have become Christian there, we found the outlook very encouraging. Many of the Karens who resort to that place for trade have learned, at least, that there is a Karen preacher stationed there, and a number of villages in the vicinity have received the preachers very kindly. I met a little later a very intelligent appearing young man, originally from that section, who has recently been converted through the agency of one of the evangelists employed in Northern Siam by the Burma Baptist Missionary Convention. He, too, had heard that work had been begun for the Karens of Meinlongyi, and he intimated his purpose to return to his relatives there to tell them of what the Lord has done for him. We hope soon to hear of baptisms at this place as fruit from the efforts being made by our churches there.

For various reasons less visitation of the churches has been done than formerly by the missionary-in-charge. A very interesting tour was made at the close of the last travelling season to heathen villages in the foothills of the Yomas of the Pegu District; a portion of the field I had never been able to reach before. We were very kindly received by the people, and a good hearing was given to our message. Evangelists have been employed there for two or three years, and most of these villages are frequently visited by pastors who reside near. The trip to Northern Siam, referred to above, required time which might otherwise, perhaps with less profit, have been spent among the churches. We find our work consists chiefly in directing the work of others, but a tour among the heathen villages gives an opportunity not only to outline work for others and encourage them in their work, but also to ourselves deliver the message of grace to heathen souls.

Thra Thanbya has done good work throughout the year in visiting the churches and heathen villages within our borders. During the most of the rains as well as during the dry season he has devoted himself to this work. His qualifications are such that he is a most efficient worker in this capacity, and the help he thus affords me is incalculable.

There has been something of a spirit of unrest on the part of a very few for a number of years—a desire to be free from missionary control—the spirit manifested of late years in Japan—which is one unpleasant feature in our work, but that faction is fortunately a very small one, and no one of real influence is with them. We now feel that we shall be more free than ever before from their influence. The churches in general show very encouraging progress and the spirit of fellowship with our pastors is very precious. The month of Bible study with the latter was usually well attended this year and was much enjoyed.

We look forward with great pleasure to the coming of Mr. Sumner Vinton to take up work in his grandfather's and father's place, and believe he is destined to accomplish a great work here. The people remember him and know that he has been preparing himself for work among them, and repeatedly during the years of our service have we been asked as to when he would return. The recent departure of Mrs. Vinton and my family to America for a much needed change has reduced our working force very materially, but we hope it is only for a short time.

Report

Eastern College

The college:

and prosperously during the year.

Department Rev. W. A. Sharp took the
Mandalay. Mrs. L. E. Hicks, who gave
has returned to America for her
to go to America on account

overcrowding of buildings as last year.
classroom work have been far short
Halls took place during the last hot
has not been enjoyed owing to delay in
I am glad to say that the seats are now

purposes will begin early in February.
When this building is completed,
will be vacated and used as

at Mr. Tilbe's house, it has been possible to
Amherstia Place, give Mr. Sharp a needed
for the growing Eurasian boarding de-
requires early attention. It is hoped
gymnasium may furnish the students of the
exercises under an instructor. If some
in this, it would be an immense blessing
and brightness of mind, on the part of the

enrolled on the registers during the year and
of the year are shown in the following

Total enrolled. Present number.

16	13
60	59
188	187
239	212
47	32
550	513

at the Calcutta University examination and five
for the University Entrance and fourteen passed.
the lower standards was good, varying in different
ninety-five per cent.

seventy-six pupils in this department,—a larger
school in the province. It is a great misfortune that
do not take the Normal course of study.
useful course of private preparation for the Teachers'

Test examination is open to them, many will not enter a Normal school where the practice as well as the theory of teaching is taught. There has been a tendency to multiply Normal schools, but there has been no increase in the aggregate number of attendants.

Kindergarten Department has done excellent work under Miss Hanna and has received high praise from the Inspector of Schools.

Athletics.—Military drill was omitted this year but attention was given to football, cricket and other athletic games. The school sports at Christmas time were very successful. If we had a suitable gymnasium, it would be a great help in the physical training of the pupils.

The health of the school has been good and the hospital has been occupied only a part of the time. This has added greatly to the pleasantness of the year by the removal of care.

Professor and Mrs. Roach have continued the training of the choir which has been a great help in the week day and Sunday chapel exercises.

The annual exhibition took place December 27 and was a very successful one. H. H., the lieutenant-governor, and many friends were present.

Religious Instruction has been maintained as during last year, an hour daily at the opening of the school. Three Christian Endeavor societies, the three Temperance societies and the Sunday-school have gone on as usual. The attendance at the Sunday-school has been 330. The statistics of the college church are as follows: Baptized, 5; added by letter, 2; dismissed by letter, 14; excluded, 4; died, 2; present number, 68. The large number of dismissals is due to the fact that we urge our members who leave us to return no more, to take letters and unite with the churches where they expect to live.

In connection with the Shan Literature Committee, I have done considerable work on the Shan Hymn-Book, besides attending to some literary work of less importance.

Report of Prof. Hicks:

I have taught the Senior F. A. class in physics, chemistry and logic, the Junior F. A. class in physics, logic, geometry and conic sections, and the ninth standard class in physics and physical geography. All three classes together have met me daily in Bible study. The secular work has been fairly satisfactory, and the Bible work unusually good. I have enjoyed my turns of preaching in the college chapel and occasionally in the Immanuel Baptist church. My work in the Sunday-school has been very pleasant; all the members of my large class give good attention and exhibit thoughtfulness in their answers.

I was threatened with serious failure of health during the last rainy season, and the outlook was the more depressing because of the absence of my wife and daughter in America; but, in the good providence of God, I was enabled to keep up my work, and have nearly recovered my former strength. For this I am deeply grateful, and also for the restoration to health of my wife and daughter.

One pleasant feature of my work in physics and chemistry this year has been the assistance in laboratory work rendered by Maung Kan Gyi, one of the young men trained in this institution. He has done excellent work, and with an enthusiasm and entire devotion to his duties which deserve great praise. The usefulness of the college is demonstrated by its ability to turn out such trained men as Maung Kan Gyi.

Report of Prof. Roach:

The work has differed little from that of last year. The routine work of the classroom and the necessary preparation for it require so great a part of one's time and strength that there is little left for anything else. Circumstances over which we have slight control seem to make it necessary that our work be affiliated with the educational system of government, and the requirements made of us along certain lines are so great that to meet them requires our best efforts.

Some results of our work are tangible, a larger or smaller per. cent of the students pass the required tests from time to time and are promoted. But that which we particularly desire to accomplish can not be so easily traced. It is a great pleasure to see development in character as shown in individual students and this pleasure we have in many instances. But we can not say in such cases, "This is the fruit of my own labor." This does not matter, as long as the real growth in those for whom we work is secured. And while we have opportunities for imparting instruction tending toward results, we must after all rely largely upon our personal influence and example to lead our students to a knowledge of and a desire for the better things that belong to the religion of Jesus Christ.

I have personally many things to be thankful for, not the least among which is my own continued good health enabling me to go on with my work without interruption. It seemed for a time as if Mrs. Roach would be obliged to leave the country on account of ill health, but we have been spared this trial.

The future outlook for the college seems bright. It is growing, and with the right sort of support, financial and other, should become more and more a power for good in this land.

Report of Prof. Tilbe:

The past year has been like preceding years in routine work: in some other respects it has been exceptional. As usual, I have had the Junior and Senior F. A. classes in Páli throughout the year. In connection with this work, I published a Páli grammar, in July. This work has been kindly reviewed both here and in Europe. It has very materially lightened the classroom work for myself and my pupils and made it more satisfactory in many ways.

In English, I continued to take the Senior F. A. and Senior Entrance classes till the examinations in March. During the rest of the year I have had my old classes—Senior and Junior Entrance.

In all my classes, success as measured by "passes" in examinations has been most satisfactory; but, like many others, I often feel that more truly satisfactory and legitimate results might be had, were there less absolute need for conforming to the rigid but limited requirements for these "passes."

In religious work, I have continued responsible for my share of the Sabbath morning sermons; and, since relieved of the Pegu field, have resumed my place as teacher in the Sabbath-school. I have sought to improve every opportunity in class and in private, to inculcate Christian truth and develop Christian character, fully persuaded that the religious phase of the work here, is its only justification.

Personally, I have had splendid health and great joy in my work, throughout the year. However, experience has not all been of strength and joy. By many an ominous premonition and many an anxious hour, the Lord has long been preparing me for the inevitable separation from my family. Neither wife nor any one of the four children

has been really well for some time; but no immediate or serious danger was thought of till towards the close of the year when one little girl was peremptorily ordered out of this climate in the hope that American medical skill, care and climate might arrest the dread disease which threatened to carry her away or leave her lame for life. The family sailed November 29; since then I have lived alone in two rooms of my house, giving up the rest for much needed recitation rooms for the overflowing school.

In spite of my work and the promises of God, the immediate future looks very drear.

Report of Prof. Randall:

To the missionary teacher, confined to the routine work of the classroom month after month for ten months of the year, there is a sameness of work which, although interesting to the teacher, furnishes rather dry matter for a report. When my first report was sent in one year ago I had many doubts and discouragements in regard to the future. However, some of these have been relieved since then. The results of the examinations at the end of the year were in my own classes better than I had hoped for or been led to expect. In my inexperience as a teacher I found the results encouraging. I have found my interest in my work growing and hope in time to overcome the discouragements incidental to the beginning of missionary work.

During the year I have taught the Junior and Senior F. A. classes in English and the eighth and ninth standard classes in history; have taken my regular amount of the preaching service and have taught a class in the Sunday-school. I have also done what I could this year to assist Dr. Hicks in the English Christian Endeavor Society. In December I undertook a weekly Bible class which Mrs. McGuire had to give up on account of considerations of health. In this class I have the teachers from two Burman schools in the city. There are between three and four hundred boys in the two schools and practically all are heathen. I teach the lesson to the teachers Friday evening and they teach the same lesson the following Sunday. I enjoy this work very much and especially the thought that I am working directly for those who do not yet know the love of Christ and may have the opportunity of winning some of them to him. Besides all the work which I do in this class is a preparation to teach the same lesson to my class in the college Sunday-school. Two of the boys in my class here are heathen, viz., Buddhists; the remainder are Christians.

Many things in the lives of men can not appear in annual reports, and often it is these unwritten records which are of the greatest importance and have the most far-reaching influence. In God's providence he has not given us to see the future, therefore we can simply work as he gives us time day by day, trusting the future entirely to him and praying that in his own good time and way the fruits of our labor will be gathered.

Report of Prof. Sharp, Normal Department:

The Normal Department has shared in the general prosperity of the school. I have thoroughly enjoyed the work, though there has been the special difficulty of teaching a new text to classes entirely strange to me and to my methods of teaching.

During the year there have been seventy-six pupils enrolled in this department, one was compelled to leave on account of sickness, and one left from other causes. The following is the enrollment of the different grades: vernacular, 14; Anglo-vernacular primary, 36; Anglo-vernacular secondary, 26. I have been directly responsible for

the secondary grade classes, and have exercised something of a supervision over the other classes, it was impossible for me to do much for the A. V. primary classes as their trained teacher is far superior to the untrained.

No department of educational work promises larger returns to the mission than that of the Normal, ninety per cent of the graduates have become teachers in our mission schools, and from personal observation I can say, everything else being equal, that the trained teacher is far superior to the untrained.

Considering the attitude of the Educational department, the Normal is destined to be of more importance in the future than in the past, for the indications are that soon none but graduates of Normal schools will be allowed in schools controlled or aided by government.

I am indeed thankful that the Executive Committee recognizes the importance of this department, and that provision has been made for a new teacher who will take up the work next year, under whom we hope the department will continue to hold the leading place among the Normal schools of the province, as well as to make such advancement as will provide trained teachers for all our mission schools.

Telugu and Tamil Department

Mr. Armstrong writes as follows of the Telugu and Tamil work in Rangoon and other cities of Burma:

A review of the year calls for praise to God. Though the strength of the missionary force was greatly lessened by the return of Mrs. Armstrong to America, the work has gone forward, and through the abounding grace of God has been blessed in every department. Forty-four have been baptized, viz., at Rangoon, 19; at Moulmein, 6; at Bassein, 9; and at Mandalay, 10.

There has been a most blessed work of grace in the school at Moulmein. Between thirty and forty of the pupils confessed faith in Christ. But as most of them are from non-Christian homes and all are under the legal age when they will be free to be baptized without the consent of their parents, their baptism must be postponed. We have, thank God, a large number of similar cases in our schools at Rangoon. The baptism of many of them will come in due time. Meanwhile they are being nurtured in Christian ways, amid considerable persecution from their friends. Pray for these lambs of Christ's flock.

Mrs. Armstrong's hymn book in Telugu and in Tamil, upon which she wrought so heroically, and which she was privileged to see completed before she was obliged to leave for America, have been the means of greatly improving the service of song in the house of the Lord, in the schools, and in the homes of the people.

The schools have done well. Mizpah Hall School, at Moulmein, which was somewhat down, has come up and taken a good stand under the efficient superintendence of Miss Ford.

Missionary and workers and the church members generally have wrought throughout the year with harmony, which in itself is no small cause for thankfulness to God.

The large and rapidly increasing Indian population in Burma forms an important field, which deserves the increasing attention of our home churches, for it is destined, in the providence of God, to become a very important element in the country.

The English Church

The work of the English church has had the pastoral care of Rev. W. F. Gray until the close of the year. All reports indicate increasing prosperity. To the great regret of his people, Mr. Gray resigned his pastorate at the beginning of the new year, returning to this country. The vacancy has now been filled by the choice of Rev. Albert Ehrgott of Springfield, Ohio, who will carry to this important field the good wishes and the warm confidence of all who have known him and his successful work in his pastorates in this country.

INSEIN—1889

Theological Seminary.—Rev. D. A. W. Smith, D. D., Mrs. Smith, Rev. F. H. Eveleth, D. D. and Mrs. Eveleth (in America), Rev. W. F. Thomas, Mrs. Thomas.

Insein, the seat of our Burman and Karen Theological Seminary, is about nine miles north from Rangoon.

Report of Dr. Smith of the Karen Department:

The past year has been signalized by the opening of the Anglo-Vernacular Department for the F. A. graduates of the Rangoon Baptist College, and for any others of equal or higher grade, who may offer. It has been an unfavorable year for the inauguration of this advance movement, as the services of Mr. Thomas have been required for the Burmese department, owing to the absence on furlough of Dr. Eveleth. But it was felt that it would be a mistake to refuse the first candidate who might offer himself for this course, and so we have made a beginning. It is true, we have had only *one* such candidate, and from the nature of the case, the students for that department must be comparatively few in number, at any rate for many years to come. Meanwhile, the pressing need of a class, even though a small one, of more highly educated natives in the ministry, is emphasized by the present and prospective deplorable under-supply of missionaries in Burma. If this under-supply is to be continued, or even if it is not, which may God mercifully grant, the creation of a class of well educated and competent leaders from among the people will in some measure compensate for such occasional lack; and perhaps in time (a long time) permit of a permanent reduction of the missionary force. All missions are conducted with reference to the ultimate abandonment of the mission to native workers. But an obvious condition of and prerequisite to such abandonment is a proper supply of competent native workers. Hence the importance of such an institution as this, and of the vigorous support of each of its main departments.

The proposed three years' course of study for students of the high grade is as follows: in *English*, Bibliography for the first year, Hovey's Theology for the second, and Church History for the third; in *Greek*, a progressive course in New Testament Greek covering the entire three years; in the *Vernacular*, a daily course in Bible interpretation, and in the last year, in Homiletics and sermonizing, in connection with the regular vernacular classes.

To meet the need of an increasing class of pupils who have passed the eighth and ninth standards in English, and who are therefore qualified by their habits of study and knowledge of English to take an advanced course, though not so high as the Anglo-vernacular, a three-years' course which includes the greater part of the four-years' regular vernacular course is provided, and in addition, New Testament Greek is offered as an

Annual Report

the two or three years is arranged for pastors, who have completed their period of study in the seminary. In this way, we are enabled to extend the widest possible extent.

At the college this year, one an F. A. graduate already in the department.

Although not small, has been less than for several years. It was supposed somewhat generally that when the sixth standard came into force on May next, and it may be that even that date, a few schools in the district teach beyond the sixth standard. Schools do not as a rule make adequate provision for vernacular standards. The rules for admission are determined not by what is desirable, but by what is possible.

On account of the death of one of our pupils, the attendance of 112. Of these, 112 after a partial course of study.

The support of the seminary have exceeded the largest up to that time. They have come from Siam, 35—10—0; Tavoy, 107—12—0; Mandalay, 678—14—0; Toungoo Paku, 24—11—11; Maubin, 101—12—0; Shwegyin, 940. Total, 3289—0—0.

Dr. Eveleth, has had special care of the seminary.

With the seminary with that end in view, the accomplished fact. Meanwhile we have all that we have been more or less connected with both the Karen and the English. We have been more or less connected all the years and a half ago we have carried two classes through a course in the Greek. In addition to one of these classes, I have had an English, composed not only of advanced scholars in English, but of our first full-fledged First Arts graduate. He is therefore the nucleus of our English Department. He has also studied in English the Bible, to be followed later in his course which will have to be given him by mission. Next term to be joined by another English student. We shall be in still more urgent need of a third.

Dr. Eveleth, though this time Mrs. F. H. Eveleth, whose valuable services to the text-books which Dr. Eveleth is preparing, for years to come. Seven more promising students, forty-nine in all who have left us in the six

classes which have graduated since it was founded by Dr. Rose eight years ago. Five of these graduates have been ordained and two of them are teachers in the seminary, while nearly all of them have been known to be actively engaged in preaching the gospel since their graduation. While this polyglot department must of necessity make provision for other races than Burmans, it is gratifying to find that the number of Karens diverted from their own department decreases, although it is a source of grief to us that so few desirable Burmese youth feel called to the gospel ministry.

Owing to Dr. Eveleth's absence, I have only had time for one class a day in the reading of Burmese tracts with the different classes of the Karen Theological Seminary. It has, however, been my turn latterly to give such odd bits of my time as could be spared to the Tharrawaddy Karen Mission.

MOULMEIN—1827.

Burman.—Rev. E. O. Stevens and Mrs. Stevens (in America), Rev. Ernest Grigg, Mrs. Grigg, Mrs. Laura Crawley (in America), Miss Susie E. Haswell (in America), Miss Martha Sheldon (in America), Miss Ellen E. Mitchell, M. D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss Lisbeth Hughes.

Karen.—Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Mrs. C. H. R. Elwell.

English Church.—Rev. F. D. Crawley, Mrs. Crawley (in England).

Eurasian Home.—Miss Sarah R. Slater.

Burman Department

Report of Mr. Grigg:

Fifty-three years' mission labor on this historic field still leaves probably 195 out of every 200 of its population wedded to heathenism. The number of its yellow-robed priests seems undiminished; the hill tops are as full of pagodas; the Chinese, Moham-medan and Hindu sections are virtually untouched. Pwes and religious processions are of daily occurrence. Are we hopeful and with good cause? Yes. Messiah's Kingdom shall fill the earth and this field be included.

The work has gone steadily onward in all departments. Through the native preachers and the writer many villages have been visited, thousands of tracts distributed and hundreds of households have had the gospel preached to them. In regard to this evangelistic part of the work, my method is to first hold a service on the veranda of the house we are staying in at the time, and then make a systematic house to house canvass of the village, distributing tracts, accompanied with a few words of explanation—words which are often expanded into a ten-minute service of hymn and exhortation, if the householder invite me into his house. I have great faith in this house to house method. It impress the people that we really care for them and are zealously anxious for their salvation. What if scores of the tracts are torn up? We cannot expect the people to universally or even generally welcome treatises which aim to supplant their ancient systems of belief. The "parable of the sower" warrants us to cast the living seed on all soils, with no sparing, over-discriminating and miserly hand, but intelligently and prayerfully and freely. During the week of prayer we scattered 500 handbills throughout the city. We did not see much result in the way of strangers coming, but our own people, who knew of the effort, attended the services probably better than ever before and their incense of prayer ascended before God in behalf of the lost.

Nine months of the year found us with the additional care of the English Baptist church. Rev. W. Bushell kindly took the charge of prayer meeting and preaching service one week every month, which allowed me to visit the out-stations regularly. This special work was much enjoyed as a temporary arrangement, but I trust will not require repetition by myself or successors. We sincerely pray that Rev. Mr. Crawley, who has returned, will spend the next quarter of a century with his loved and loving flock in Moulmein.

Miss Haswell, having to return after eighteen years' work, for a well-earned furlough, has given the Amherst church and school into my care for a time. Syah Po Kin, a more than ordinary bright preacher, who has completed his three years at Insein, will be stationed in Amherst during Miss Haswell's absence. We expect much through him. Please pray for the church and the school in Amherst, that God may give a pentecost of blessing after so many years' dearth.

Speaking of *dearth* leads me to speak of Mudon, ten miles south of Moulmein. For eight years a man of irreproachable character has preached in that village and surrounding neighborhood, but so far all in vain (apparently). Likewise in the Dinewoonquin quarter of our city, a mission school has flourished for forty years. There are two good teachers in charge, who love God, their work and the children. Every day the Bible is taught, yet not *one* has yet been baptized from the school. To hear those fifty scholars recite in concert the year's golden texts, and their intelligent answers to the catechism and then follow in united audible prayer, and yet be told the above fact is discouraging to an extent. To know that of 360 scholars in the seven schools under our care only fifty are either Christians or the children of Christians, is not calculated to awaken enthusiasm, but, in the light of the fact that it is God's will that we work on, our faith is deepened, our expectations enlarged and we are willing to continue the campaign with unabated ardor.

The native Christians are all united. Few cases of discipline occur. The moral life of our average member compares well with that of his western brother. We have been honored in being allowed to send forward four of our members into the "Church Triumphant" during the year. They died in perfect peace and their assured salvation alone is worth all that has been thus far spent on this field. We are getting hold of the work and expect greater things this year than God gave last year. May we realize all our hopes.

Karen Department.

Report of Mr. Bushell:

In forwarding herewith the figures representing the result of what has been on the whole a successful year's work, there are just two points which call for remark. Our associational year has just closed. Our meetings were held with one of our largest churches; more largely attended by both Christians and heathen and the proceedings were most harmonious throughout.

First point. We were much pleased with the unity which was manifested with regard to operations in our new mission field, viz., Kawkarcik. We have agreed to spend Rs. 1,500 in the erection of buildings there, have already purchased a piece of land and made contracts for the building of a chapel and teacher's house, and these are now in course of erection. The Home Mission Committee has also agreed to pay a man Rs. 25 per month, and he will devote his whole time to that neighborhood, so that I trust next year we shall have good things to report from that section.

The other item of interest is the result of our first year's operation of the fee system in our school. The year is now nearly closed, with the satisfactory work of having paid into the school treasury Rs. 1,128 from direct fees paid by the scholars themselves. It is true that the contribution from Karen churches has fallen off to some small extent, but we shall soon recover that, and I feel assured that the fee system is now permanently established, which I regard as a decided step in the direction of self-support.

The English Church

To the great satisfaction of the church, Rev. F. D. Crawley resumed the pastorate in the latter part of the year, after a brief stay in England. His success in his former term of service affords good guarantee of an era of gratifying development for the church, in its inner life and in all the range of its activities.

TAVOY—1828

Burman.—Rev. H. W. Hale, Mrs. Hale.

Karen.—Rev. H. Morrow, Mrs. Morrow.

Burman Department

Report of Mr. Hale:

With grateful heart I would acknowledge God's protecting care through the past year, not only over my family and myself, but also over all the Christians, the school-children and their families, through a cholera epidemic and later in an epidemic of small-pox that is more severe than the cholera. This latter epidemic is not yet over, but I trust soon will be.

Less touring has been done than last year owing to several causes. At the beginning of the year we were at Mergui, taking advantage of the reduced rates by steamer because of the Christmas and New Year's holidays. The report that Mr. Morrow was to arrive immediately brought us home sooner than we intended.

Returning from Mergui we could not refuse the urgent invitation of Mr. Gilmore to attend the Karen jubilee meetings. We had opportunity for preaching to the Burmese we met there and at a village a few miles away.

The trip to attend the Burmese Association at Kmahwet occupied three weeks in February, partly because of a change in the time of meeting, of which I was not informed till reaching Moulmein. Part of the waiting time was occupied in touring with Mr. Grigg north of Moulmein.

Three weeks more on the west side of the river brought us into the hot season.

After the rains the oversight of carpenter work, school work and the welcoming of the Morrrows, whom we rejoiced to see again in their old home, prevented all but eight days' touring till we left for Mergui December 21. The touring was eighty-two days, inclusive of the trips to Moulmein and to the Karen jubilee, which occupied about thirty-four days.

Mrs. Hale was with me except when I went to Moulmein. She had many interesting and encouraging talks with the women, whom she can reach much better than I can. She has visitors, forms acquaintances and has inquirers at nearly every village.

Mg Po Kah, the Burmese preacher, too, has been with me on all these trips, and has preached in town and helped in the pulpit when not in the jungle. He is a growing

Christian, a good preacher, and I trust will be very useful in the Lord's work. I hope to see him ordained soon.

As to the results of the touring eternity will tell. Much seed was sown, many tracts and leaflets and a few portions of Scripture distributed. Many people were spoken with of the only Savior. The indications are more promising and more hopeful from year to year; more people listen with interest and ask questions, which the Tavoyans do not seem to know how to do. More, too, have seemed to be considering sincerely the claims of the true God, some of whom I hope will decide soon to become Christians. A few have expressed that determination, but we have not as yet evidence of their Christian life, though I do not for the most part doubt their sincerity. A few also believe, but lack courage to confess openly their belief in Christ.

A decided increase was seen in the number of pupils in the school, until the number enrolled was 175. The epidemics of cholera and smallpox at the end of the year caused the number to fall to 150. The fees were Rs. 564—12, Rs. 212 more than 1898.

Two teachers have left the school and two others have taken their places. One was dismissed and also excluded from the church for immorality. A former teacher, Ma Thein Me took his place. The other teacher, who was not a Christian, resigned. A Christian, Mg Po Kyan, from Hlawga, took his place. All the teachers are now Christians.

The church is in good condition financially. The contributions which had accumulated while there was no preacher were exhausted in 1898. The Missionary Union has contributed Rs. 39—12 to the preacher's salary of Rs. 300. Appearances indicate that less than that, perhaps nothing at all, will be required in 1900.

The church and native congregation have given for all purposes Rs. 454 nearly, an advance of about Rs. 61 on the previous year.

The spiritual condition of the church is not so favorable. Persistent abstinence from communion and church ended in the exclusion of the daughter of Ma Hniné and her husband, the former preacher. Family quarrel and unwillingness to forgive and have fellowship with those they think wronged them have led to this. Petty quarrels, jealousies and dislikes keep three others from church or communion, or both. If better feeling is not shown soon church action will have to be taken against them. One of the cases does not seem hopeless.

I had the privilege of baptizing my youngest son and a Burman man in October. One was restored and one added by letter. The present number is twenty.

Karen Department

Mr. Morrow, who, with Mrs. Morrow, returned to the field last fall, writes as follows:

We can give but a meagre report of the work in this field. We reached Tavoy December 4 and immediately took over charge from Mr. Gilmore. The school numbered about one hundred. Part of the classes will continue till March, to meet the requirements of government. There is nothing special to report in reference to that part of our work. The seventh or highest standard had been discontinued and the pupils sent to Moulmein. There was an epidemic of beri-beri in that school and all the Tavoy pupils were attacked. One, a promising boy, died, and the rest, except one, returned home. The one who remained did not pass the examination.

Early in the dry season both cholera and smallpox appeared in several parts of Tavoy and Mergui, among both Karens and Burmese. At this writing, February 1, they still prevail. A great many have died. In one Karen community more than forty, largely heathen, have been taken away. But some were Christians, the wife of one of our oldest Karen pastors being of the number. In a Christian village five of one family, all adults, died. As is customary among Karens at such times those who were able to walk fled away to the jungle, leaving their little effects to be carried off by thieves. Of course sorrow and distress are in store for those who survive. The food supply was scant at best, and now of course is much worse. It can easily be seen how disastrous this is to our work. Our courage is almost gone.

The cholera at least is entirely the result of their filthy habits, as is beri-beri and other complaints to which they are subject. The putrid fish eaten by nearly all natives, and always vile beyond description, is now much worse, and is one, perhaps the chief, cause. We do not allow it in our school and so have almost perfect health. But so far we have failed to make much impression on the Karens as a whole.

This is all we can say. Great suffering from want of food will soon be felt by many of these people. The schools have been broken up, as well as all meetings for worship.

BASSEIN—1840

Burman.—Rev. E. Tribolet and Mrs. Tribolet.

Sgaw Karen.—Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson (in America), Miss Julia G. Craft.

Pwo Karen.—Rev. L. W. Cronkhite, Mrs. Cronkhite (in America), Miss Louise E. Tschirch.

Burman Department

Report of Mr. Tribolet:

Bassein has at last produced its first Bassein-born Buddhist convert after ten years' work, and I believe he is the first Bassein Buddhist convert since the establishment of the mission in 1854. This town, with its 35,000 inhabitants, could easily find work enough for the most energetic missionary. The 10,000 Moslems we have never pretended to disturb. From the worshipping coolie population of 5,000 our faithful Telugu pastor, Jacob, has gathered over one hundred, while the solid mass of the 20,000 Buddhists has only lately yielded its first convert. My time has been occupied with building—putting the school on a solid basis—and jungle travel. Every one knows that jungle Burmans are easier to reach than town Burmans, but now that our school is firmly established, the Bible daily taught to scores of town children, the small town church led and fed—actually fed—by a vigorous influence-carrying pastor, assisted by a band of devoted teachers, a brighter future seems in store for our struggling town church. This church was newly organized in September, has thirty members and pays its new pastor Rs. 40 a month.

The Bassein school has done good work and would have done excellent work but for unavoidable changes in the teaching staff. Our fees almost reached the unusual sum of Rs. 4,000. The religious tone of the school is gratifying, and if we had thought it wise to use gentle pressure some non-Christian pupils might have been baptized. Yet it scarcely seems wise to baptize young people from non-Christian families, unless the parents favor such a course. A Burman is not supposed to think seriously of religious matters un-

til twenty-five or thirty years of age. Our kindergarten, started last May, flourished during the rainy season, about twenty-five little tots daily gathered around our teacher, Ma Mo. The Christians subscribed money for a gharry to bring the children from town. Everybody was enthusiasm, when our teacher suddenly left our foggy district, a victim of an incurable disease. The class is kept up with diminished numbers until our new teacher shall have qualified herself by next March. To my mind no better agency for christianizing and civilizing a people exists than a kindergarten. Of the two hundred pupils forty are Christians. Our teachers are fairly competent and earnest in their Christian life. Yet the school to do its most efficient secular and religious work needs the services of a person able to devote his or her whole time to the task.

Wakema.—Last year's outlook for this place was indeed gloomy; no pastor, no school, with our former pupils in the hands of a renegade. This has all been changed, however. Lugale, our old Bassein pastor, was transferred to the Wakema field, two of our college trained boys took hold of the school, gathered seventy-eight pupils, collected Rs. 232—4—0 fees, taught forty-eight Sunday-school children. The school had some mission support to resurrect it, but will after next November be entirely self-supporting. In our next report we hope to give details of a self-supporting church and a self-supporting school.

Jungle travel during 1899 had to be neglected and must necessarily be neglected until the Board can send us the long desired superintendent for the school. Under present arrangements both school work and church work suffer. The ten baptisms we are able to report were from persons naturally within our Christian fold. A new church has been formed at Yingan. One of our boys has gathered fifteen children into school and a new era seems to have commenced in that promising village.

A few remarks on a decade's work. It seems scarcely credible to me that nearly ten years have elapsed since arriving at Bassein, and pray what has been accomplished? Truly the march of God's Kingdom is slow and imperceptible. Surely those ten vigorous youthful years seem to have been spent for naught. To be sure a vast amount of preaching has been done, thousands of tracts have been distributed, 268 have been baptized, Rs. 35,000 have been expended on buildings, 200 young lives are at present being influenced by Christian teaching and living, a few workers have been raised up and trained up, but there have been so many disappointments, so many heartaches, so many lonely hours, so many yearnings over seemingly heartless, conscienceless, purposeless fellow creatures. Are we really making headway? Is this vast mass of inertia being stirred? Is Christianity actually going to turn this Orient upside down? Yes, I can perceive growth in our younger members, a desire for self-denying, self-sacrificing service, a desire among non-Christians even to be more tolerant, more brotherly, more willing to think of the eternal realities.

Sgaw Karen Department

Report of Mr. Nichols:

The work of the past year fills out twenty years' service since arriving in Rangoon, December 3, 1879. During that period the total membership of our churches has grown from a little over 6,000 in 1879 to over 10,000 at present, and the number of churches has increased in about the same proportion. Most of this increase in membership has been from Christian families, but a few have been baptized each year from among the heathen. On the other hand, there has been a large increase in the number of heathen in our field.

This increase has been almost wholly the result of the influx of settlers from the Henzada and other districts, who have come to clear and cultivate forest and other waste land, chiefly in the northeastern borders of our territory. We have taken up systematic work among the most of these, not only through itinerant preaching, but more especially through the aid of Christian young men and women who go to live among them as teachers for the children, as well as to preach the truth to adults. This method we find to be by far the best and most successful for permanently making an impression upon them. Between forty and fifty of these villages have been brought thus under Christian influence. It needs the utmost tact and patience as well as determination on the part of the worker to thus find a way into the confidence of a heathen community, hardened as they are into indifference by the fatalism and individualism of Buddhist teaching. Of course all, or nearly all, of the non-Christians of the plains are Buddhists, which belief overlies the original practice of offerings to the nats or demons which has for generations prevailed over this and adjacent countries. Although a few of the people are well versed in the tenets of Buddhism, yet the effect of the paradoxical belief, both in an inexorable fate and in the saving value of good works, is everywhere in full evidence among them. While admitting that no one has ever seen a person who has succeeded in keeping their law, and maintaining that without such fulfilment of the law there can be no escape from the penalties of sin, yet they hold to the idea that if they offer some kind of formal worship to the one God which Buddhism, with all its atheism, cannot ignore, they will in some way secure happiness, or an amelioration of condition, in the future. Notwithstanding, they hold as fully as strongly to the idea that in this present existence, as well as in expected future rebirths, fate virtually and arbitrarily decides the character of such existence and environment, whether happy or wretched. Together with the above outlined obstacles to their acceptance of the gospel is the fact that in so many cases the individual cannot bring himself to look forward to a future such as the gospel offers, separated from parents or other relatives who have died in Buddhist faith. Some even bluntly say that they would prefer to be in eternal torment, with their relatives, than in bliss without them. Such then is the attitude of mind which we constantly and necessarily meet in our endeavors to lead the unevangelized into the light. Still the truth finds its way between the joints of even such armor with which Satan has provided them. Of course those holding views such as the above are far more difficult to reach than are those who are simply held by a superstitious dread of demons alone, as is the case with Karen hill-men, unfortified by the subtler reasonings of Buddhism. Hence it is true not only that the work of evangelizing the heathen whom we now have to work with is more difficult at the outset, but they are much more likely to come out one by one, instead of in almost entire villages, as at first. Opium and liquor too carry on their ravages increasingly.

The moral and religious status of the churches at present, as compared with that of twenty years ago, is not easy to determine. Wider extent of education at present of course not only enlarges capability to do good, but also to do evil. Constant effort has been put forth to give the Bible opportunity to provide for a symmetrical development of those who have by its light been able to see the powerlessness of former superstition to uplift them from their degradation and bondage. The people are generally awakening to a more and more complete sense of their possibilities, mental and moral, though this gives occasional opportunity for the self-seeking demagogue. Yet in each community there is a good number who place the kingdom of God first in their

affections and plannings. I doubt if there was ever a larger proportion at any previous time. The benevolence of last year averaged nearly seven rupees per member. Though very few of our people are of large means, yet if liberality was more general this average could easily be doubled. It is quite uniformly found that Christian liberality is a very reliable index of church life and spirituality. Among our pastors we have many with whom it is a constant joy to be associated in Christian work. Our annual month of Bible study together brings us into close touch with one another as well as into quickening contact with the truth. We often visit churches, as well as heathen villages, in company with from two or three to twenty or more pastors and workers, with excellent results for ourselves as well as for those visited. Our mission launch has made this possible, as I have before written, with our numerous creeks and rivers. There is an increasing number of churches, which, as churches, carry on work among neighboring heathen villages, chiefly Pwo Karens, though in some cases among Sgaws, if there be any near.

Our work in the High School has never recovered from its loss of Miss Harris, and we sadly need some one of her ability and devotion to go on with the teaching work which she laid down. All teaching is now done by Karen instructors, and while they are mostly faithful, hard working and able in some lines, yet there is still needed, for some time to come, European ideals carried by Europeans into the actual classroom work. Two passed the last university entrance examination, from six candidates presented, but with better teaching facilities far better results are attainable. Still but few of our highest educated young men enter the Theological Seminary; but some have, and one of the most valued workers in the new Chin work at Haka passed out of our university entrance class here. I am sure that his training up to that point will tell in his future work.

During the year we have suffered a great loss in the death of Rev. Taynaw, who has been connected with our town school for the last thirty-eight years, first as pupil, then as teacher, and for the last eighteen years as pastor of the town church and Bible instructor in the higher classes of the school. He inherited an unusually robust physique and was endowed with a very alert mind, as well as a very retentive memory. His love for the Bible was almost a passion with him, and his education in English laid open to him all the helps to its study which are available in that language. He was a natural orator, with great facility of illustration, and his integrity of character gave him great influence in the school, as well as among his brethren at large. He died in the prime of his strength and at the height of his usefulness. He leaves a family of noble Christian son and daughters, two of whom are efficient teachers in our school. One of these had the benefit of several years' study in Colgate University and is making excellent use of his attainments for the good of his people here.

Pwo Karen Department

Report of Mr. Cronkhite:

I am persuaded that the year just closed has been one of real and permanent growth throughout the field. Like most growth, it has been silent and without observation. The schism which threatened our association so severely a few years since, and of which mention has been made in previous reports, has, I believe, yet further abated. We have been deeply gladdened during the present travelling season by the tokens of returning good feeling. Our evangelistic force among the heathen has been nearly, or quite, the largest we have ever had, and I begin to feel that it is possible that we may yet

see the gospel taking root in all parts of our wide field. The work is striking its roots down in the densely heathen regions about Eng-mai and Kha-louk-theik. In the latter section we are much indebted to our Sgaw brethren for the noble work they are doing. In regard to our work among the heathen, I do not mean to say that we are reaching the whole field, by very much. But it seems to me that we are getting hold upon strategic points and putting method into the work as never before, and that the heathen over wide areas are beginning to think.

A very healthful token of church life the past three years has been the activity shown in chapel building and school equipment. Several chapels are either just finished or in building in various villages. These are invariably paid for wholly by the people themselves. There is also a marked improvement in the type of building. The people are beginning to appreciate the need of some elementary chapel and schoolhouse furnishings also, in addition to the bare building.

There has also been a noticeable improvement in the grade of work done in our jungle schools. This is due both to the work of our central school in providing better teachers and to the pressure brought to bear by government upon the teachers so prepared. There has been steady advance as well in our central school here in the city. Our fine supply of teaching apparatus was found very serviceable in the Teachers' Conference held in Bassein, under government auspices, in June. We have been fortunate in securing a thoroughly well-equipped Pwo teacher, Ka Zin, for our highest or seventh class. This young man has served us for Rs. 40, though he could have commanded doubtless Rs. 80 per month elsewhere. He wrote me before coming that he would come for Rs. 5, if need be, rather than fail to serve his own race in their school here. I can never cease being thankful for the corps of Karen teachers given me, and in this feeling my efficient colleague, Miss Tschirch, fully shares.

The close of 1899 finds us well started on the final "home-run" in the matter of school equipment, upon which we have been engaged for fifteen years. Two houses for teachers are in process of erection, and I hope before my next furlough to see the full equipment of the compound for its work accomplished. This will involve a further expenditure of something over Rs. 10,000. Then, God willing, I shall be ready two years hence for furlough and reunion with the dear wife and bairns, who left for the home land in March last, as well as with the three whom we left behind in 1894. Little Herbert sleeps in the ocean till the "sea shall give up its dead."

HENZADA—1853

Burman.—Rev. J. E. Cummings, Mrs. Cummings, Miss Julia H. Stickney.

Karen.—Rev. David C. Gilmore, Mrs. Gilmore, Miss M. M. Larsh, Miss Violetta R. Peterson.

Burman Department

Report of Mr. Cummings:

The backward look over every year of mission work reveals some growth along regular lines, progress toward the achievement of cherished plans and some things accomplished; but it is quite as sure to include other events which could not be anticipated at the beginning of the year. Most prominent among the latter was the death of my friend and brother, Rev. W. I. Price, in September. His sudden and sad taking away left a

keen sense of personal loss and double work to be done by me, pending the arrival of his successor, Rev. D. C. Gilmore. Mr. Price was a noble missionary, one whose record of the mission field will repay careful study. He rests from his labors and his works do follow him.

My own work during the last quarter was much handicapped by overpressure, but satisfactory relief has come in the Gilmores and Miss Stickney, and I wish to record my sense of profound gratitude to God for the equipment of health and strength that has enabled me to discharge the heavy duties of the year. To specify some of the gifts of His grace, there have been baptized eighteen converts, six of them from the school. Our church rolls have been carefully revised, and though a smaller membership is shown than last year, there has been real accession. One new chapel has been built by native funds. One new school established. We have had trouble there already through the gross misconduct of the teacher, but God has permitted a triumph over that great obstacle and there is a pronounced turning toward Christ in that village. Since the trouble two have been baptized and there are other inquirers. All the schools have grown in numbers and efficiency. There is a wide open door before us in this district, both for preaching and teaching. Old barriers are breaking down in places. I confidently believe we shall see great accessions in Burman work perhaps sooner than we shall have raised up a consecrated, zealous church prepared to foster the awakened life of new converts. Cohesiveness, sympathy and united effort among the Christians is the crying need in Burman work. Nothing short of a great spiritual quickening can bring this about or retain it when once secured. Pray that a gracious revival may be God's special gift to us the coming year and that the time may be hastened when we shall have among the Burmans not only individual Christians who are zealous and exemplary, but whole churches zealous and active for the coming of the Kingdom and a membership that does not so readily turn back to the life of the flesh.

Karen Department

Mr. Gilmore, who has succeeded to the work of Mr. Price, writes as follows:

I assumed charge at Henzada on the fourteenth of December, and do not as yet know enough about this field to do much more than forward the annual statistics. I have, however, seen enough to make me desirous of expressing my appreciation of the so rapid and symmetrical development which the work has enjoyed under the care of Mr. Price, of the progress which the school is steadily making under Miss Larsh and Miss Petersen and of Mr. Cummings's services in keeping the general affairs of the mission so in hand that they could be made over to me with everything in order and nothing in arrears.

TOUNGOO.—1853

Burman.—Rev. H. P. Cochrane and Mrs. Cochrane.

Paku Karen.—Rev. E. B. Cross, D. D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb, Miss Frances E. Palmer (in America), Miss Elma R. Simons (in America), Miss Julia E. Parrott, Mrs. Jennie C. Morgan.

Bghai Karen.—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M. D., Mrs. Corson, Miss Thora M. Thompson, Miss Naomi Garton, M. D. (in America), Miss Johanna Anderson (in America), Miss Bertha E. Davis.

Burman Department.

Mr. Sharp of Rangoon College, who cared for this work in the early part of the year, writes:

The record of this year's work in the Toungoo field will be brief, because the principal part of my time has been spent in teaching in the college. However, since my last report I spent about one and a half months in travel in Pyinmana district, making three trips, one northeast, one northwest and one southwest of the town, visiting in all about fifty villages, which we had not reached before, though Mr. Cochrane had previously visited most of them. The field to the southwest seemed to me especially hopeful. Everywhere we received a respectful hearing, and in some places we were entreated to stay longer, and when we left were urged to return whenever we could. After May 1 I made monthly visits to the schools, exercising a general supervision over the work until Mr. Cochrane took over the work the first of December.

Mr. Cochrane, who returned from America and took up the Burman work in November last, continues the report:

There is little to add to Brother Sharp's general report. I am continuing the work with only slight changes.

The school work at Toungoo and Pyinmana, with a good staff of Christian teachers, is encouraging. The evangelistic force is lamentably weak, with no present means of strengthening it. The Toungoo Burman Mission is backward, compared with the other Burman stations. But it should be remembered that not until 1892 did this become a distinctively Burman mission. At that time and years following a large number of Shan Christian workers and pupils were transferred to the various Shan stations. Toungoo has contributed a larger number of Christian workers to assist missionaries on the frontier than any other station in Burma. In this we rejoice, although our numbers were depleted thereby. The abolishing of the boarding department in connection with the Toungoo Burman school still further reduced our numbers. The boarding department will be renewed as soon as practicable.

An encouraging feature in connection with the evangelistic work is an increasing willingness to listen to the gospel. The seed sowing is going on. The harvest will be reaped at the word of the Lord of the Harvest.

Paku Karen Department

Report of Dr. Cross:

I was able to attend the meeting of our Paku Association. The meeting was appointed on the plains for this year on my account instead of on the mountains. The people kindly helped me on my way and I did not suffer.

We had a splendid gathering of the people from all parts of the field. Dr. Smith, from the seminary, was present, much to the satisfaction and pleasure of the people. Mr. Heptonstall, of the Bghai field, was also with us.

The village, which provided food, lodgings and buildings for the meetings, was one of our smallest villages. They knew beforehand from experience that they would have to provide for more than two thousand people for the number of days which the meeting might choose to continue. They built a splendid booth, with a room not quite a hun-

Dr. and Mrs. Cross have charge of the town school, and I have no doubt will notice the increased interest the native brethren are taking in that department of the work.

I am very glad for the good degree of health that we have enjoyed during the past winter and still enjoy.

Bghai Karen Department

Report of Mr. Heptonstall:

A report of the work of this mission for the past year will not seem much different from former reports, but a few changes have been made—advances, we think—that call for remark, though the work on the whole is progressing favorably on the old lines.

For some years past the Karens have been urging an Anglo-vernacular school, and last January (1899) it was announced that an Anglo-vernacular department would be opened, but that a regular fee would be collected from each pupil entering that department. When school opened in May ninety-three pupils came in to study English and only about fifty for the vernacular. We had therefore to engage a separate set of teachers and arrange room for the new department by moving out the printing press and book-binding, which were accommodated in the room under the girls' dormitory. Mumps interfered with the studies greatly and lost us some students who were ill enough to go home and did not return, but a fairly satisfactory examination was passed for the first year in the language.

The kindergarten department was continued this year with proper material and furniture and an experienced teacher engaged. A fee of two rupees a month was charged and an attendance of twelve to sixteen pupils secured, mostly Karens, though we are registered for all races. The Burmans who attend are aided in their fees by the Burman mission. The entire expense of this department for the year, for furniture, materials, teacher's salary, etc., has been met by the fees and private subscription. The government has promised to aid us for the coming year, so we may be able to reduce the fees.

The industrial department thrives. Some new machinery was added during the year that helps to make the work both easier and more interesting, but we need financial assistance. An idea has got abroad that the industrial work of this mission aids in supporting the school, but the aid must come very indirectly indeed, for actually it costs more to run the several departments than is received from the sale of any products. The printing press and the weaving classes are self-supporting, and much work is done in the press that is given to the mission, but the other departments are a constant expense that even the press cannot always cover. Any coffee industry that has been started in the Karen Hills has been of a private nature, and the only benefit received by this mission has been perhaps through the wages received by men and boys who have worked on the plantations and have thereby been able to contribute more liberally. A good well has been dug this year to take the place of one destroyed by earthquake two years ago.

To accommodate the ever increasing practice of Dr. Corson and furnish a preaching room, dispensary and sick wards for the in-patients, a good two-story house has been erected at a cost of about Rs. 1,800, met by Karen contributions, donations from friends and the returns from medicine sales, etc. Should a larger hospital be erected in the future this will be a very good house for two teachers,—a *present need*.

Faithful touring has been done, in the limited time at the missionaries' disposal, among the churches, and the indications are very good. Baptisms during last year were 210, and the amount of Karen contributions for all purposes has gone up in a very satis-

factory way, being Rs. 3,000 more than any former year. A special weekly meeting for the unconverted in the town school resulted in twenty-four baptisms.

The return of Drs. Bunker and Johnson to occupy the station in Karenni will strengthen this mission materially, for to direct and oversee work with any satisfaction at such a distance from Toungoo—seven days' journey—was not possible. They will take over all the work already established among the Padoungs and Red Karens and free the Toungoo missionaries for work among the neglected tribes to the north and west. Urgent calls have come for teachers from some new villages in Pyinmana district and several men have been sent to them. To revive and strengthen the churches in the south a strong young man, a seminary graduate, has volunteered, and the association has appointed him to act as travelling evangelist, and we hope for much good from this.

Our missionary force has received a strong addition in the coming of Miss Bertha Davis. We welcome her to this field of work, of hope, of blessing. The health of the missionaries has been good and the prospects are bright for a good year of work in this portion of the Lord's vineyard.

Report of Dr. Corson:

The first two months of the year were filled with active and aggressive jungle work. During this time we visited about forty villages.

Much of this country had been visited by Miss Thompson and Mrs. Corson and myself the previous year, and we could note the apparent effect of our efforts. There were many signs of advancement, but to a great extent the report of last year will hold good.

Passing out of the country visited last year we crossed over into the Brec and Red Karen countries. On these journeys we found many places difficult to reach, because of high, precipitous mountains, bad roads and long journeys without water except what was carried for immediate use. This entire country has been poverty stricken because of the predatory habits of the people, and only in recent years have they dwelt in comparative safety from marauders.

A strong, active evangelistic work is needed and is being carried on as far as possible among the Brechs. The villages of Papur and Ih'thepur are especially worthy of mention. These two villages amply repay all the money that has been spent in this apparently God-deserted country. On crossing into the Red Karen country we were impressed with the great opportunity and need for immediate advancement, all of which was reported to the Executive Committee, and our hopes have been fulfilled and our prayers answered in having the Rev. Drs. Bunker and Johnson now on the field and preparing the way.

The encouragement that has come to the missionaries and native pastors and church members has been manifested in volunteers for the work and the offering of daily prayers for its advancement. The reflex influence of this new effort will be of untold benefit to the churches.

The hot season was spent in town. At this time I was called to Maymyo to attend the wife of one of our fellow missionaries. While there I gave the place as careful a survey as the circumstances would admit, and I can candidly say it is the most suitable place for a sanitarium that I have seen in Burma. I was impressed by the easy access to the place by rail, by the facilities for travel about the place, by the absence of flies and mosquitoes, and by the nature of the temperature, cool, but not of that penetrating character found elsewhere in the mountains.

The particular site recommended by the committee of the Conference is admirable as

to drainage and large shade trees. But now that the railroad has passed through the place it is but a few yards from the railroad switch and a few rods from the station, which to a certain extent will detract from its value as a resort for invalids or those desiring quiet. Suitable places may be obtained at such a distance from the town as to obviate these objections.

The rainy season began unusually early, and the diseases accompanying the change of this monsoon were of short duration; later, however, an epidemic of mumps broke out in the school, in which I was a sharer with a very severe attack. In September our home was brightened and blessed by the birth of our first child, Elthera.

After the rains it became evident that it would be impossible to further use a part of the house as a dispensary, as the noise and confusion were affecting the health of the household. In consultation we decided to undertake the erection of a suitable building for a dispensary. We prayed over the matter, and with a small nucleus of a fund, Brother Heptonstall began the work. The money came, and now the building is finished, and we need sufficient to cover cost of furnishing the wards. The dispensary and preaching rooms will accommodate fifty persons daily as a clinic, and at the same time give ample room for preaching. This has been faithfully carried on twice daily by the Burman preachers. There have been many attentive listeners and a few inquirers, and we hope the seed has fallen in good ground. The number of patients treated and operations performed has far surpassed that of last year, approximating *eight thousand* new cases. The whole work has been self-supporting.

We have enjoyed excellent health, with the exception of casual ailments, and have been built up spiritually in being able to do more evangelistic work.

We enter upon the new year with the assurance that our God is sufficient for each day and its need, that he is a prayer-hearing and a prayer-answering God.

SHWEGYIN—1853

Burman.—Miss Kate Knight (in America), Miss Stella T. Ragon.

Karen.—Rev. E. N. Harris and Mrs. Harris (in America), Miss H. E. Hawkes (in America).

Burman Department

Mr. Harris, missionary to the Karens in Shwegyin, writes:

Owing to the absence of Miss Knight in America, there is little to report. One preacher has been employed for the entire year, and one for part of the year. A young man who was converted from heathenism under Miss Knight's preaching three or four years ago has entered the Theological Seminary, and is well spoken of by his teachers. Another young man from a heathen family who has been a faithful Christian for a number of years and of whose future usefulness we entertained great hopes, has recently died. Otherwise the mission remains about as it was one year ago. We hope and pray for the speedy return of Miss Knight.

Karen Department

Report of Mr. Harris:

Again we have had a year of delightful harmony and hearty coöperation on the part of all the members of the mission. Perhaps most conspicuous and most worthy of comment among the varied activities engaged in has been the establishment at Nyaunglebin

and Kyaukkyi respectively of two stations subsidiary to our town station at Shwegyin. For several years Shwegyin, although a desirable place of residence, has ceased to be a good centre for work, main routes of travel having shifted and left it no longer easy of access. Hence for aggressive campaigning it has long seemed imperative to begin work at some point or points where the population both Christian and heathen could be more easily reached. After careful consideration the two towns mentioned were decided upon as being most available for the purpose, and accordingly in travelling among the churches last year I suggested the advisability of securing land and beginning operations. The plan was taken up with zeal and enthusiasm. At the annual meeting of the association I was requested to apply to government for a free grant of land at Nyaunglebin Kyaukkyi, and Rs. 1,000 was set aside by the association for the purchase of land at Nyaunglebin where no free grant could be obtained. Four of our best preachers were also chosen to have charge of the work, two for each place. It was not until the early part of April that I was able to secure the land, and even then I had no time to give to the care of the work. I was obliged simply to place the whole matter in the hands of the native brethren. I am filled with devout gratitude as I think what they have accomplished. In less than two months they had gathered materials here and there, hired carpenters, put up school buildings and started a school at each of the new stations. The preachers in charge also extended their operations to the surrounding villages, and soon had no fewer than eleven heathen schools organized under their supervision, thus opening the way for the further proclamation of the gospel. The word was also directly preached to many who came, attracted by these new activities. The Lord has shown his signal approval of these efforts for the extension of the work as indicated by the reports of the churches brought in at the recent annual meeting of the association. The number of baptisms reported is 146, as against 95 last year, and the contributions of the churches for all objects have increased from Rs. 7,634 last year to Rs. 11,887 this year. We can but exclaim, What hath God wrought!

The work undertaken last year at Papun has suffered an interruption on account of the death of the evangelist whom we were employing, but steps are being taken to replace him with two new men.

In the early part of the year Miss Hawkes went to the home land for a period of rest, but we are expecting her to return to the work soon. Meanwhile we feel ourselves richly favored in the recent coming to us of Miss Stella T. Ragon. She is taking hold of the work in the town school with a zeal and discretion which give great satisfaction to all concerned, and as opportunity affords is engaging herself in the general activities of the mission.

PROME—1854

Rev. L. H. Mosier and Mrs. Mosier.

Mr. Cross, who had oversight of the work in the absence of Mr. Mosier, writes as follows:

I have made frequent visits to Prome during the year and as nearly as I can judge things remain much the same as last year. The baptisms have been mostly the children of Christians. During one of my visits Thra Tuwa and myself visited the jail to see one of the members of the Pounge church who was under arrest on the false charge of murder. While waiting for the Christian to be called Tuwa preached to a man who was in the waiting room, and as we left we gave him some tracts. During his enforced

leisure he read these tracts and they led to his conversion, and after his discharge he went home and preached to his wife; so both of them have been baptized.

THONGZE—1855

Mrs. Marilla B. Ingalls, Miss Katherine F. Evans.

Report of Mrs. Ingalls:

I have employed six preachers and colporters during the past year. Two were educated men, but one proved dishonorable and the other is not a great preacher and is wanting in Christian zeal and pastoral qualities. I sorrow much over the fact that God does not call better men among the Burmese to enter the Christian ministry. Some tell us that small salaries is the reason why better men do not come forward. This *may be so* and it *may not*.

At one place down the line, where we have begun a new station, we have great encouragement. God has raised up one or two leaders and our pastors and preachers go there to advise and encourage them. We have applicants for baptisms now and then, but give a long time for evidences.

The church members of our mission are very scattered, and we cannot have large attendance at our nightly prayer meetings. But we keep up all our services, and know that God is with us. We have a missionary concert in the Hong Ye church, which is very flourishing. It is held on the first Sunday evening of the month, and even the little ones who see their parents give, come out to this service and all put in their pice. We have lately sent our contributions to China and Africa, and this year we give half for home missions. Miss Evans takes up collections in her school, and this is used for several objects. We teach all the church members in our mission to give toward the support of pastors and other objects.

I have some cause for joy in my little railway work, and sometimes half wish I could give up my whole time to that. My own travelling work has not been as much as usual. The death of pastors and preachers has made it more important to remain in central places, but I send the people out as much as possible.

We close the year with thanks to our God for bodily strength and protection from fire and drouths.

It has not been the best working year of my life to my mind, but our Father knows it all, and the good seed may be in the germinative process.

We have baptized twelve during the year and we have about the same number of good applicants.

Our contributions amount, according to our record, to about Rs. 500.

I have written from time to time about my list of inquirers among the Buddhist priests. The past year many of them have come to me and obtained more books, but I think none of them are converts to Christ yet. Fourteen have cast off their sacred robes and have come to see me in their long dress. Some are dissatisfied with the Buddhist doctrines. Two tell me they cannot resist the opposition of their relatives if they are baptized and come out publicly on the Lord's side. It is well to see these priests come out of their old life, but if the Holy Spirit does not work in their hearts they will not be saved.

We mourn over the departure of so many missionaries from Burma, but all have valid reasons, and we hope they will be received with kindness. We welcome the new-old ones, but they have still the invalid or tired look, and we fear they were not able to return so soon.

THARRAWADDY—1876

Miss Sarah J. Higby.

Prof. Thomas of the Theological Seminary writes of this work:

With our increasing duties in connection with the seminary, Dr. Smith and I are both finding it more and more impossible to do justice to this youngest and most promising of our Karen Mission fields. During the last six months while I have been in nominal charge it has only been possible for me to make a few flying visits to the station. Although Miss Higby is holding out nobly and is cheered by baptisms in the station school, it is useless to try to force her to do so much longer with her increasing infirmities in the face of the increasing exigencies of the growing town school. And if this is only too true of the town work, what must be the exigencies of the neglected jungle work, opposed as it is at every point by the deadly errors of Roman Catholicism? Indeed, although nearly six hundred were present last week at our association, I doubt if we can even hold our own in this field this year unless we are reinforced. May we not therefore claim the first new man that is sent to Burma this fall in accordance with the paramount claims of the Tharrawaddy Karen Mission as set forth by the secretary in the last annual report? Be assured, nothing short of this will avert serious disaster in this promising field.

ZIGON—1876

Miss Zillah A. Bunn (in America), Miss Sarah B. Barrows (in America), Miss Eva C. Stark.

Report of Miss Barrows:

I arrived in Burma, December 20, 1898. In less than a month, January 18, 1899, Miss Bunn started for the home land and I found myself in pleasant surroundings, with plenty to do. Miss Bunn had so systematized the work, that I did not find it difficult to *take up* the varied departments of school and church work, but *to carry* them on successfully, giving each department its needed thought and time, I felt sure would be far more than one person could do. The two schools in Zigon must have careful supervision, as they are aided by government and the year's work would be thoroughly tested at the coming examinations. As I taught and visited in the different classes, I found the boys and girls intelligent and as well advanced as in our city schools, although Zigon would be called a jungle place. The teaching staff was somewhat inadequate, but after the hot season holidays I was able to start with a full corps of teachers. They did good and faithful work during my enforced absence from sickness. I can not speak too highly of them. At the examinations in October there were not as many full passes as I had hoped, but I did not attach blame to the teaching staff. The church has been in rather a cold, backward state, it has needed more care and help than I was able to give it, but I have found much of encouragement. I am glad to say that a few have been brought out of darkness into light, others quickened, some disaffected members been restored, some difficulties settled, and a woman's prayer meeting formed and well attended. The Sunday and week-day services have been full of interest and large attendance.

The first part of the year I was able to do quite a little house to house visiting with my Bible woman. I enjoyed that part of the work very much, found attentive listeners and was well received at all the houses and in the bazaar. The Bible woman whom I had during the cold season did excellent work. My preacher has been earnest and efficient

in his work. The vernacular school at Konityua, under the watchful care of Maun Nautin, has done good work. All his pupils attend the Sunday-school regularly, although they are from heathen families.

The school at Gyobingauk I have visited many times; fairly good work has been done. I am not quite satisfied with the teacher and hope a better one may be secured ere long. The little church at this place has had its share of attention. I have endeavored to help encourage and strengthen its members in their weak and feeble state.

I have enjoyed the work in Zigon and the other villages in my care very much and had hoped for many years of work for the Master in this needy part of his vineyard. God has planned it otherwise, and I would not murmur, but it is with deep sorrow I commit the work to others and turn my face downward.

BHAMO—1877

Kachin.—Rev. W. H. Roberts, Mrs. Roberts (in America), Rev. Ola Hanson and Mr. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.
Shan.—W. C. Criggs, M. D., Mrs. Griggs.

Kachin Work

Report of Mr. Roberts:

I am thankful to report that the past year has been full of encouragement and progress. Though statistics show that deaths and exclusions exceed baptisms and hence no numerical increase, yet numbers who were excluded some years ago and went back to their heathen villages and to their former customs and worship have returned and placed themselves under instruction and are asking to be restored, while some whom we have excluded for immoral conduct have given evidence of true repentance and we feel that their fall may in the end do them good. Those who have died are "not lost but gone before" to join the few redeemed Kachins in our Father's house above.

More than a score from among the heathen have given up their *nat* worship and identified themselves with us. Fifteen families have united to form a new Christian village under one of our most experienced teachers, while in the Lataw country the villagers built a good house for their teacher a short distance from the heathen village and he was soon joined by five families who wished to be under his influence and away from their heathen neighbors and their abominable customs. Our two schools in the mountains have been maintained through the year. The young Karen preachers in charge of these schools have been faithful and though opposed at times by *nat* priests and wicked elders are able to command the respect of the majority of the villagers.

Our town school has never been so large and the health of the children has been good and progress in studies satisfactory.

While there have been no baptisms from the school there has been a growing interest in the study of the Bible. The Christians have contributed more for school and mission work than in any previous year. One of our Karen preachers who left us about two years ago, intending never to return, came back in August and from what I saw in his village a few weeks ago and heard from his lips as he preached to the heathen on our last tour together I am satisfied that he has received a real spiritual blessing and is now doing the best work of his life.

On account of serious pulmonary troubles I was obliged to withdraw our Karen teacher, Kyan Thwe, from the Kowrie country and for a time we feared we should lose

him, but he is now able to do good work in the plains and we hope that in time he may be able to endure the higher altitudes.

As qualified and certificated teachers were not to be had for our town school, I was obliged to keep one of our brightest young preachers here in the school, so have added but one new man to our preaching staff in the hills; but let no one suppose that this young man and others spend all their time in secular work, for they are required to take their turn in conducting the weekly prayer meeting, teach in the Sunday-school and in my absence conduct the public worship on the Sabbath. During their vacations and on the Sabbath many times they are willing and glad to go to the villages near the city where the people receive them gladly. I have never met with more hearty reception in the hills, for I find that our Christian boys have exerted a good influence and in many places prepared the way for us.

Our Karen and Kachin teachers feel encouraged for the people seem to be awaking. I have never seen the native teachers more interested or more anxious to carry the truth to the heathen.

The crops are light this autumn and will doubtless affect contributions but we trust it may favorably affect the heathen, as a Kachin is very proud and hard to reach when his granaries are full of paddy and his beer jars full.

We were both glad and sorry to have Bro. Hanson and Mrs. Roberts leave us. Sorry because we need them here but glad that they could go where they could get such care and treatment as they needed.

We shall be glad to welcome Bro. Hanson back in the autumn, for in his absence all book work ceases and I am reminded that the climate and continued care are undermining my health and I must soon have a change and rest.

May the Lord in answer to your prayers and ours grant that the blessing which seems near may descend upon us this year.

Work Among the Shans

Report of Dr. Griggs:

In submitting the report of last year's work, as usual I have nothing of a startling nature to report, but at the same time I feel that there has been a steady growth along almost all lines of work. The school teachers tell us that it is impossible for a body to be in two places at one time, and so, as I have so much to do in the city, the jungle work has been *nil*.

First, as to the school. After waiting patiently for nearly five years, we at last have a schoolhouse, but the sum given was so small that we are already pressed for room, so that after having our house free for six months, we have had to give up part again to the children as a classroom. Last year we were able to report 60 children, this year we have 92, and at the late examinations we passed about 93.50 per cent. But three boys failed in the whole school. All in Standards III-VII (inclusive) have passed.

During the year we started a kindergarten and have now about twenty children in that department. The "badge" system of rewards was introduced in the school, and a company of uniformed cadets, and I have been much pleased with the results.

The medical work continues to take up a large part of my time. I have had several interesting operations, but the thing that has struck me most has been the large number of difficult confinement cases to which I have been called. With the exception of Chins of whom there are none in Bhamo, I think I have had cases from almost every tribe in Upper Burma, and not only that, but amongst Hindus and Mohammedan women as

well. This is a remarkable thing and would, of course, be impossible in India, but in coming to Burma the native of India leaves at least some of the ridiculous caste prejudices behind him, but at the same time, I am afraid he is just as difficult to reach so far as Christianity is concerned.

The most crying want here is an enlargement to the schoolhouse and a dormitory in which to put our helpers and children. At present we have but one—excepting the house in which the Shan preacher and his family live, and that is a building with four small rooms in it, two 18 feet square, and two 9 x 18, to accommodate a dozen children, boys and girls, four adult teachers—males—a female teacher and a married teacher and his wife, and a dining-room as well. Of course it is a physical impossibility to do it, putting aside decency, and so I have to give up wards in the hospital to accommodate them. I think this speaks for itself, and it will be allowed we need a new building badly. With the exception of the schoolhouse and preacher's house we have exactly the same accommodation now that we had five years ago when we had only a school of a dozen, one teacher and one preacher. I sincerely hope that next year I may be able to report at least a dormitory built so that I can have the whole of the hospital for work for which it was intended.

MAUBIN—1879

Rev. B. P. Cross, Mrs. Cross (in America), Miss Carrie E. Putnam.

Report of Mr. Cross:

During this dry season I have visited all the churches connected with this mission; but not having attained sufficient fluency in the Pwo dialect, either to preach or carry on an extended conversation, I have had to content myself for the most part with using the Sgaw, which is understood only by a part of the people.

The impression left upon my mind by what I have seen among the people is, that things are going backward rather than forward; and that there are two things which are a cause of weakness among the churches. They are sources of weakness common, I think, to all parts of Burma; but I have been more impressed by them in this field than in any other with which I am acquainted.

The first is that the people, so many of them, live far from their chapels. In these peaceful times, since there is no necessity for living together in large villages for mutual protection, many of the people prefer living where their fields are to walking four or five miles to their work; and when Sunday comes, they feel too tired or too lazy to go so far to meeting, thus depriving themselves of almost their only means of religious influence and knowledge; for though the majority can read, very few do so, and these scattered numbers are very apt to get into a very low spiritual condition.

But the greatest source of weakness is the lack of pastors in the true sense of the word. Nearly all the Karen churches everywhere are self-supporting, in the sense that no American money is spent for them; but a great source of weakness is that in a great many cases, I think it safe to say the majority of cases, their pastors are also self-supporting. In this mission there is not a single pastor who is wholly supported by his church and most of them support themselves entirely, and I think largely on this account more than half the churches have no pastor at all one of the more intelligent members taking the lead of the meetings, and the people are content to have it so, for it costs them nothing; but it does not tend to the prosperity of the church. It is, however, a state of things hard to remedy. Many of the churches are too small to fully support a

pastor, and any one who acts as their pastor must, unless several such churches are sufficiently near together for him to serve two or three, support himself in part, which among Karens easily becomes wholly or nearly so. Again, it will not be easy to make the people feel the necessity of supporting their pastors, besides the difficulty of finding the right men able and willing to fill the empty places.

The pastorless condition of so many of these churches rests as a burden on my heart, and it is my earnest prayer that the Lord will open the way so a better state of things may be brought about.

The school in town has greatly prospered under the efficient care of Miss Putnam, and the people have shown their confidence in her by a large increase in the number of new pupils during this year, an increase which, not having been anticipated at the beginning of the year, has been too much for our financial resources.

One hundred and four were sent up to the annual examination of whom ninety-six passed; of the eight failures five were little tots which were really too young to be expected to pass. The Government inspector in his written report expressed himself as highly pleased with the condition of the school and the progress it had made since the last annual examination.

Twelve of the pupils have been baptized during the year, among them two quite interesting cases.

THATON—1886

No report has been received from this field. The statistics for Karen work are included in the report of Mr. Bushel of Moulmein who has continued to give oversight to this work.

MANDALAY—1886

Rev. E. W. Kelly, Mrs. Kelly (in America), Rev. W. O. Valentine, Mrs. H. W. Hancock, Miss A. E. Frederickson, Miss Ellen E. Fay (in America), Miss Flora E. Ayres (in America), Miss Cora M. Spear.

During the past year, in the absence of Mr. Kelly in America, Mandalay was for a time under the oversight of Mrs. J. McGuire, who remained at Mandalay for some months after the transfer of Mr. McGuire to the Burman work in Rangoon. Mrs. McGuire, who has now returned to this country on account of broken health, gives the following statement of the work of the year:

Since the middle of May, 1899, Miss Frederickson has had charge of the evangelistic and general mission work. She spent the cold season travelling in the jungle, and found much encouragement in the way she and her fellow workers were received in village after village. The Judson Memorial church has kept up its regular services under its pastor, Saya Htaik, and is wholly self-supporting. It also gives regularly to both home and foreign missions, beside paying the expenses of two girls in the Woman's Bible School. The Sunday-school has had one of the most prosperous years in its history. Many heathen children from the streets have been brought under Christian teaching Sunday after Sunday.

Boys' School.—Last year the enrolment of the boys' school was 151, with the seven standards. After the examinations an eighth standard was added. This year since Mr. Valentine has had charge the enrolment has increased to 238, with most encouraging eighth and ninth standards, and this without any increased expense to the home board.

The inspector of schools considers this school now the leading one in Mandalay. This growth and success of the school is very gratifying. Aside from the school work Mr. Valentine has kept up the Sunday evening services in Mission Hall.

Girls' School.—The girls' school has had a very prosperous year under Miss Spear. Several girls have been baptized. Early in the year money for a new building was received from the board of the West, but as there was male missionary there to take charge of building the school remains in its cramped quarters under the mission house.

Mrs. Hancock has continued her work among the children as in former years.

Mr. Kelly's return the last of March was hailed with delight by both missionaries and native Christians.

We feel that the dark days of the Mandalay mission are at an end.

Shortly before Mr. Kelly's return to Mandalay, Miss Frederickson wrote as follows of the condition of Upper Burma. Mr. Kelly's coming afforded relief in part, but the letter merits thoughtful reading.

The sudden home going of Dr. and Mrs. Sutherland leaves Sagaing without a missionary. Certainly nothing could be much worse than the present condition of the Burmese work in Upper Burma.

In Mandalay Mr. Valentine necessarily must give all his time to his large school, which is all that can be expected of him.

Miss Spear is also fully occupied in the girls' school. That leaves Mrs. Hancock, who is no longer a young woman, and myself for this large city of nearly 200,000, and all the outlying district, with it hundreds and hundreds of villages. I cannot take half the trips in the travelling season. Now to all this has been added Sagaing and that large district. I will pay the workers and try to keep them going, but I can do very little there. I cannot begin to do all that is needed here.

At Meiktila Dr. Packer is alone. Mr. and Mrs. Case expect to go home in a few months. Mr. Case has been out over seventeen years. Surely he has earned his vacation. And even though the station is left with no one—as it now seems it will be—no one could wish them to stay longer.

Ever since I have been in Upper Burma in the spring we have received from the Union encouraging letters, indicating that something would be done for Mandalay. The hopes so raised have fallen in the fall when we have again and again heard, "We can do nothing for you this year." Mandalay needs workers and needs them now.

If Mr. Kelley can come we shall be much relieved. If not, some one ought to be here preparing for the work. A new missionary is of very little practical value under two years. Very few in a shorter time get enough knowledge of the language and people to do any work themselves.

Others tell us the reason help has not been sent is that we do not make touching appeals enough. We believe it is not appeals but facts that are needed. Surely there could be no more eloquent appeal than the fact that there are three million people in Upper Burma and that when Mr. Case goes, aside from those engaged in school work, there will be but one man and two single women to work for them.

We have prayed the Lord of the Harvest to send forth the workers. We also recognize that the Executive Committee is the means which he employs to send them to this field and we have faith to believe he will give you the money necessary to send them. I believe that no field will yield a richer harvest of souls than the Upper Burma field, if it

has the workers needed, so that the people in these villages can hear the gospel oftener than once in two or three years. Whether we see the results or not it is our duty to give the gospel to these people. The Christians in our home churches prayed for years that the Lord would open the way to Upper Burma, so that the gospel could have free course. He has opened the way and now he surely expects us to occupy and do faithful work. If we as Baptists fail to do our duty this work is surely going to pass into other hands.

THAYETMYO—1887

Rev. B. A. Baldwin and Mrs. Baldwin.

Report of Mr. Baldwin:

It is the fourth year of service here and the prospects are as bright as the promises of God. We have all had health and a good will to work.

Confidence.—This is what I have striven for with craft more than four years, i. e., the confidence and friendship of the great mass of heathen Chins in my field. The Chins are a timid and suspecting people, the easy victims of Burman perfidy for many years. When I first came among them they would skulk off into the jungle when they saw me. It was a case of catch your man before you preach to him. My rifle more than anything else has been the go-between for friendship. I rejoice to say that the days of shooting game for the Chins as a peace offering are passed, and now armed with good news I can go into any Chin village of my vast field and meet with a hearty reception. Though I may never have visited them before they have heard of me and gather around to hear what I say.

The Jungle Work is the most important of all here, for the Chins are all in the jungle. With the exception of four rainy months I travel in the jungle throughout the year. The heat of the sun does not seem to trouble me. I use my own bullock cart besides a pack mule. The mule carries my little pack of supplies where the narrow mountain path will not admit the passage of the bullock cart and the bullocks are left with some friend among the Chins until our return. Two Chins with the missionary is the order. I prefer one old man and one young man in this work. We go from village to village preaching about the true God that their fathers knew.

Language.—Besides gaining the confidence of the people a freedom in the use of the Chin language is another victory of this year's work. The Chins, though they formerly had no written language, are especially rich in traditional folk lore. One story runs that their forefathers knew and worshipped the one true God and that they had a book that revealed this God and his will toward man; that this book was lost and that they, forgetting God, made sacrifice to the evil spirits to avoid their displeasure. The story also goes on to say that this book, the great gift of God, cannot be irrecoverably lost; that if it was washed into the creek it must reach the river and thence to the great sea where it will be thrown upon some foreign shore and that some stranger finding it there will eventually, out of pity for a people without the book of God, bring it back to the Chins. You can readily see what a vantage one has when he can repeat these old Chin traditions in the Chin language and holding out the blessed Book urge them to accept the lost book of Chin story and to return to the God of their fathers. Our converts of the last year for the greater part have been old people to whom such a presentation of the Truth by the aid of the Spirit has been irresistible.

A New Department.—The Chins are a rural people. They come to town only on busi-

ness. The Burman broker knows the Chin craving for strong drink and his first measure is to soak the Chin farmer with the kind that will make him drunk the quickest and longest and then the farm products are in the broker's hands to sell to the greatest advantage to himself. We have a Christian Chin settled near the main road into town. His place is the general rendezvous for all the jungle Chins. He sells for them whatever they bring to market, taking the regular brokerage for his pay. His place is the centre of evangelistic work here at Thayetmyo. We have at times from twenty to thirty carts in one day. Every man who comes hears in some measure the Gospel story. We invite them to the mission house and have preaching whenever we get them together. The larger schoolboys and teachers work among them when they come in numbers. This is the experiment of the year and it proves so successful that I am establishing another such Christian broker on the east side of the river where more Chins come in with produce than here at the station. This work is carried on without a pice of mission money. I hope to have a Christian broker and a preacher located at every city and large town in my field where the Chins come with their produce. It will be done slowly as we train up men for the work.

Finance, Self-support.—Much is said; more needs to be *done*. I can report progress on these lines. That is, I am training the Chins in industry, economy and business principles consecrated to the Lord, and if these do not enable them to support their preachers and teachers without the aid of American money nothing ever will. The Chins will leave the hill field and come down into the rice field and the machine shop as the Karens have.

The year is closing with what seems to be a special looking forward, by the native Christians, to a general manifestation of the Holy Spirit in the salvation of souls. We have never experienced such a time before. One Christian says to another, "See what the Lord is doing." May the Lord of the harvest sustain and strengthen us in the reaping time that must be near.

MYINGYAN—1887

Rev. J. E. Case, Mrs. Case.

Report of Mr. Case:

Building.—Early in the year a new mission house was erected to replace the one destroyed by fire in November, 1897, enabling us to move out of the narrow quarters we had occupied for over a year; and just at the close of the year we finished a school building costing about Rs. 10,000, half of which was paid by government. Oversight of this work took considerable of my time and also of that of Mrs. Case.

Mission Travel.—While I was kept at home by building operations, Mrs. Case, leaving her school work to me, made a tour of sixteen days with the two preachers and a preacher's wife, during which they met a large number of people and had large and attentive audiences at open air meetings nearly every evening, a small organ helping to draw the people.

After our house was finished and before the schoolhouse was begun, I was out in the district with the preachers for fifty-two days. We, too, had good audiences at our evening meetings; my loud voice to some extent supplying the place of an organ. The preachers have also travelled by themselves considerably. That any impression has been made by all this preaching is not very apparent.

The School increased in numbers during the year in spite of miserable accommoda-

tions and we were glad enough to get into the new building. Inability to secure suitable teachers made the work very heavy for Mrs. Case, who has the charge of it and whose health was not as good as usual much of the time. A healthy moral atmosphere pervades the school; the children attend our Sunday services readily and seem to take an interest in Bible study.

PEGU—1887

Miss Ella F. McAllister.

No report has been received from this work. Miss McAllister has given faithful service.

SAGAING—1888

Rev. F. P. Sutherland, M. D., and Mrs. Sutherland (in America).

Dr. Sutherland was obliged to leave his field early in the present year on account of serious illness. Through this illness he was prevented from sending the customary report.

SANDOWAY—1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr, Miss Annie M. Lemon.

Report of Mr. Davenport:

The year has been a good one. In spiritual things I think I can see a perceptible growth among our membership. The great need among native converts, we find here, is a depth of experience. Their conversion does not go deep enough. Too often it is a head, or, what is sometimes called, a surface work. We want it to get hold of their inmost natures. We have been greatly rejoiced to perceive the evidences of the inner life constantly increasing. It naturally follows that we also find an increasing mental vigor and have more and more of a demand for good literature.

A still more natural sequence is, that with a deepened spiritual life and a broadened view of things about them, there follows a more liberal spirit in giving of their mites to advance the interest of the kingdom here and elsewhere. I say "mites" advisedly for they are a very poor people, generally speaking, west of the Yoma Mountains.

It is a day of small things, perhaps, to the outward vision; but, to those of us here in touch with the pulse-beats and heart throbs of our people, there is a conviction that what *seems small* is in reality a stupendous miracle. God is here and is working out his plans for the redemption of this people. We rejoice in being permitted to be co-workers together with him in the accomplishment of his purposes.

The sale of Bibles and Testaments during the present year has far exceeded that of all other books together. Upon inquiry at the "Mission Press" rooms, I was delighted to find that in the number of Bibles, Testaments and religious literature purchased by the different stations during the *past year*, Sandoway was at the head of the list. In three years with this people we have seen these sales increase from rupees fifty to rupees two hundred and fifty annually. We feel that with such seed sowing there cannot fail to come a glorious harvest. The above amounts do not include the amount of gratuitous distribution to those unable to buy. A book *paid for* is appreciated much more than one that has cost nothing.

Our medical work has been steadily advancing. The fame of the mission medicines has spread throughout the district about us. The simpler remedies give the best satis-

faction to the people. Their simple diet makes them very susceptible to the influence of drugs. This makes it easier to treat them; for unless they begin to see results quickly, they lose faith in the remedy and want to try something else. In many cases they try about all of the "something else" they can first and then expect the missionary to almost work a miracle. God has blessed our treatment of cases in a marvellous way, for which we praise him; as it unquestionably strengthens our influence over the people.

Our associational meetings of the present year were the best we have attended in this district. Being at a central point they were well attended. The presence of our beloved Brother Thomas and family with us gave added zest to the interest of the occasion. The regular contributions had decreased a little; but this was more than accounted for by the fact that there had been several new places of worship erected by the people during the year; and they had, in several villages, almost supported the village school teacher. In response to special calls during the association, those present gave and subscribed more than rupees two hundred and thirty. This almost equalled the amounts contributed for association purposes by *all* the churches *during the entire year*; thus far out-doing any previous year's contributions.

When we consider the backwardness and poverty of this people and realize that fifteen years ago there was no church in all of Arakan District and but few Christians (the latter being numbered on the fingers of one hand), we cannot but recognize the hand of Omnipotence, and know that it is "not by might nor by power; but by my Spirit, said the Lord of Hosts." At the request of their several churches, the association acted as council in the examination and ordination of four of our most promising young preachers. Three were Chins and one a Burman. The ordination service was a most precious service to all the believers present.

The outlook for the future is bright with promise. Churches and pastors are working together harmoniously and with faith in his word.

Our home is saddened and lonesome by the separation from our eldest daughter, who sailed homeward just a month ago in order to get an education and to develop physically in a colder climate.

The separation of missionaries from their children seems a necessity and is part of the price we pay. But even at such a cost, we count it joy to be permitted to be co-laborers together with him in this wonderful work of bringing the Gospel to these darkened hearts and homes.

MEIKTILA—1889

Rev. John Packer, D. D.

Report of Dr. Packer:

It is my happy privilege to report another year's work on this field. First of all, I have to gratefully own God's merciful dealing with me this year of my great bereavement. I thank him for granting me the most of the year unusual health, thus enabling me to bear the increased burden of work thereby laid upon me, but above all, I thank him for giving me a heart to work, cheerfully and hopefully, under such affliction. The constant cry of my heart is, "What shall I render unto the Lord for all his benefits?"

While all departments of our work have felt, as was natural, the loss of the efficient hand of Mrs. Packer, the house to house and other Bible work particularly have felt this, and I am thankful to report we have been enabled to keep the work agoing in other departments, with some measure of success. We have no baptisms to report but two, a

respectable Burman doctor and his wife from a near village, having been received. As they showed a "mind to work" by publicly testifying their faith in Christ as their personal Savior and voluntarily distributing Scripture leaflets and tracts in their own village and elsewhere, even before being received for baptism, I am very hopeful that both by word and example they will faithfully illustrate and commend the faith of Christ they profess. A few others seem to be sincere inquirers. May the Holy Spirit take of the things of Christ and show it unto them so that these and many others shall know the truth as it is in Christ and be made free thereby.

With no one to take responsible charge of the work at home in my absence, I have not been able to tour much this year myself, but our two preachers have done more of it than in previous years in this and the adjoining districts, meeting much encouragement therein in the good attendance and interest shown as a rule at their preaching services and readiness to receive our tracts and leaflets, in nearly every village visited by them. Our experience indeed, so far, goes to show that in these village communities the most impressible and hopeful material for evangelistic work is to be found, which in the main coincides with the experience of other missionaries. The townspeople generally seem hard or indifferent and inaccessible. Yet here in Meiktila, at least, we are thankful to note a readiness greater than ever before to listen to the sweet old story of Jesus and his love and to seriously consider his claims to their love and service as their Savior and King—all which leads us to hope that the Gospel will yet "mightily grow and prevail" here.

Of human influences—if indeed it is possible to separate and discriminate the divine from a holy life and character—bringing about this change of feeling, the most potent is, I think, the savor of the beautiful saintly life of my beloved wife, crowned, as is known to nearly all the people of the town, by such a triumphant death, and her unselfish devotion to their eternal welfare. These have wrought a deep and undying impression on the hearts of the more serious-minded of the truth of the Christian faith and the blessedness of Christian service, the gracious effects of which eternity alone can reveal. Spontaneous and very touching are the tributes of reverence and love to the memory of their beloved "Th'ku Mah," spoken in my hearing now and then, as I go among the people.

Such are the main features a review of the year's work presents. While admonishing me of not a few imperfections and shortcomings and of the lengthening shadows betokening the coming of that night wherein no man can work, it fills me with thankfulness to God for all his manifold mercies to myself and my fellow laborers, and with hopefulness as we look forward to the work of the future that the good hand of our God will be upon us for good still and more abundantly. My prayer and hope is that many of these will yield a willing assent and hearty faith to that precious truth their judgments already are unable to gainsay.

Syah Nyaim, a Burman, and Syah Chya Zan, a Sgaw Karen, animated by mutual confidence and respect and a common love for the perishing Burman heathen, have been true and faithful yokefellows in the work of preaching the Gospel in town and country. Only two years since graduating from the Karen Seminary, the latter, with unusual fluency and propriety in the use of Burmese, good preaching ability and evangelical warmth and zeal, has proved himself not only a capable and efficient evangelist, but a very acceptable preacher to all ages and classes of Burmans, especially to the young. His being a Karen is, on the whole, I think, an advantage to him, most Burmans being

pleased to hear a Karen speak their tongue in discourse on the greatest and gravest themes so appropriately and so effectively. There may be difficulties in the way of utilizing Karens for the evangelization of Burmans in Lower Burma, but none, even there, I imagine, that would not in time yield to patience and tact, taught of the Holy Spirit. Up here, at any rate, the only difficulty is the want of men willing to devote themselves to this confessedly hard and self-denying work. There is no lack of men, I firmly believe, well qualified therefor, even if not in all cases so well as Syah Chya Zan. It surely is desirable on every account that many of these, catching inspiration from his example, be encouraged to enter into this great and needy field. The over-manned Karen field can well afford to spare them. The Karen churches need their example to broaden their sympathies and to stimulate their evangelistic zeal and the Burman churches no less so. Such a truly apostolic spirit would be catching and assimilative to the noblest type of Christian character and Christian brotherhood.

Our Sunday services have been maintained throughout the year with good attendance and interest, and the same is true in the main of our week-day prayer meeting and the growth of the people in the Christian life has been corresponding, shown particularly in a zeal to undertake voluntarily unpaid evangelistic work in their own neighborhoods and when abroad elsewhere, also in larger general and special contributions to the mission work of the Burma Baptist Missionary Convention, amounting in all to Rs. 86—0, whose grant of Rs. 100—0 in aid of our work was therefore nearly repaid to them. Present number of baptized persons connected with us sixteen.

God has greatly prospered our school work which has been, on the whole, the best we have ever had here so far, the attendance nearly doubling, the gross being 58, and the average 16. The marked efficiency of the work is shown in the success at the last government examinations, all candidates passing, with proportionate increase of income from fees and government grants, these two together, as for the past two or three years, quite covering the actual outlay for the school. On the religious side, where especially the invaluable aid of my wife is missed, daily Bible instruction of the school, divided into a junior and senior division, has been faithfully pursued.

Thibaw

HSIPAW—1890

Rev. W. M. Young (in America), Rev. W. W. Cochrane and Mrs. Cochrane (in America), Geo. T. Leeds, M. D., Mrs. Leeds.

Report of Dr. Leeds:

Since the departure of Mr. and Mrs. Cochrane for America, we have had charge of this station. Our foreign medicines are growing in favor with the people. The average 16. The marked efficiency of the work is shown in the success at the last government grants, these two together, as for the past two or three years, quite covering the aid of my wife is missed, daily Bible instruction of the school, divided into a junior and they could receive our best attention. The hospital has had twenty-one in-patients during the year. These are the kind of patients we like to have because they can receive some systematic teaching on the plan of salvation. A man has been successfully treated for the awful habit of opium eating. In his case God graciously blessed remedies and answered prayer. The man learned that prayer could be offered for himself along practical lines, and that it was a practical thing. A gospel meeting precedes dispensing of medicines

daily. We have a new hospital fund and expect to start building as soon as the railroad is completed to this place. Rails will be laid to Hsipaw by June 1 this year. Building materials will be much cheaper when can bring them by rail. We received during the year Rs. 524—7. This is a larger amount than usual, made so by the gratefulness of two patients of the city.

School was opened without a schoolmaster, the pastor of the church doing the work. After some waiting, a teacher with two years' normal training came to us. Twenty-eight pupils and two teachers are enrolled. Of the former twelve are boarders and sixteen from the city. The pastor teaches Bible daily for one hour while the new teacher is acquiring the Shan language. As yet the people here do not know the value of education, and as a rule are not anxious to learn. There are a few exceptions, however, which are a source of pleasure. This department of the work is always encouraging. Two boys were baptized this year and two more have asked for baptism but have been encouraged to wait.

The church register for the year shows resident members, those living in Hsipaw, 22; non-resident members, those living out of city, 23; total membership, 45; letters granted, 3; dismissed, 4; baptized, 4. While the membership is 45, our actual working force is but 22.

Sunday-school meets at 9.30 each Lord's day. Opening and closing exercises are short and simple, forty-five minutes being given to study of the lesson. There are forty-two scholars and three teachers enrolled. Average attendance ninety-one per cent. Three classes; one adult class taught by the pastor in Shan and another one by a preacher in Burmese; the other is infant class in charge of a young woman.

Preaching in Shan follows the Sunday-school service. In the afternoon a service in Burmese is held.

Each Thursday afternoon at 4.30 a young people's meeting is held.

A new *zayat* with corrugated iron roof was built in the bazar this year. Every fifth day it is opened for meeting and work in any way to catch the ear of those who come in. Generally each preacher gathers a little group about him, and they sit together and talk in a conversational way of the one God. Every fifth day a bazar meeting is held about five miles from here. Some small villages adjoining the city have been visited repeatedly. Two preaching trips have been made on the main road, but no jungle tours, because there is no one to accompany the preachers.

A woman was baptized at our out-station. She was afterwards married to her husband according to Christian fashion, he being a Christian before his wife. At this same visit the ordinance of the Lord's Supper was observed, so far as I know for the first time in this village.

There are some believers in the city here, but they have not the courage to leave relatives and friends and identify themselves with the new religion. May the Lord give all such the courage of their convictions, and gather out many from amongst this indifferent people who shall acknowledge him. How pitiable it is to hear a man say "I have never heard such things as these even one time. My father and mother followed in the path made by their father and mother, and I go following after my father and mother. Therefore, I never heard before, and do not know, is this not so?" This is literally what a man told me after a conversation at the hospital.

A young man from our number has entered the three-year course at Insein. We hope he will prove a chosen vessel unto the Lord.

Mongnai

MONGNAI—1892

A. H. Henderson, M. D. and Mrs. Henderson (in America), Robert Harper, M. D.,
Mrs. Harper, Mrs. H. W. Mix.

Report of Dr. Henderson:

Dry Season.—The year 1899 opened, for me, with the trip partly exploratory, partly evangelistic, to Kengtung. This occupied January and February and covered, by a detour on our return, parts of the Mung Nawng State, lying to the north of us. It was pleasant to find at the extreme north of the Mongnai State, as well as in Kengtung city, some of the visitors to whom we have talked here in the house at Mongnai.

During these months Mrs. Mix utilized the cool weather to locate for some weeks in Maukmai, twenty-five miles to the south, at which place one of the native preachers is working. She was much pleased at his faithfulness in preaching.

On my return I took over the station work setting Dr. Harper free for a tour to the northwest in company with Mrs. Mix. They worked in parts of Mung Pon, Leykha and the north of Mongnai, being absent from home for about a month. A short stay in Maukmai by Dr. Harper completes the touring done by the missionaries. The native preachers always accompany us on these trips, being in fact our right hand, if not our left too, in the work. They have also alone made trips to the southeast, south, west and north, in all reporting interest among the people who evidently regard us as friends, and who in one instance collected a small sum of money among themselves to help meet the expenses of the trip. I cannot speak too highly or too thankfully of the spirit shown by our teachers on these tours. Gladly they bear all hardship for Christ, making it their one aim to preach the gospel.

Rainy Season.—At the close of the touring season Dr. Harper took the hospital and building in hand, leaving to me the evangelistic and church work, including a daily Bible class with the teachers. The spiritual gain to us all that this latter always proves leads me to wonder whether it should not be continued in some way after the rains cease.

Church.—Although we have been more tried during the last six months than at any time since we took charge of the station, yet in spite of all, the year has been one of steady gain. Our baptisms number fifteen and our exclusions three. I earnestly hope that these latter may help in deepening that sense of sin for which we constantly pray. Wherever I have met the rank and file of native Christians in Burma, there has seemed to be this woful lack, due no doubt to their past history and surroundings, but none the less regrettable on this account.

The spirit and condition of the church were never better. Briefly the lines on which we have advanced are: *a.* The establishment of a Wednesday evening prayer meeting down town. *b.* Formal election of church officers and a monthly officers' meeting. *c.* The vote to erect a church guest house for the use of people from a distance who come for instruction. *d.* A daily thank offering of rice from many. This is brought in on Sunday and the proceeds applied to famine relief in India. *e.* In the Sunday-school the adoption of the International lessons illustrated by blackboard drawings. In this line I must acknowledge the kind help of the English political officer, Mr. Gordon, on several occasions. Through his energy we now have interstate postal communication.

With the help of our contributions, as members of the church, the pastor has been supported and a good balance left in hand. This has been the case every year since 1894. Our bazar and town meetings are doing good steady work.

Buildings.—The buildings, under Dr. Harper's energetic and skilful hands, have been assuming neat and permanent form. Dormitory, workshop and hospital wards have been rebuilt in this style, the latter at the cost of but a few rupees to the Union; expenses having been met by contributions from Christians and heathen together, with several sums received from medical work.

Medical Work.—In our medical work full records have not been kept, but I find for eight months an attendance of 1,582, or about 200 out cases a month. For the hospital, we usually have from four to ten in at a time, probably an average of five new cases a month. Five or six of the patients, when convalescent, have learned to read. The receipts for medicine show a gain every year and we expect soon to cover our drug bill. The people now far more readily come to the hospital and submit to surgical operations. Three or four opium eaters have been cured and this fact has also been noised abroad.

We rejoice greatly at the prospects of stations in Loi Kaw and Kengtung, and have taken the first steps for planting an out-station in Leykha, to the north. The Spirit has manifestly led in that direction, first (independently of human means) bringing in for instruction and (later) baptism a most enthusiastic woman, whose enthusiasm all runs in the evangelistic line. From her labors we have already baptized three and we feel that we must establish a station near to foster the work that the Spirit has thus opened.

NAMKHAM—1893

Rev. M. B. Kirkpatrick, M. D., Mrs. Kirkpatrick.

Report of Dr. Kirkpatrick:

The past year has been one of seed sowing and quiet, but we believe healthy growth. We have been able to keep up all departments of the work, but not to make as much advance as we hoped, first, for lack of appropriations; secondly, for lack of helpers. Only by the help of some generous "specific" donations were we able to keep on our present staff of native helpers. The appropriations for the coming year are sufficient and we have the prospect of more native helpers soon.

I submit that it is not for the best interest of the work, nor economy for the Society, nor for the good of the missionary on the field, to have but one missionary family for a station in these far frontier fields. Here, where we are more isolated than any other station in Burma,—for we are four days from the nearest post office or telegraph office,—we are entirely alone. Before coming here I was promised an associate within a year, if possible. Now nearly four years have gone and I have neither seen nor heard anything of any one on the way.

During the year ten have been baptized and one member of the church has died, leaving the present membership thirty-nine. There are six other Christians here who have not yet brought their letters, so that all told we have forty-five. Some have asked for baptism and doubtless will be received at the next church meeting. Our work has mostly been in the vicinity of Namkham and our two out-stations, but we have made some jungle trips. Our chapel is well filled at the Sunday services. I had forty-six in the adult Bible class last Sunday.

The prayer meeting for workers at half-past six every morning has been a great help and blessing.

The meetings held each bazar day, in a large zayat in the bazar, are well attended. I estimate the average attendance is nearly one thousand, many being traders and people

from a distance which we reach in no other way. The attendance at the gospel meetings at the hospital, both morning and afternoon, is good, while more than five thousand patients have received treatment and about six thousand prescriptions have been dispensed. The hospital assistant is a Karen man and a very earnest Christian. He makes many visits among the people. Our Bible women have been faithful, and as a result more than half of the adults baptized are women. The school is growing slowly, for we are careful to admit only such as give promise of making useful helpers. All above twelve years of age are Christians. The oldest boy—a Kachin—is beginning to be very helpful by preaching in Kachin at the bazar meetings.

We have two young men in the Theological Seminary at Insein.

As usual, we had a *daily* training class for all of the native workers and any other Christians who would come, during the rainy season. We spent about two hours a day in Bible study and prayer.

Our hope for the evangelization of the Shans is in training on the field Shan converts for the work.

MYITKYINA—1894

Rev. G. J. Geis, Mrs. Geis.

Report of Mr. Geis:

During the past year I was able to come nearer my ideal as a missionary than at any previous time since my coming to Burma. Heretofore the erection of buildings consumed so much of my time that I was unable to do as much jungle touring as I earnestly desired. I was out on tour during the whole of the dry season with the exception of a few days at the beginning of each month. On these tours I endeavored to see, not how many villages I could visit, but how long a time I could remain with profit in each place. In some villages I spent two weeks, visiting every family repeatedly, talking with the people in the fields, at their feasts or wherever we could get the hearing of one or two, and whenever possible we taught the children some simple hymns, so that both old and young derived some benefit from our sojourn among them.

Part of the time I had two preachers with me, with whom I spent an hour or more each day in the study of the Gospel of John.

In order to bring our small school in line with our mission schools in Burma I had it registered as a government school, so that we now derive all the benefits as well as all the disadvantages of this system. Eleven out of thirteen pupils passed the first examination. Mrs. Geis taught the first standard in Kachin reading and the catechism and I gave an hour each day, when at home, to the older boys and the teacher in the study of the book of Exodus.

Besides the regular meetings held in town, services were maintained at two of our out-stations, where a good interest was manifested. This was especially true of Sima. When the work was opened there, many of the elders were hostile to it and forbade their children going near the teacher. During the past year in the case of not a few hostility was changed into friendship. On a recent visit I preached to over forty among whom was the chief of the village.

I gave much time during the rains to the strengthening of the native Christians in the cardinal truths of our faith, so that I believe they now have a more intelligent knowledge of the truths they profess to receive.

HAKA—1899

Rev. Arthur E. Carson, Mrs. Carson (in America).

The work in this frontier station in the Chin hills is as yet in its initial stage. Mr. and Mrs. Carson left Thayetmyo on February 3, and after a journey of six weeks filled with thrilling experiences, they arrived at Haka. Mrs. Carson was later compelled to return to this country, Mr. Carson remaining at his post alone with a single native helper. His letters speak of unfaltering confidence in God's purposes of grace for those to whom he has come to bring the word of life.

Mrs. Carson writes as follows of place and people:

Haka is situated on the side of a great mountain. It is a military post where are stationed sixty Sepoys with three English officers. Chin villages abound on the neighboring hillsides. One hundred and fifty thousand people are accessible from this place, one of whom is a Christian and not one of whom can read and write in any language. Their only religion is the sacrificing of animals to evil spirits; it is also their only system of medicine. To these poor people we hope to introduce the elevating, uplifting influence of the gospel of Christ and teach them the way of salvation.

Report of Mr. Carson:

March 15, 1899, after a tedious march, we reached Haka. It looked so desolate and worn that my wife was almost discouraged. We took possession of a brick barracks of 16, sixteen-foot square rooms, for which we were to pay the government Rs. 44 per month, which price they afterward raised to 59. As soon as possible I began arrangements to get a house built. I began cutting logs in April, 1899, and to-day the lumber is not yet all sawed. I have a schoolhouse under way, all of the work on which so far I have done myself, with a prospect of having to finish it. I have been stone mason, carpenter and coolie, and expect to have to make and burn my brick for chimneys. When the school house is done I will go on building a dwelling and accessories. I have received a grant in favor of the A. B. M. U. of thirty acres of land, the very best site near Haka, from the Burman government, the whole cost being less than Rs. 50. The climate is such that nearly all temperate climate fruits and vegetables and several of the more tropical fruits will grow and ripen. I think in the future we may grow wheat, and when we may get better transport we would find ready market for it in Burma. At present the land we can raise will be taken by the military police here in the Chin Hills. How far the idea of an industrial mission may be carried out I do not know, but hope for everything.

During the rains both my wife and myself spent most of the time studying the language, which we found so very different from the language we had used in Thayetmyo to hardly justify us in calling them dialects of the same language. We find it exceedingly limited in words, which poverty is handicapping us in our religious work. They have no idea of religion. I know I am going against the pulpit utterances and the words of all the past, but it is true. They believe in fairies, gnomes, evil spirits, but have no conception of a good spirit. They make offerings to these evil spirits as they pay tribute to a government. "They are stronger than we and we must," they say. They have no word for God, Spirit, Savior (or save), prayer, forgive, love

grace, thanks, and many other terms which seem to us names of necessary virtues and graces. They use for love the word which means desire, and it applies to the gross desires as well as to the more refined wants. In August we found that my wife must go to America. I do not want to dwell on the days that followed. God gave us strength as the day was. In no other way could we have borne it. Since my wife's departure I have translated the catechism. I have one preacher and am to have two more. One of these is a Chin from Thayetmyo, converted under our preaching. He has just completed his theological training at Insein and comes to us at once. The other two are both Karens; one from Bassein, one from Henzada, both graduates of the Insein Seminary. One of these will act as teacher of the school for a while. We have a young woman of Thayetmyo, who was here while my wife was here, but who will not be called back till a lady comes to the mission, or, at least, till one of the preachers gets married. Now we are all hope. The people are ready to listen, and when we can make them understand they express a hope that much mercy is for them. I believe the outlook is good, but it means years, perhaps, of train, teach, preach, wait. And yet I ask myself why it need to. God certainly by his blessed Spirit can move these hearts and convert these souls as well as the most enlightened of the world and he will. Whether he will try our faith long I do not know, but in the fulness of time we know his Spirit will move on the face of the great deep of this people's sins, and his voice will say, "Let there be light." O, Father, hasten the day, hasten the day.

LOIKAW—1899

Rev. Alonzo Bunker, D. D., Mrs. Bunker (in America), Rev. Truman Johnson, M. D.
Mrs. Johnson (in America).

The work in Loikaw is an offshoot of the work in the Bghai Karen Mission of Toungoo. For many years past tours had been made through this Red Karen country, in which Loikaw is situated, and the seed of truth had been widely sown. The conviction, long growing, that the opening of a station in this field was a necessity has been intensified of late by the activity of Roman Catholic propagandists in the region. The result of long years of prayer and effort thus threatened to be lost. The assignment of Dr. Bunker and Dr. Johnson to this field is an answer to the prayers of missionaries and natives alike in the Toungoo district. The May number of the *MISSIONARY MAGAZINE* contains a full report of the experience of the missionaries on their arrival upon the field. This report closed with a reference to serious opposition as encountered from local officials under the influence of the priests, but a letter received later records complete deliverance from this opposition.

Dr. Bunker writes:

Our God answered our prayers, and has delivered us in quite a miraculous manner, in a way we had not thought of, so that now we hold the strongest position here we possibly could. The lieutenant-governor has issued an order, not only permitting us to build, but also enjoining protection and help. No other mission holds such a title in Shan or Karenni land. The effect is marvellous. Everything is changed. Two

Sawbwas have visited us and given us permits to preach, teach and build in their states. The third, about whom I have written, has signified his cordial consent to the lieutenant-governor's order. The natives are resorting to us in increasing numbers. It is all of divine wisdom and goodness, and we will give him all the glory.

It was Dr. Cushing who secured the order from the lieutenant-governor. We should certainly have been expelled from Karenni but for this. The officials in Karenni were bound to drive us off. You can hardly imagine their surprise when the order came. Let us praise God. This victory means much to us. God means to give us a large ingathering here, or he would not have taken so much trouble to bring us here and establish us as he has. He must have some purpose beyond putting us here, and what can that purpose be save one of grace for the people? Let us follow close on his leading and we shall reap.

ASSAM

Divine favor rests still upon our work for this land of many peoples. There is indeed occasion still for profound regret that the work for the native Assamese is confined to so narrow bounds, but upon this field labor has not been in vain, and the tribes of the hills more and more illustrate the all-transforming power of the gospel. As in other recent years, the work for the immigrant tea-garden laborers, whose incoming is so greatly modifying the life of the country, has been notably successful.

The translation of the Old Testament Scriptures has now been completed, the British and Foreign Bible Society having undertaken its publication under the supervision of Mr. Gurney. With the revision of the New Testament now accomplished, the people will soon receive the gift of the entire Word in the Assamese tongue.

A minor note of sadness attends us still in following these reports in the recognition of the insufficiency of our missionary force. Recent unavoidable changes have left faithful workers overburdened with labors and cares. The illness of Mr. Paul, necessitating the transfer of Mr. Parker to Dibrugarh, has left Mr. Moore without the associate so greatly needed. To the workers at Tura Dr. Crozier's coming has brought some relief, but the health of these workers is not strong and additional reinforcement is necessary if this great work is to receive the care which it demands and is certain so richly to reward. These needs and others appearing in the letters which follow will deepen our earnestness in the prayer that to this field the Lord of the harvest may send forth laborers.

SIBSAGOR—1841

Rev. A. K. Gurney, Mrs. Gurney (in America), Rev. C. E. Petrick, Mrs. Petrick.

Report of Mr. Gurney:

My report for the last year is brief. I have been engaged exclusively in the work of getting the Assamese Bible into shape for printing. I have about finished the Pentateuch now, and the books from Joshua to Esther only remain. I do not think the revision of these will be difficult, as I have already gone over the larger part of them with my

pundit, Henry. The poetical and prophetic books ought to receive a few more touches. The British and Foreign Bible Society have kindly consented to bear the cost of printing the Old Testament, so in a few months I think I shall be putting the Assamese Bible through the press, and that my Heavenly Father will grant me strength to carry it to completion. So the Assamese will have the good fortune at last to possess the Bible in their language.

Report of Mr. Petrick:

We are thankful the Lord has permitted us to close this year, which has had its sunshine and its shadows. The Lord mercifully spared the life of my wife, who was during a serious illness very near eternity. A change of climate to Darjiling, during the unhealthy rains, restored her, by the blessing of our Heavenly Father, to her former health.

The work of the churches has been encouraging. They have been able to do their work without any financial help from the mission. All, except one, have added to their membership by baptisms. During the year I transferred two Kol churches to the Golaghat mission and one to the Dibrugarh mission, as it was easier for the missionaries at these stations to care for them. In this way we were able to strengthen the two newly-formed mission stations by the dismissal of three churches, numbering 186 members, who will be in the statistics of those two stations. We have now two Assamese churches and seven Kol churches. Our membership thus appears smaller than last year, but we have no doubt another year will be sufficient to recover our former number. We baptized some converts in an entirely new place, at Attabari, where we have now the nucleus of a new church. Promising work has also been opened near Suffrai, where a large population of villagers and tea-garden laborers is found. I have stationed our ordained Kol preacher here to work especially in that part of the district. We hope to get there soon such a footing as to be able to organize a church.

We baptized seventy-two converts during the year. Four were Bengali Hindus, one an Assamese, and the rest Kols. We had to exclude seven and restored two. Only six died. Our present membership, deducting those whom we dismissed to Golaghat and Dibrugarh, is 511.

Last year we organized the Kol members of the Sibsagor church, who live in a village more than three miles from the town, into a separate church. The result of this year's work proved this a wise arrangement. Whereas formerly only a few from that village attended our meetings in Sibsagor, we have now there a church with a nice clean chapel and a membership of 72. This is quite a remarkable growth. When I came to Sibsagor we had only sixteen members in that village.

I have been able to tour several times over the whole of my field. The word has been preached faithfully. My native helpers have done well.

The English planters have been very kind to me. I feel it my duty to acknowledge this, as it has been a considerable help to our work. Even a Roman Catholic gentleman has asked me to have meetings on his estate.

During the rains I have taught, as in other years, a class of young men, to lead them to a deeper understanding of the Scriptures. The subjects I taught were the Life of Christ, dogmatics, and church history of the first three centuries. I gave also singing lessons to the school, to improve the congregational singing. A number of hymns are sung so well in the meetings that it is quite a treat to listen.

Sunday-school work is about the same as last year. In the village churches want of

interest has been a great obstacle. Still it is a hopeful sign that the largest Sunday-school is not in Sibsagor town, but in a village church.

Our day and boarding school has been carried on as before. As we have had no lady missionaries since Miss Morgan and Miss Wilson left us, the charge of the school has again fallen upon my wife. We baptized none of the school children, but a young man visiting the Government High School has asked for baptism.

We are in great need of help for our school work.

NOWGONG—1841

Rev. P. H. Moore, Mrs. Moore, Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Mrs. Carvell, Miss Lolie Daniels.

Report of Rev. P. H. Moore:

Plodding on, plodding on, has been the watchword of 1899 in Nowgong. During the first five months of the year the earthquake repairs and periodic rethatching of buildings required the great part of my time and strength. During the summer months I gave a little time to daily Bible teaching and much to miscellaneous work that is hard to classify. Almost the whole of November and December went in itinerating work among the villages. So we find ourselves in the year 1900. Twenty-five persons were baptized on confession of faith in 1899, four in connection with the station church, twelve in Bali-juri church, nine in the Udmari church. At the beginning of the year the Parkers were here and began touring work in January. Mr. Parker was beginning to use the vernacular language and we were looking forward to aggressive work together in this field. But in the middle of the year they (Mr. and Mrs. Parker) were transferred to Dibrugarh, to fill the breach occasioned there by the ill health of Mr. Paul which made it necessary for him to go on furlough at once. So all our hopes and plans for pushing on the work here with Mr. Parker as a collaborer were frustrated, and I find myself still, as for twenty years past now, the only male missionary for the Assamese in this district.

My wife, who was in America in the beginning of 1899, has returned to Nowgong, arriving here in August, and is rendering her usual efficient service, making it possible for me to go on tour, leaving home matters for her to attend to, and also attending to her work among the women and children in the streets and by the highways and hedges, and from house to house.

By the transfer of the Parkers Miss Daniels is left in sole charge of the woman's department. While the Parkers remained here Mrs. Parker worked with her in that department to the full extent that her own home duties permitted. It is specially trying for Miss Daniels to be left alone in her bungalow, and I hope help may come to her soon. I know that prejudices are to a certain extent giving way and much of the good seed has been sown.

In my own itinerating work during November and December most of the time was spent among non-Christians, though I visited the greater part of our Christian people who live out from the station. In these tours I have seen increasing evidence of and been freshly impressed with the fact that the immigrant population in this district is rapidly increasing, and I cannot doubt that this element in the population will greatly modify the whole aspect of this district in the not very distant future. The loose system of Hinduism that prevails here has shown a vast power of assimilating all the heterogeneous elements that come within its reach. The greater part of these immigrants are not

Hindus. But they will be influenced by contact with the Hinduism here, and on the other hand will have an influence in modifying the prevailing religion, or rather irreligiousness, of the mass of the people. These diverse elements are bound to act and react on each other. We ought to keep hammering away at the old Hinduism with the hammer of gospel truth, and we should be gaining for Christ this newer element in the population here. The old conservatism of the indigenous population of the Assam valley presents a tough, leathery resistance to the entrance of any new ideas. But many forces are at work undermining and disintegrating that conservatism. The branch railway to Gauhati is traversing this district, education is making progress, modern ideas are rudely jostling the old ones; people find the old positions untenable and are tossing about in search of new. Here is the opportunity to persistently hold up Christ to them as the only right solution of all their perplexities. O that it were possible for us to keep ever before their eyes the Christ lifted up on the cross that he might draw all men unto him. These considerations make us mourn so deeply the depletion of our forces here. We missionaries in the Assam valley do not labor for any one class or any one people. A heterogeneous mass of population, composed of many classes, lies all about us. We think of them not as Assamese and Bengalis and Hill Tribesmen of many sorts, Mondaries and Santhals, Mikirs and Kacharies, Lalungs and Marwaris, Nepalese and Miris, Nagas and Garos, Khasais and Oorias, etc., etc., but as *men without GOD and without HOPE* in the world, to whom we are sent with the light of Life, and we offer it to all alike.

The churches have not been the comfort and help that we could have wished during the past year. The village churches especially show the need of godly, efficient and consecrated leadership. There have been additions by baptism and restoration and also losses by death and discipline. The net gain has not been great. We are not content simply to hold our own. A vast field lies open before us. O for power to go in and possess the land. May the new year be one of the right hand of our God.

Report of Rev. P. E. Moore:

My report is brief and not of the inspiring sort. We have not baptized a person the past year. A little boy who died of black fever, near us, had given us reason to hope that he is among the redeemed. There is occasionally a man who says he has given up sacrificing and prays to the great God, the Creator. I do not know of one whom I should consider a fit candidate for baptism.

As a year ago, we are without a school. The teacher of the school we once established here is dead. Neither have we evangelist or preacher.

I think more preaching has been done the past year than ever in a single year before for the Mikirs. We are not discouraged.

Report of Mr. Carvell:

The past year has been full of service; it has seemed to me that I have been busier than in any of the previous years. In January, 1899, Mr. P. E. Moore, my associate in the Mikir work, went into camp. I remained at the Mikir station, preaching to the passers-by and going out into the villages near by. Each day I have had the blessed privilege of telling the story of the Savior's love to some of the dear Mikirs. Sometimes it would be only a hymn and a sentence from the bungalow window, at other times a short talk to a little group by the wayside or in little village gatherings.

After the rains in the month of November, Brother Moore took charge of the station work, and I went into camp. Our plans were to tour in a hitherto unvisited part called the "Omri Mauza." At first we did not feel certain that we should be able to reach the villages scattered throughout that part, the mountains being so steep. But our old elephant worked her way through the gorges and over the mountains in a wonderful way, and we were able to visit almost every village. The people in nearly every instance gave me a welcome. In the early mornings I was often able to speak to the women and children. In the evenings around the camp fire I had some very earnest talks with the men. It has been a blessed season of seed sowing. May the Lord give the increase.

After visiting the above-named district I made a tour in the direction of the hills northeast of the station of Nowgong, in order that I might meet with the few Mikir Christians scattered throughout that part of the country. I met with eight of these dear brothers and sisters in Christ, and my heart was made glad by the simple testimonies of some of them. This last tour has made me feel keenly for the dear Christians that are scattered throughout the jungles one and two in a place. Sometimes I think we ought to try and gather them together in one place. But when I think of the words of our Lord when he said, "A little leaven leaveneth the whole lump," I feel like leaving them scattered in their mountain homes, and my heart joins in the prayer of our Lord when he said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

About the middle of November a dear Mikir brother, Deobar by name, was called to his reward. He had contracted the terrible disease called kalazar (black fever), which in most cases is of a lingering nature. His last days were filled with intense suffering. But the end was triumphant, his faith laid hold on God, and he did not shrink from death. His own brother and cousin said: "Deobar did not sacrifice to the demons or any of the heathen gods, but to the last he taught us that we would be lost if we did not give our hearts to the Lord Jesus." Just before he died the dear fellow gave his Assamese Bible and other books to a cousin who could read, then he said: "Let the missionaries know of my death." I am glad that this dear brother has been released from his sufferings and is "with Christ, which is far better." But I feel sad when I think that he will no longer labor with us for lost souls.

You may ask, what are the prospects of the Mikir field? The Mikirs have been more attentive than in the preceding years. There is also more desire among the young men to get an education. The power of the Mikir priests is gradually becoming less, and the common people are beginning to grow restive. Many are the instances in which they disregard the laws laid down for them by the priests. The attitude of the heathen Mikir towards the Christian Mikir has changed. Once a Christian Mikir would be fined if he dared to enter the house of a heathen Mikir. Now a Christian can enter many of the heathen homes. The attitude of the people towards the missionary is changing, their confidence in us seems to grow. The greatest hindrance to our work is the opium-eating habit. Thousands of these people have heard the gospel message. I believe the Holy Spirit is working in the hearts of many of them. They are a clannish race, and when they turn to the Lord I think they will do so in large numbers. May God speed the day.

We are quite well and feel able to do better work each year.

GAUHATI—1843

Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs, Miss Henrietta Morgan, Miss Isabella Wilson.

Report of Mr. Boggs:

I have been able for the first time to make a short tour among the villages during the cold season. There are, as usual, some encouraging and some discouraging things about the work. The one great drawback is that the people seem so slow to grasp the idea that to be a Christian means more than uniting with the church and leading a decent moral life; that it means to be a follower of Christ in service and in sacrifice. The spirit of willingness to be led is so long in developing, but we are hoping it will come and that we shall have a strong body of consecrated Christians. It is an encouragement to us that they have done as well as they have during the time, since the earthquake in 1897, they have been left so much to themselves. The missionaries have been so tied to the work in the station that it has been impossible to visit the out-stations and give the native Christians the encouragement and instruction without which the churches soon seem to lapse into a state of formality, if not indifference. We are hoping that the missionaries will be able to devote the entire cold season to the work of visitation during the coming years. The school work is especially under my charge. There are sixteen village schools and the station or training school. The village schools are supported partly by a grant from the government, amounting usually to Rs. 5 per month to each school, and partly by the contributions of the Christians of the villages themselves. There is hope that the number of these village schools will soon be increased, as there are several new heathen villages asking for teachers. These villages we hope to supply as soon as the villagers show a disposition to help themselves by making some small contribution towards the support of the school. These village schools serve a twofold purpose: first, they are an educational agency; and last, but not least, they form a centre for the dissemination of the gospel, as each pundit or teacher is also supposed to be a gospel messenger. Pray for these pundits, for some of them are in the midst of awful darkness and are subjected to very fierce temptations. The station or training school is supported by money collected on the field, and is in session from March 1 each year till November 30, with the exception of a vacation of ten days in July. The aim is to have three classes under instruction, the course being for three years. This would give us a new class every year to go out and commence work. We are hoping that this plan can be fully carried out, and although there is a lack of contributions for the present year we have faith to believe that it will not be so another year. May our faith not waver.

GOALPARA—1867

Rev. A. E. Stephen, Mrs. Stephen.

Report of Mr. Stephen:

Another year has gone and the Lord has been with us, giving grace and strength to continue sowing the precious seed of the gospel.

The evangelist to the Rabhas has gone in and out among the villages, but owing to much sickness in his family he has not been able to reach out to the distant parts of the field. Still many have heard of the Way of Life and a good number show increased interest, though none have come forward and confessed Jesus the Christ.

The evangelistic work in the town, Lord's day services, Sunday-school and weekly prayer meeting were continued during the rains, as usual.

School was opened in February with seven pupils and was closed in October with six names on the roll. One boy from the school has been with me as an evangelist during the cold season, and will go in a few days as teacher to a Rabha village. This is the first boy I have been able to send out and he is going to a village where the people have been calling for a teacher for more than three years.

Since the month of November I have been most of the time in the district. The opportunities for preaching have been many. Every evening, when in a village, we had a meeting, and sometimes two or three during the day. The markets have been visited and the story of God's redeeming love proclaimed.

Since the school was closed in October the teacher has been doing evangelistic work, and while I have been engaged among the villages it has been a great pleasure to know that the work in the town was not suffering as in former years. We are having great encouragement, the people are willing to listen to the message of God's love and we trust there is a quiet but sure work being done in the hearts of the people by the Holy Ghost.

TURA—1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips and Mrs. Phillips (in America), Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger and Mrs. Munger (in America), G. G. Crozier, M. D., Mrs. Crozier, Miss Stella H. Mason, Miss Ella C. Bond.

Report of Mr. Mason:

The year just passed has been one long to be remembered by the few missionaries here. The departure of Mr. and Mrs. Phillips, Miss Rood and Mr. Munger within so short a period near the beginning of the year left suddenly and more or less unexpectedly so much extra work for those of us remaining, as to force us to neglect most important departments of our work. Mr. Dring has kept unusually well the year through. Miss Morgan and Miss Wilson, during their brief stay and while studying the language, were able to do valuable work until they left early in November. Myself and family have suffered more than usual from cares and illness. Our Father has preserved our lives and sustained us. Unexpected providences brought my family home from the ill-fated "Arcadia School" of Darjiling before the catastrophe in which nine of its inmates were killed. For this we are very thankful. We have had some of the most severe and most serious illnesses, but we hope to be able to enter upon another year's work with fair strength, although we cannot hope to keep up the regular work already in hand. Mrs. Mason, who has been overtaxed throughout the year, is just now recovering from the longest illness of her life; this illness, with other work, has prevented my touring this year. This is the first time during my twenty-five years of service that I have failed, when here, to spend considerable time with the churches or to attend the annual associational meeting. The churches have had to be neglected. And a letter received this morning from Mr. Dring, who has done what he could in visiting the villages this season and who had just reached the annual meeting, says: "We do need help so much. There is so much coldness and such lack of zeal for Him, it is sufficient to make one cry when he thinks of it." What will be the fruit of this general and long continued neglect, on account of insufficient workers, God only knows. While in this weakened condition we are threatened by an invasion upon our churches, in behalf of the Society for the

Propagation of the Gospel, by the former leader of the Australian Baptist Mission among Garos on our southern border. This man has, after doing what he could to divert the converts from their faith, deserted that society and sought the support of the S. P. G. Society for pressing his proselyting efforts.

Notwithstanding this neglect and consequent weakening, and notwithstanding that there has had to be some weeding during this second year, after a large ingathering, there has been considerable work done in supporting evangelists and there has been a net increase of nearly one hundred members over last year, and some of the churches are, I hope, even stronger than they were a year ago. *The foreign work* also among the Daiflas has been sustained. *The Sunday-schools*, about eighty in number, with nearly 3,500 members, have been almost wholly left to themselves. They select their own lessons from what Scriptures they have, and study them without comments, notes or references, and although the Indian Sunday-school Union have offered us matter for translating the International Sunday-school lesson helps, and rupees two hundred toward printing the same, we have been obliged to refuse this offer for lack of help sufficient to do what would have to be done to get them printed and distributed to the schools. May God enable us to supply help to these needy ones soon.

Evangelistic Schools.—Our village school work has, I think, suffered but little. Mr. Dring has given these schools his faithful attention and has with our limited means increased a little the number of schools, as well as the number of pupils.

Native Contributions.—The request for this report at an earlier date than usual prevents my speaking accurately regarding contributions, native evangelists and some other points, as full reports have not been received. But my opinion is that contributions on the whole have increased a little.

Looking Ahead.—Two years ago I said, "The work of the coming year looms up as never before." We then had some hope of keeping an approximate pace with it, but alas! what changes these last two years have brought us, and how disappointing the developments. However we have been encouraged by the return of Miss Bond and Miss Mason and by the arrival of Dr. and Mrs. G. G. Crozier, all of whose hands are full from the first.

IMPUR—1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine and Mrs. Perrine (in America).
Rev. F. P. Haggard and Mrs. Haggard (in America).

Report of Mr. Clark:

My work for the past year has been in continuing the preparation of the Ao dictionary for printing, in revising and preparing for the press an enlarged Naga hymn book, and in translating into Ao Naga and printing Dr. John A. Broadus's "Catechism of Bible Teaching." All the Scriptural references in this have been translated and inserted in their proper places in the Catechism. Thus we now have in Ao Naga for preachers and training school pupils a catechism covering the fundamental doctrines of the Bible, with the Scripture texts embodied therein. This should be of real service in fortifying Ao preachers and teachers in "Bible teaching." A simpler catechism for Sunday-schools and village primary schools we have had a long time. I may also add that the first school primer has been reprinted.

On the Perrines leaving here on November 25 last for a furlough home to

America, the care of the Naga churches again devolved upon me for a while. In a little over two months I baptized thirty-two converts. Nearly all our reaping thus far has been from the labors of located preachers and teachers, very little from general touring, yet as the field in general ripens this labor may be more productive in the future. In one or two villages converts are awaiting the coming of an administrator.

Most of the recent baptisms were at Molung village, where wife and I, as the only missionaries in the Ao Naga tribe, toiled many years. The fruitage has been a little slow, but it is coming along now. Those who were children and youth when we began at Molung are now the leaders in the church, and it was a great joy to see how well they do manage church affairs and how strongly they stand for purity of life and purity of doctrine in the church. The fight for worshipping only the one true God, for strict temperance and for social purity has been carried on to a success; "thanks be to God who giveth us the victory," a big victory this and a hard fought one.

Self-supporting churches are appearing on those fields that have been most cultivated. These disciples coming from villages that for centuries have been little democracies, they quickly adapt themselves to the polity of a Baptist church; and as they also have some knowledge of equity, derived from their acquaintance with village courts, having also good intellectual ability and a sturdy character for Asiatics, they soon acquire a good facility and equipoise in the transaction of business.

In the absence on leave of the Haggards and the Perrines, Dr. and Mrs. Rivenburg of Kohima have consented to come and fill the breach at Impur. They have a most cordial welcome from us and from the Ao people, who cherish a loving remembrance of their work in Ao land years ago.

KOHIMA—1881

Rev. S. W. Rivenburg, M. D., Mrs. Rivenburg.

Report of Dr. Rivenburg:

For the most part our work has been only a duplicate of the four previous years; saving some little attempt along scientific lines to work out the malaria mystery which affects so seriously not only all our missionaries and native Christians but practically the human race.

Preaching services have been held in our house every Sunday but one throughout the year. When in the station I have conducted these meetings myself and when away Mrs. Rivenburg and some of the members have taken turns in conducting them. The members near have been very faithful in their attendance, but there have been fewer heathen than last year, I think.

The two evangelists have been at work all the year; but sickness in the family of one of the two hindered his work for more than three months. For the first time they have met with real opposition to their preaching. In one village, a day's march from here, were found some hopeful listeners last year. During the rains the village was scourged by dysentery and when the evangelists visited the place recently they were told the sickness and deaths were due to their preaching and that they must get right away as the people would listen to no more of it. Three of the four baptized during the year have been the direct result of the work of these evangelists. Two are from an allied tribe three days' journey from here. One of the two is an influential man in his village and although neither can read they have built a little house of worship where they, with about twenty

neighbors, meet on Lord's day to sing and pray, and talk over what they have learned of gospel truth.

My medical work has taken a large percentage of my time and strength. An urgent call from Tura induced me to go to their help September 18, returning November 9.

As I look out into the coming year I feel we never had less cause for discouragement than at the present moment.

NORTH LAKHIMPUR—1893

Rev. John Firth, Mrs. Firth.

Report of Mr. Firth:

Deobil is a very slow church. They enjoy being let alone. A visit from the missionary makes them nervous. *Doolahat* is very active at present and souls are being saved. The activity dates from September, when the pastor spent a month in the station attending the preachers' class. He has waked up the church. It is a shining light and the heathen are beholding it.

Ellengmara is our oldest church and it is in a cold and divided condition. This has been caused by a man who had a grown up daughter and instead of giving her in marriage, as admonished to by all his brethren, was holding her for a high price. He refused the offer of several noble men, and now the girl is excluded and her father has had to beg for any sort of a husband for her. A mile or so away from this church is a heathen village, where God's word has been received and seventeen have been baptized.

Harmutty was organized a year ago with four members, two of them baptized the day of organization. Sixteen have been baptized and others are ready. The sick have been healed in answer to prayer and the heathen have at various times been filled with anger. They have opposed and blasphemed, have threatened and persecuted, but all to no purpose.

Hulmari has lost its pastor. He has taken to drinking and has resigned. His wife, who is a heathen, led him astray. A large number have been baptized and the church is in a good condition.

Joyking has done nothing. Fifty members have not attended meetings for more than a year because they were asked to give money toward the support of the church. They think that the "mission" should support them, at least in some measure, and not that they should support the church. These people were all professed Christians before coming to Assam and they do not make very satisfactory Baptists.

Kuddum was organized this year and has had a hard time, but indications are that the church will survive.

Lilabani is steadfast and enjoys the blessing of God. It also enjoys the watch-care of a fine old pastor. This old man seems to be renewing his youth, and the way he attends to his duties is good to see. His people love and honor him and gladly support him. Several have been baptized and others are ready.

Serejuli has a young deacon who was not contented to have one wife. He was excluded, together with his second wife, and the church ever since has been paralyzed.

UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

Report of Mr. Pettigrew:

It would be a joy indeed to be able to report baptisms this year, but the hardness of the

heart is very apparent here and no baptisms have taken place. Nevertheless, as reported last year, the interest in the things pertaining to righteousness is gradually showing itself, and the missionary continues in prayer for the conversion of some. Having got over the main difficulties of the language it has been a pleasure to be able to make known the gospel in their own tongue. The boys in the school know more of the way, and much interest is shown as the story of Jesus is being unfolded to them. Oh, that the day may soon come when sin will be confessed and the Holy Spirit have free access into the hearts of these people. They have for generations been in constant contact with the Manipuris of the valley, who are bigoted Hindus, and it is a fact that the Nagas also have conservative ideas of their own beliefs in evil spirits. It is refreshing to know, and a good sign also, that they confess to have forgotten about the Creator "Varivara" while occupying a great deal of their time in propitiating the evil spirits "kumyao." It is left for the missionary to reveal to them, with God's help, the Creator whom they have forgotten, so that he may have the glory and that many may come to him.

This year, owing to failure of previous year's harvest, the people of this village were left stranded about September and with little to eat until their new crops in December. The mission house was surrounded morning after morning with men, women and children asking for some work to do. It was the missionary's first experience of such a thing, consequently a tender heart and willing response. The school is situated on the saddle of the hill, surrounded by uneven ground. To help the village over their distress this saddle was levelled by them, and besides making a playground for the boys, has given the missionary family an opportunity to walk on flat ground, a rare thing in these hills. Rice was also freely distributed to the women who needed it, and it is a joy to know that their confidence in the workers has been established for good. The missionary cannot help praising God, when comparing the first two years amongst them and the last two years. What suspicion, what misunderstanding there was! Now all changed and a hopeful lookout for the kingdom of God to be established amongst them.

The School at Ukrul.—Satisfactory progress in the school is to be seen. Two Kuki Nagas have left, owing to the distance from their home. The annual examination resulted in all passing up to higher standards with the exception of one. The second class have begun the life of the Lord Jesus, first part, as their text-book, in their own language, for the year. Every Lord's day the boys turn up regularly, and their interest in Bible stories is gratifying. They take a delight in writing out from memory. Each boy has a book of his own for this work, so that at the end they will have a good collection of Bible stories to read about in their own homes.

The Schools in the Valley have been visited three times for inspection, April, August and December. At the annual examination twenty-one entered, and in contrast with last year's result, eighteen passed. Two more new schools for boys have been opened, making a total of fourteen in all for boys. After a good deal of trouble a girls' school was opened in December, and up to the time of writing twenty-four Manipuri girls have entered the school. The missionary was fortunate in procuring a Christian teacher from Cawnpore—a Eurasian young lady. Of course she cannot teach Christianity in the school or in the valley anywhere, still there are many ways of preaching Christ, and it is hoped she may in a silent way be the means of opening the hearts of her girls to the influence of the Holy Spirit. While speaking of work in the valley, the missionary is glad to report the opportunity given to preach the gospel to his own countrymen during his stay in the valley on inspection duty. With the political agent's permission a service has

been conducted on the Sundays the missionary was in the valley, and it was gratifying to see increased interest before he left again for his station. May the Lord bless this opening still more in the future.

Literary Work.—During the year Luke's Gospel in Manipuri was printed off, and the copies are being distributed to the Manipuris by a Garo Christian named Robi Ram, who is a state servant. He does this work gladly and freely in his spare time, and although little is heard of the result of reading these books, yet there is a hope that some day the Holy Spirit will bless the word and convince and convict of sin. The Acts of the Apostles, which was translated into Manipuri before the missionary joined the Union, was rewritten for the press and is now in hand for printing. The third book (mentioned above), containing the first part of the life of Jesus, has been printed, and the second class boys are now studying the same. The Catechism is also printed, and the boys have now an opportunity of getting a firmer and clearer grasp of God's truth.

Medical Work.—The missionary's wife having got hold of the language a little it was thought better for her to take over this department during the year, and since she took it over many more have come for medicine; for being successful in some difficult cases the fame of her has got abroad and people from other villages come to her.

In closing, the workers in the field must again thank the Lord for his goodness and mercy, for his comforting arm revealed in this lonely spot; and although it seemeth best for him to allow the government of India to prevent another missionary family residing here, his promise, "Lo, I am with you always," should be satisfying to those who "remain by the stuff."

GOLAGHAT—1898

Rev. O. L. Swanson, Mrs. Swanson.

Report of Mr. Swanson:

In looking back on what has been done during the last year, while I feel overwhelmed by all that has been left undone, I am thankful for all the blessing and success the Lord has given us. I have the largest number of baptisms to report of any year of my stay in Assam, namely, 169.

We have eleven churches, which is an increase of seven from last year's report. This includes the two churches at Bebijia and Nagadhuli, which were turned over to me by the transfer of the lower end of Sibsagor field. The total membership is now four hundred.

Each church has a chosen leader, who can hardly be called a pastor, as his qualification for that office is so very meagre. But for this work he receives the monthly contributions of the church. In this way all the churches are called self-supporting.

We have now in the mission employ nine native preachers, who devote most of their time to touring, preaching the gospel among the heathen and visiting the weaker churches. Two of these preachers have also been used more or less during the year in teaching school.

My Bible class for native preachers was held in the months of August and September, when the subjects "The Life of Jesus" and "The History of the Apostolic Church" were studied. Still I think the best school for these native workers has been the time when they, together with myself, have daily been preaching Christ to the crowds of heathens whom we have met in all places visited.

Although we were not granted support for schools we have had three, namely, Bebi-jia, Nahorjan and Golaghat. The teachers have been supported partly from the people among whom they have worked and also from specifics received from home.

During the year I have put in an unusual amount of touring, and even when the rains kept me from camping I visited the churches Sundays.

As before, we have been sowing "by all waters," gospels and tracts having been sold and distributed by the hundreds, mostly in the Assamese and Hindi languages.

DIBRUGARH—1898

Rev. Joseph Paul and Mrs. Paul (in America), Rev. A. J. Parker, Mrs. Parker.

As noted elsewhere, ill health compelled Mr. Paul to leave Dibrugarh very hastily early in the month of June, his place being filled by the transfer of Mr. and Mrs. Parker from Nowgong. During the early part of the year Mr. Paul had baptized forty-six converts.

Mr. Parker writes:

The Dibrugarh field was occupied by Rev. J. Paul and wife during the first half of 1899. Through temporary failure of health, Brother Paul returned to America in July. Mr. Paul labored among tea-garden coolies, evangelizing, organizing churches, preaching at various markets and selling hundreds of Scripture portions.

From July, 1899, I have been stationed, with my wife, at Dibrugarh.

In company with the two native evangelists employed in this district by the Union, we have visited several of the churches and have gotten some acquaintance with parts of this large field, preaching at various large weekly markets and selling hundreds of Scripture portions. My wife and I have also often preached and sold Scriptures in the markets of this station, and together (on bicycles) we visit, for the same purposes, several villages around the station.

The native evangelist, "Benjamin," also engages regularly in similar efforts. There are some signs of a spirit of inquiry, and also significant evidences that Brother Paul's presence and the Baptist mission have made for the kingdom of Christ in this district.

The number of churches remain the same as in Brother Paul's time, viz., seven, with about one hundred and fifty members.

My own time and strength have been considerably given to (1) study of the Assamese language, in preparation for my second examination (passed at Christmas time in Nowgong); and (2) to arrangements for and oversight of the extension and repair of the mission house here. This last calls for much attention, as native contractors and laborers are unfortunately but little to be trusted.

We have enjoyed excellent health and are full of hope for the work in the Dibrugarh field.

SOUTH INDIA

Again this often-stricken land is bowed under a heavy calamity. Its famine of bread and thirst for water appeal pathetically to human sympathy. God's ways truly are past finding out, but we may be sure that he would have such appeals as this to rouse even the most sluggish hearts to an abiding recognition of human brotherhood. We are glad to state that generous offer-

ings have been received by us and transmitted to the field, where our missionaries were from the outset prepared to coöperate wisely in measures of relief. Dr. Clough, whose long experience particularly qualified him for this work, gave up his purposed visit home, declining the invitation extended him by the Executive Committee of the Ecumenical Conference which he had at first accepted. In the territory occupied by the most of our stations the affliction has not yet reached the most acute stage, though the distress has been great. All will earnestly pray that the hoped-for rains of June may bring relief, and that God will graciously guard the lives of our missionaries in this time of added strain of care and anxiety.

The practical problems meeting our workers in this field, unsurpassed in their complexity and difficulty, are being honestly faced. Real advance has been made in the attainment of self-support, notwithstanding the heavy odds encountered by such efforts in the conditions of life among the people. It is but natural that a difference of view should prevail as to the rapidity with which this end may be realized. The committee are seeking to give full and fair trial to diverse methods, that the most enlightened judgment may be reached. But, with whatever diversities of judgment and method, the end sought by all workers is the same.

The reports that follow are cheering. The number of additions by baptism has been large, and gratifying progress appears in every department of church life. The college at Ongole continues its work strongly, and the Theological Seminary at Ramapatam was perhaps never before in so healthful a condition as now. Indications multiply that the leaven of truth is working quietly but powerfully among very many outside the people now constituting our church-membership. Particularly among the Sudra caste, signs of increasing interest are manifest. May it be that God has in store for this people a Pentecostal experience as notable as that by which thousands of their humbler fellow-countrymen were born into the kingdom of the Redeemer?

NELLORE—1840

Rev. David Downie, D. D., and Mrs. Downie (in America), Rev. F. H. Levering and Mrs. Levering, M. D. (in America), Rev. W. L. Ferguson, Mrs. Ferguson, Miss Mary D. Faye (in America), Miss Katherine Darmstadt, Miss Frances M. Tencate, Miss Lillian V. Wagner, Miss Caroline W. Coats, M. D.

Report of Dr. Downie:

The Churches.—There has been steady growth in grace among most of our Christians and a goodly number have been added to the churches by baptism. The question of self-support has been constantly kept before our people with gratifying results. We had a "roll call" in December, which was a very happy surprise to us. On former occasions of the kind we had fed the people while here, but this time we told them that they must not only feed themselves, but we should expect them to bring a thank offering to the Lord. It was interesting to see the village people as their names were called, marching up to the table and laying down their offering. Some brought rice, some chickens,

pigeons, pieces of cloth, etc., and quite a number brought money. The schoolgirls brought pieces of lace and drawn work, made with their own thread and in their own time. Altogether the gifts, when sold, will amount to about forty or fifty rupees. Had it been in harvest time the result would have been better. A committee was appointed to look up all those members from whom no response was received and whose whereabouts are unknown.

Another interesting meeting held at the same time was for the formation of a branch of the Telugu Home Mission Society. Quite a number joined; it was voted to send their contributions through the general society and when a sufficient sum was realized the support of a preacher among the Yanadis of Nellore would be undertaken.

Pastor Subbiah was loaned to the seminary for ten months from the beginning of the seminary year. I took charge of the church services, with the understanding that I should call on such of the native helpers as could render efficient aid. Mr. V. Yacob has done most of the preaching and has proved a very acceptable preacher.

District Work.—This has been very largely under the care of Mrs. Downie after Miss Wayte left us. To make the Bible woman's work more efficient, one or two preachers and their wives were added to the force. With these workers she has made frequent tours into the district. She carried with her a magic lantern, which she found a great help in attracting the people and impressing the truth upon their minds. Our force in this department has not been as large as it has sometimes been, but we do not think it was ever more efficient. Dead wood is no good to a tree, neither are inefficient mission helpers any good to the mission. Hence we have been weeding out the worthless material from our force of workers. That does not mean less work, but rather more work for less mission money.

The Schools.—The station schools continue under the efficient management of the Misses Darmstadt and Tencate. The results of the examinations are as yet unknown, but we know enough to say that there has been progress in all departments. There has been an increase in the collection of fees. Though the appropriations from the home board were comparatively small, there was a handsome balance at the end of the year, the particulars of which will appear in the report to the Woman's Society.

Village Schools.—It has long been our conviction that the village schools should be thrown upon the village Christians. Not that we would have them bear the whole burden except where they were able to carry it, but that they and not the mission should feel the responsibility. Where help is needed, it should be the mission that should help the people and not the people that should help the mission. For that reason we have dismissed all the village teachers from the mission pay roll. So far as we know the schools are going on just the same and so far with very little call for mission aid.

Zenana Work.—This branch has been under the supervision of our daughter Minnie. Early in the year she determined to visit with her Bible women every street and as far as possible every house in Nellore town. In a few cases they were not allowed to enter the houses, but every street has been visited and an opportunity has been given to all the people of those streets to hear about Christ. Several women have expressed a desire to come out and be Christians, but a little probing showed that in some cases the desire was chiefly to get away from their hard life of seclusion and abuse. But that there are some who really want to become Christians there seems to be little or no doubt. But how they are to come out with no place to go to is a serious problem. There seems to be need for some sort of home for such converts.

Medical Work.—The hospital has been closed during most of the year, though Miss Faye and Miss Wagner did what they could to relieve simple cases in the dispensary during the first half of the year. A new mortuary and other necessary outbuildings have been erected, making use, by permission of the Board, of the money appropriated for the general hospital purposes to meet the cost of the new buildings. The hospital is now finished and ready for the medical work.

Personal Mention.—Mr. and Mrs. Levering and our daughter Annie left us early in the spring for the home land, thus depriving us of three efficient helpers. Later in the year Miss Faye was ordered home, leaving a gap in our mission circle that will not be easy to fill. We miss her sadly. Mr. Levering had charge of the field work and his place has not yet been filled, though Mr. Stone will soon take up the work. Dr. Coats has come to take up Mrs. Levering's work, but is at present in Madras. Mr. Stone, after a three years' course in Spurgeon's college, returns to his old work as assistant to the missionary in Nellore. He will devote his entire time to the field work.

For several months it has been settled that Mrs. Downie and our daughter Minnie should return home in the spring. For many reasons it has seemed wisest that I should accompany them. Mr. Ferguson, who has been acting president of the Theological Seminary, being relieved by the return of Mr. Heinrichs, seemed to be the man best fitted to take up the double work of missionary and mission treasurer. The prospect of leaving India is very far from being an unmitigated pleasure, but it is a comfort to know that I leave my work in such trustworthy hands.

ONGOLE—1866

Rev. J. E. Clough, D. D., Mrs. Clough (in Germany), Prof. L. E. Martin and Mrs. Martin (in America), Rev. J. M. Baker, Mrs. Baker, Rev. Henry H. Huizinga, Mrs. Huizinga, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen (in America).

Report of Dr. Clough:

The year 1899 with us began auspiciously. The severe hard times—really semi-famine of 1898—had passed away. Fairly good crops were either reaped or were ripening for the sickle, people of all classes were enjoying more than usual good health and were of good courage. As a mission, we kept the Week of Prayer, during which time we were led to ask for great things, even for the conversion of 1000 converts during the year 1899. Before the week ended we felt confident that the number would be given us. From early in January until the first of April, I, with my preachers, was on evangelistic tours most of the time, and hundreds, yea, thousands, gladly heard the Gospel message, and many having heard, believed in Jesus as the world's Savior and as their Savior, and in due time were baptized. The Gospel was preached not only by the senior missionary, but also by the other missionaries and by the 82 native preachers, the 258 teachers, and the 41 Bible women. The desire to make known Jesus extended to the rank and file of the whole church, which has its branches or members in hundreds of villages, and before the close of the year 1016 of those who had professed faith in Jesus had been baptized. To God be all the honor and glory now and forever.

Village Schools.—Notwithstanding the discouraging effects of the semi-famine of 1898, all our village schools were revived and have been maintained during the year with a fair degree of success. The total number of these schools at the close of the year was

220. The twenty-four teachers who were undergoing training in the Government Training and Session Schools at Ongole, last year, finished their course and took up work in the schools in which they formerly taught. No doubt these teachers will be more efficient by the training they received in the Normal and Session Schools. During the year one teacher, Rayala Sashiah, died of fever. He was an energetic and efficient teacher in a large village in the Darsi taluq. The number of village school teachers is 258.

Native Preachers.—The health of the native preachers generally has been good, and their lives and health have been precious in the sight of God. Yet, one faithful worker, Rev. Sreeram Solomon, was called away in December to his eternal home, where, no doubt, he had a hearty welcome, for he had fought the good fight, he finished his course, and although we miss him, he is with Jesus whom he preached so long and faithfully. He went away gladly—for him to go was only gain.

The Telugu preachers and pastors have labored faithfully and have given me no serious trouble. It is a real pleasure to labor among such a people. During the year under review thirteen ordained and sixty-nine unordained preachers labored in connection with the Ongole station.

Sunday-Schools.—Sunday-schools have been maintained with varied success in most of the villages where we have Christian teachers. Our central school at Ongole has been sustained, as in former years. The number of teachers in this school is fifty and the average attendance has been about seven hundred. On an average, about 1500 verses of Scripture are recited at each session of the school. Sunday-schools have also been maintained in the caste girls' schools, superintended by Mrs. Martin and Miss Kelly. The average attendance was about thirty in each school. In the Branch School, in the centre of the town, Miss Dessa had two Sunday-schools, one in Telugu and the other in English. An interesting department of the main Sunday-school, numbering about fifty, is composed mostly of the children of the Wudda and Golla divisions of the Sudra caste. It is safe to say that these children are making a commendable progress. This department was in charge of Miss Kuhlen for three years previous to her departure for America.

Telugu Service.—Concerning this we have a report similar to previous years. Every Sunday morning after our Sunday-school, we have had a Telugu sermon in the mission chapel by the missionary or by one of the five assistant pastors. At this service there are usually from six hundred to eight hundred persons. The attendance during the Quarterly Meetings is much larger than at ordinary times and overflow meetings are required. In these the number sometimes reaches three hundred. Every Sunday afternoon we have a workers' prayer meeting at 3 o'clock. This meeting is attended by about thirty teachers of our various schools, the older members of the Christian Endeavor Society connected with the college, and about twenty women in the Bible Training School. After half an hour spent in prayer, these all go out by twos and threes to the villages and hamlets within a radius of four miles of the station. An English service has been maintained during term time of the college throughout the year. This service, as heretofore, has been under the direction of Profs. Martin and Baker.

Miss Sarah Kelly.—Miss Kelly's report for the year 1899 which she handed to me is very interesting. It shows conclusively that honest and hard work has been done not only by herself but by all the workers working under her direction. Miss Kelly, as heretofore, has successfully managed the multitude of girls in her care. At the close of 1898 there were in the Boarding School, the Practising Department, the Female Night School

and in the Training School two hundred and forty-six pupils, taught by five male and twelve female teachers. During the year 1899, fifty-eight left the school and fifty-one new pupils were admitted.

The Normal School under her direction was very efficient. Two students passed the lower secondary grade creditably, and ten passed the written examination of the primary grade; of these ten, eight passed the practical test also. The head mistress of the practising school passed the lower secondary examination and obtained a teacher's certificate for that grade. The status of this school has been raised to the upper primary. There are now eighty pupils studying in it, of these twenty-one are caste pupils.

The Night School for Women under Miss Kelly's direction is very encouraging. Fourteen have been studying in this school taught by two Christian young women.

Miss Kelly gives religious instruction to all the girls in the various departments, and the weekly prayer meetings have been well attended. Of the two hundred and forty-six girls in Miss Kelly's schools, forty-three during the year have professed faith in Jesus as their Savior and were baptized.

Miss A. E. Dessa.—The work of Miss Dessa during the year 1899 was abundant and varied. She had under her management four schools, namely: Lower Secondary Boys' Boarding School, a Night School, the Branch School and the Mohammedan Girls' School. The number on the roll of the Lower Secondary Boarding School at the beginning of the year was 102, but the total enrolment during the year was 231. A few Hindu boys were admitted into this school. They did very well not only in their secular examinations, but also in their lessons in the Bible. This will appear the more evident as Miss Dessa says that a Hindu boy in the Second Standard gained the Bible prize for that standard. The number of boys who attended this school at the close of the year was 196.

Night School.—The total number who attended Miss Dessa's Night School at the beginning of the year was sixteen, and the number at the end of the year was thirty-eight, the total enrolment during the year being 64. Twenty-four from different classes were sent up for examination and twenty-three passed. On account of the scarcity which now begins to affect the school, a number, this last month, left the school to get work in more favored parts of the country.

The Branch School.—The total enrolment of the Branch School during the year was one hundred and sixty-six; the highest number at any one time in attendance was only 105. Most of the students who attended the school paid the required fees. These fees, assisted by the government grant, almost paid the expenses of the school. Sixty-one were sent up for examination of whom fifty-eight passed. The conduct of the scholars of this school is very satisfactory. The Bible as a text-book is taught daily in every class, and the Sunday-school lessons are well learned and the interest taken in the lessons in the Bible is pleasing to see.

Mohammedan Girls' School.—There are fifty-seven girls in this school. The average attendance during the year has been satisfactory. Most of the girls in this school were presented for examination and ninety-five per cent of the whole number passed. They did very well indeed.

Caste Girls' Schools.—The Caste Girls' Schools for about ten months of the year 1899 were under the superintendence of Mrs. Martin, who took a great interest in them. Her work was purely a labor of love. These Caste Girls' Schools were attended by two hundred and forty girls and were taught by six teachers and one sewing mistress, who also teaches the girls to sing hymns, etc. The Caste Girls' School at Kottapatam has been

carried on, but for want of efficient superintendence, the school is not satisfactory, but it is a light, though a dim one, in a dark place. The total number of pupils in all the Caste Girls' Schools is 280.

The Ongole Hamlet Schools.—Up to November 1 all of these, as last year, were under the superintendence of Miss Clough, and they were carried on, as in years gone by, with the same efficiency and the same satisfactory results. These schools are taught by nine teachers, and the number of scholars attending them is about 300. The teachers are all Christians, and religious instruction in all of them is an essential part of the education given. During the year under review thirty-four students from the hamlet schools professed faith in Jesus and were baptized. My daughters, Mrs. Martin and Miss Clough, return to the home land in a few months. We were at a loss to know how to provide for the work they wished to give up. But just at the right time Miss Millicent Smith came to Ongole on a visit, and we invited her to take up the work about to be laid down, and later she consented to do so. She is the daughter of Mr. Joseph Smith, late District Munsiff of Nellore, and an esteemed friend of Messrs. Day, Jewett, Douglass, and us later missionaries. She has already entered upon her work with zeal and earnestness.

Miss L. B. Kuhlen.—From the beginning of the year until about the first of April, Miss Kuhlen pushed on her work in the Training School for Bible women and evangelistic work in the villages within five miles of the station with much earnestness and zeal. Then her health became so precarious that she had to go away to the hills for a rest and change. She returned to her work early in July, and began it with vigor, and for two months, accompanied by her Bible women, she revisited the villages in which she had already labored as an evangelist for two or three years and did excellent service for the women and children, who welcomed her as not only a friend but as their spiritual guide. But the strength which she gained by the three months on the hills was not lasting. By the first of September it was evident that she should have a longer rest and enjoy the bracing climate of her own native land.

It was hard for her to leave her much loved work, and if possible it was harder for the Bible women to give her up, but they yielded to the evident will of God, and towards the last of September Miss Kuhlen left us for her home in Chicago.

Bible Women.—Connected with the Ongole mission, besides the two women who worked especially under Miss Kuhlen's direction, there are in all forty-one Bible women and assistant Bible women. Four of these labor in and about Ongole, the others live in some twenty different villages from ten to fifty miles from the station. I have nothing but good to say about these Bible women.

Besides the Bible women at work about twenty women who were undergoing training in Miss Kuhlen's Training School are working temporarily in different villages while Miss Kuhlen is in America.

Industrial School.—This school, which we have mentioned as much needed, is not yet a fact, but I am happy in believing that money for this greatly desired object is nearly secured, and we hope within the next few months that it will be made available for the erection of the necessary buildings. The "small beginnings" mentioned in my last report have been continued.

My report would be incomplete did I fail to put on record my appreciation of the very efficient work done by Mrs. Prof. Martin during the past year and by Miss Clough during the past two years. When they saw the great need of missionaries to superintend the different works in my care, the one volunteered to superintend the Caste Girls' Schools

and the other volunteered to superintend the five hamlet schools in Ongole. The work of the before-named ladies was, as before said, a voluntary labor of love. They received no pay whatever from the mission for their long continued work—not even their carriage hire.

RAMAPATAM—1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. R. R. Williams, D. D., and Mrs. Williams (in America), Rev. W. B. Boggs, D. D., Mrs. Boggs (in America).

Important changes have occurred in the seminary during the year. In the absence of the president, Mr. Heinrichs, which continued until November, the institution was under the care of Mr. Ferguson, who faithfully bore the entire burden of responsibility through a critical period until the month of July. At this time Dr. Boggs was called from Secunderabad to resume work in the seminary. Shortly after the return of Mr. Heinrichs, Mr. Ferguson removed to Nellore, assuming the treasurership of the mission in the absence of Dr. Downie.

Mr. Ferguson writes:

If anything like a full and informing report of the work in this station were to be written a book rather than a mere page or two would be required.

Early in the year the trustees directed that the services of two of the native teachers be dispensed with. The vacancies so suddenly caused were filled until April by Rev. Wheeler Boggess, who gave instruction in Church History, and by Mrs. Ferguson, who conducted studies in the Old Testament department. In July the Executive Committee sanctioned the request of the trustees for the return of Dr. Boggs to the seminary, much to the delight of myself and the student body. Since August Dr. Boggs has been conducting work in the New Testament department and in Ecclesiology. No permanent arrangements have been entered into respecting a native staff of teachers. Vacancies on the native staff have been temporarily and acceptably filled since July by Rev. A. Subbiah and Mr. William Kanakiah. Thus the year has been bridged over without any break or loss in the classroom work. On December 13 it was the privilege of all in Ramapatam to welcome back to the seminary and work, Mr. and Mrs. Heinrichs. It is now expected that there will be three missionary families connected with the work. This, to some, may seem like too large a force in one place, especially when the needs of other fields are considered, but if the worth and importance of the work of the seminary are rightly appreciated three missionaries are none too many.

The numbers in attendance at the seminary have been decreasing for the past four years. This is due almost wholly to the new rules which the trustees have from time to time adopted during the interval. These rules do not seem to be satisfactory to a number of missionaries, and it is possible that a few slight modifications will be necessary before the correct solution is found for some of the perplexing problems involved. The last graduating class numbered twenty, the entering class numbers eight, and the total enrolment is now fifty-one. But it should ever be remembered that mere numbers do not constitute strength. Quality is what is now most needed on the part of candidates for the ministry. Our chief need is not more men, numerically considered, *but more men*, considered as a unit and as a spiritual force. Wanted—a God-called and able ministry, a faithful ministry, which shall be able to instruct others also. The seminary is unable to

upply such a ministry if the proper material is withheld. The seminary is doing the best it can with the material which has been sent to it, but it needs a higher general average of man. It must appeal to and depend upon the missionaries to see that none but the right kind is sent.

The seminary has passed through deep trials the past year. It has come out of them safely I believe. It is not too much to say that the institution seems to have entered upon a new lease of life and that the future is full of hope for better things.

There have been nine baptisms on the field during the year. A canvass of all the villages where there are Christians reveals the fact that instead of 709 members, as was supposed, Ramapatam church has only 525. I have visited various villages during the year, spending Saturday night and Sunday in camp as often as other duties would permit; but the field needs more attention and careful supervision than is possible under such conditions as have been imposed hitherto upon the man in charge of the seminary.

Village school work is an uncertain quantity. For more or less of the time three schools have been in operation. The teachers of these draw no salary directly from the mission, but they receive monthly three rupees each from the Ramapatam church, which is supported almost wholly by the gifts of missionaries, students and others dependent on the mission or missionaries for their incomes. The station school has been maintained during the period under review, but the boarding department was sent to Nellore one year ago on account of the urgent need of the seminary for teachers.

For several months past the one Bible woman in Ramapatam has been under the direction of Mrs. Boggs, who is also conducting work among the Yanadis. A preaching service at Tettu every Sunday afternoon is conducted by Dr. Boggs. Mrs. Ferguson still does considerable medical work, and the students go out each week into the surrounding villages to preach. The autumn rains were a partial failure and scarcity now prevails over the entire field. People are beginning to cry for help, and there is every prospect that famine will soon be upon them.

ALLUR—1873

Rev. W. S. Davis and Mrs. Davis (in America).

Report of Mr. Davis:

The Lord has been good to us all, for which we praise his name. Until just at the last, our health has been excellent and we have been enabled to do much work for our Master.

Our hearts have been rejoiced by fruit as never before on our field. The gospel message has been received by the caste people with open minds and receptive hearts as never before since my coming. Many there are who stand ready to receive Christ if it were not for caste rules. I believe that in Allur village alone there are a score of secret believers among the caste people. They have come to us in private and made known their desire to serve the true God and their intention to do so, but they dare not come out and make public confession. Pray for such that they may have the courage of their convictions.

Our station work has been carried on as usual, Sunday service twice each Sunday and Sunday-school, in which we have gathered about 150 children, whom we are trying to train for Christ. These children run wild during the week and are brought together on Sunday. We have had several conversions from among them. There are three prayer meetings held during the week.

Field Work.—Touring has been done quite thoroughly and the field mostly covered during the year. It has been hard but enjoyable work; there has been more direct fruit from the touring this year than formerly. Preachers and teachers are doing good work. We have but few workers—only eight for 90,000 people—and could well use as many more. I have tried month by month to instruct our teachers and preachers, that they might be more efficient in their work; I have found them teachable and they have made use of the instruction imparted to them.

Self-Support.—Self-support is on the advance. The people are understanding more and more what it means. They are beginning to see that they should not only pay their preachers and pay the running expenses of the church, but that the church must also be self-propagating. Our station church receives no money from the mission and carries on a system of benevolence of its own.

A mission of the Allur church, about two and a half miles away, has become entirely self-supporting. The man there in charge is doing an excellent work. He has a school of forty-six pupils during the week, and has the same pupils for Sunday-school on Sunday. He conducts preaching services on the same day and has prayer meetings during the week. Several have confessed Christ from that village.

The church on the western part of our field also supports its own gospel, but is a very weak church, both financially and spiritually. We are in hopes of carrying the work of self-support still further.

Our Needs.—We need evangelists. What can five preachers do among 90,000 who are scattered over a territory thirty miles long and fifteen miles wide? We need teachers. From village after village has come the call for a teacher. Who will help to send them?

Our Advance.—This year has seen thirty more added to us by baptisms and when I left the country there were about twenty more who seemed to be ready to follow their Lord. I had to leave before they took the final step, but trust that they are even now gathered into the fold. We praise the Lord for his goodness. And may all the earth praise his holy name.

SECUNDERABAD—1875

Rev. W. E. Hopkins, Mrs. Hopkins, Miss R. Emma Pinney.

The work of this station was in charge of Dr. W. B. Boggs until his removal to Ramapatam in July. This removal was earnestly opposed at Secunderabad, but in view of the importance of the work of the seminary, it was regarded as wise. Mr. Hopkins fortunately was able to take up the work at once, having been for some months upon the field, during a temporary absence of Dr. Boggs.

Report of Dr. Boggs:

The past year has seen more than the usual changes at this station. In the early months of the year the work was carried on as usual. But at the annual meeting of the trustees of the seminary at Ramapatam in April it was decided to ask the Executive Committee at home to return me to the seminary. The decision of the Executive Committee, which was in compliance with this request, was received in July, and in accordance therewith we at once removed from Secunderabad to Ramapatam, and I entered upon work in the seminary. Mr. Hopkins was at the same time appointed to Secunderabad. The report of the work there and the statistics for the year are given by him.

One chief difficulty in the Secunderabad field has been the want of sufficient work out in the villages remote from town. In a station like this, with so much and such constant work demanding the presence of a missionary at headquarters, some one whose special work shall be itinerating frequently in the country villages in an absolute necessity. Without this the work out in the field cannot be really prosperous. It is hoped that an arrangement is about being consummated by which this need will be met.

We will ever remember with very deep interest our four years at Secunderabad. We saw much of the power of divine grace there. A goodly number of men who are now face to face with death on the battlefields of South Africa were brought to a knowledge of Christ and the great salvation in that little chapel at Secunderabad; and others who came to the station as earnest Christians were a great joy and strength to us. And in the Telugu work we saw improvement and progress in an encouraging degree, and might have seen much more but for the limitations of the work above referred to.

Report of Mr. Hopkins:

We record our grateful thanks to God for ten months of good health and blessed service in Secunderabad. We have completed seven years in India—years of preparation chiefly. Our strong desire is to continue in active service for years to come—if He will—or “till he come.”

District touring has been carried on almost wholly by the native preachers. Our term here has covered the hot season, when we cannot live in tents, and one touring season devoted largely to the moving and settling of affairs between this station and Dr. Boggs at Ramapatam and W. E. Boggs at Sattenapalle. The preachers seem to have done good work. Our Christians stand firm under pressure of want and persecution. They have not progressed in the line of self-support as we wish, and yet there have been some very creditable efforts made to help on the work. I am inclined to believe that the growth of that much-talked-of plant, *self-support*, must be in its early stages in a large measure “without observation.” And I believe that it is *growing* even more rapidly and vigorously than many of us have known. I have a *large* faith in our Telugu Christians.

The preachers met with some bitter opposition six months back, but an opposer is rarely found now. The *Christian idea* is quietly but steadily permeating the thought and customs of the Deccan.

Some interesting conversions have occurred. A number have been baptized, while others await our coming to their village. It is growing more and more difficult to obtain water and supplies, and touring must soon be abandoned.

In the city we have done little more than look over the ground. We find sixty-three hamlets and villages included in this city and its suburbs. The population is above two hundred thousand. (This does not include the walled city of Hyderabad, which, with its suburbs, has a population of three hundred thousand—all within twelve miles of our mission house.) Besides this permanent population we have five native regiments of the Madras command attached to the British garrison. This population represents almost every country of the East, but the chief languages spoken are Telugu, Hindustani and English. The religions of the Orient have here their devotees.

The English Wesleyans, the American Methodist Episcopalians and ourselves, and latterly the Church Mission Society of England and several independent evangelists and lay workers, stand in the midst of this multitude which moves in ceaseless confusion and strife by its sin and unrest, and proclaim Jesus. Some stop to listen—a few heed. To

help me arrest this throng and point them to life I haven't even one evangelist. When Dr. Boggs left in July we thought it best to pension the old preacher, Bezvada Paul, a man full of years and labors in the gospel. His place is still vacant. The other preachers are at out-stations from thirty to fifty-three miles from the city. A native officer—Subadar Samuel—a Baptist of good report and zealous labors in his regiment for above twenty years, supplies our church frequently and acceptably. He intends to leave the army soon and join us in the work for this city. But at present my helper, Mr. M. Anaji Rao, and I, aided now and then by our teachers and young people, constitute our evangelistic band. We are earnestly pleading with the Master for reinforcements.

Mrs. Hopkins has taken hold of the Christian Endeavor Society as her special work. In addition to meetings each week they are developing Bible classes and private Bible study amongst the young people and women. Since Miss Pinney has furnished no report of her school to accompany mine I wish to state that the excellent work which she has wrought contributes much to the success of both society and Sunday-school work.

Our resident church members are chiefly young people, from whom we expect much for the future.

The Sunday evening preaching service in English proves a source of rich blessing. British soldiers form three-fourths of the congregation. Seven men have confessed Christ in baptism since we came. We have also interested several who belonged to Baptist homes in England, and they have been brought into the kingdom of Jesus. During Christmas week we lodged twenty men in our schoolroom for three days. An evangelist assisted in special meetings and we had crowded audiences. It was a blessed Christmas time. We invite soldiers into our home evenings, when not engaged in Telugu. They are so grateful and in many cases quickly won for Jesus. Many have not seen the inside of a home for even seven years—since they enlisted. I have seen great strong men cry at sight of our children at play. God bless the soldiers of every land and lead his people to work more definitely for their salvation!

The famine is slowly but steadily closing in upon the city. In my large district there is but one place where there is water enough for a baptismal service outside of the city. The poor are suffering for water as well as food already. From the north and west especially the people are moving in for work or charity. We shall not require to undertake relief work before March, more than to aid the poor as they come and go. The situation grows more serious week by week, and we dread to think of what seems inevitable during the next six months. But we dare not close our eyes to the signs already visible, therefore have sent out literature appealing for help, that we may meet the worst when it comes. God pity India's poor!

KURNOOL—1876

Rev. W. A. Stanton, Mrs. Stanton.

Report of Mr. Stanton:

The past year has been one of marked advance along all lines of our work. Though we have met with difficulties and suffered not a few disappointments, and though the dire scourge of famine has visited us again after a respite of only a year, the work of God has moved on with increased momentum.

Churches.—The Kurnool church has had a most prosperous year under the efficient ministry of its pastor, Rev. Henry Kanakiah. The services have been more largely at-

tended than ever before. The children's weekly meeting has taken on new life and power. Vigorous efforts have been put forth to reach the multitudes in Kurnool and vicinity. Every Sunday afternoon the pastor and preachers and the older children go out to the hamlets about the town and preach the word. Daily the pastor and church evangelist labor in the town and surrounding villages for the salvation of the lost. Fruit has already begun to appear. In one of the adjacent villages eight have been baptized and in many other villages souls are inquiring the way of life. The contributions of the church have increased from Rs. 161-0-3 to Rs. 192-0-2. The church has not yet reached self-support, we are sorry to say, but it pays Rs. 15 per month on the pastor's salary and is pushing forward to the mark.

The Atmakur church has been greatly hampered this year by the sickness of its pastor and by want of a proper church building. The pastor, R. Sanjeviah, was granted leave for several months on account of sickness, and during this period the little flock was shepherdless. The old church building, which has stood for so many years, having become quite dilapidated, the church services were maintained with great difficulty. We are also sorry to report that the church gave only about half the pastor's salary. In spite of all these difficulties the year closed with a brighter outlook and the church seems ready to take upon itself new responsibilities.

The Gudur church has also had a trying year. The exclusion of one of the prominent members of the church in the preceding year still continued to have a disturbing effect upon the church. This was especially seen in the matter of contributions. With a few noble exceptions all went back on their pledges.

Sunday-Schools.—One of the most encouraging features of the work of the year has been the development of our Sunday-schools. We have made a special effort to start a Sunday-school in every place where there is a preacher or teacher. We have tried to gather into these schools not only the children, but also the grown people. We have found many of our oldest Christians woefully ignorant of the simplest Bible truths. They have listened to "preaching" all their lives, but the fruit seems small indeed. So we have introduced into our Sunday-schools a catechism with simple questions and answers. They are drilled on these until they really get hold of them and can answer for themselves. It has been a delight to us, as we have examined them on tour, to see their faces lighten up as they give an intelligent answer to the questions asked. We have now 24 Sunday-schools, with 42 teachers and 694 pupils.

Congregations.—Perhaps the most important work among our Christians has been the development of the movement toward self-support, begun two years ago on this field. We must frankly confess that we have had some disappointments. In two centres—the Atmakur and Gudur churches—as already stated, the people thought they had pledged too much and "revised" their pledges. With these two exceptions, however, our Christians have been faithful to their pledges and have redeemed them nobly. The total result has not been as large as we hoped, owing to the peculiarity of the season. The first half of the year was marked by most abundant harvests. Grain was cheaper than it has been for years. For this reason, though the contributions in grain were far more than in the preceding year, the amount realized in money was much less. From this abundant plenty of the first half of the year we were plunged into famine in the second half. This, of course, greatly reduced contributions. In spite of all these adverse conditions, however, our Christians gave during the year 3,696 measures of grain, which realized on sale Rs. 138-11-8, and Rs. 314-7-11 in cash, making a total of Rs. 453-3-7. By means of

these contributions every preacher and teacher receives *some* portion of his salary from the people to whom he ministers. The amount varies from eight annas to two rupees. In all requests for preachers and teachers the people are first asked how much they will give and no one is sent unless a definite pledge is made. The people are thus learning their duties and responsibilities. They are coming to see their ability. It is only a question of wise and patient effort to lead them unto the attainment of complete self-support.

We have been permitted to receive into the church during the year 176 persons by baptism, the largest number baptized during any one year of our labor in Kurnool. Many more were waiting for baptism, but as the famine came on, we thought best not to baptize. These baptisms represent twenty-three villages, scattered all over our field. The gospel has entered for the first time into nine new villages, and these are now centres of light and blessing. Christianity is spreading from village to village. Wherever we go there is responsiveness to the gospel call. The old order changeth, making way for the new. Whole villages come to us, bringing their idols and charms and *deva* pots to be broken or burned up, as we please. The spirit of God is working mightily on the hearts of these people. As we see the manifestations of the presence and power we can only stand still and exclaim, "It is the *Lord's* doing and it is marvellous in our eyes." The fields are *white* to the harvest. The reaping time is not some distant day, but *now*.

Workers.—These results have been largely attained through the increase in the force of our workers. Two years ago we sent forth our first boarding-school boys into the work. We now have thirteen. Wherever these boys have gone new centres have been opened, converts have been gathered in and Christianity has taken a new hold. We are sending them out as fast as they are ready. The calls are more than we can meet. There are a half dozen villages waiting to-day with pledges of money for preachers or teachers. "Before they call I will answer." This accession to our ranks has aroused a spirit of enthusiasm in all our workers. There is a harmony and spirit of brotherly love, a unity of purpose and devotion to the work among them such as we have never before seen.

Village Schools.—Through these boys our village schools have had a remarkable development. The number of schools and pupils has more than doubled, the boys have taken up the work with enthusiasm, and are making the schools most efficient. In one centre we have ten boys studying in the third standard and propose to open a primary school next year. The wives of our preachers also serve as teachers. All of them are not properly qualified, but some of our best schools are conducted by these devoted women. We now have twenty-three schools on our field, with 413 pupils. Of these pupils 180 are Christian children and 233 heathen. When we remember that the Bible and Christian hymns and prayers are taught daily in the schools we see what a glorious opportunity is here presented of reaching these heathen boys and girls.

MADRAS—1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., and Mrs. Dudley (in America),
Rev. I. S. Hankins, Mrs. Hankins, Miss Mary M. Day, Miss S. I. Kurtz (in America),
Miss Anna M. Linker.

Report of Mr. Curtis:

The past year has been, on the whole, a cheering one for us. It is true that in some departments we have seemingly had to adopt a retrograde movement, but as that was not

due to any lack of interest on the part of the people here, but rather to the uncertainty of receiving sufficient funds from home, we cannot consider it a discouraging feature connected with this work. The work which has been carried on has given us much for which to thank God.

During the year thirty have been added to the churches, twenty-six of them by baptism. For us this means much, for it is one of the largest additions in any one year in the history of this station. Year by year the interest seems to increase. The native helpers are more than ever anxious to see the work built up and souls brought to Christ. The services at the Perambur church are very well attended, many heathen people often coming in. The congregation at the Tondiapett church is composed almost entirely of the mission workers and their families, and this will no doubt continue to be the case until we have a church building so located that non-Christians will find it convenient to step in. The services for the Christians in their hamlets on Sunday are generally well attended and much interest is manifested.

The preachers are enthusiastic about their work. They visit the various Telugu portions of the northern half of the city, preaching to the people in their homes or as they are gathered together on the street. Every Wednesday forenoon they come together on our veranda, and after reciting a short lesson they give reports of what work they have been doing, and many interesting experiences are related at these meetings. During the past year they have been studying Church History. We expect soon to take up the Life of Paul.

Several evenings during the week meetings are held at the Canal Basin, where boatmen come together from many villages in the Telugu country. They often speak of having heard the gospel preached by our different missionaries in the other stations. We try to look out for those Telugus who come to Madras from fields where our own mission is working, and especially when they are Christians. Many of them are from the Madigas, who come to Madras to do scavenger work for the municipality. We try to reach the Telugus regardless of caste distinction. Goodly numbers continue to attend our little preaching hall in the Black Town section of the city. They generally listen well, but being of one of the high castes they are slow to openly confess Christ, even if they do believe in the truth of Christianity.

The work out in the district continues, for the most part, about the same as in former years. The few workers we have try to cover as much territory as possible. We regret that we are unable to visit these villages as often as they ought to be visited. In Sotum-parabetta the work has been specially encouraging, and this year we have seen the first real fruits of our work there. We sent a teacher to them a few years ago at their own request at a time when there were no Christians in the place. Since then they have erected a building for the use of the teacher and another for the school, towards which we gave them a very slight financial help, and recently three from the village were baptized.

Schools.—At the beginning of the year we were obliged to reduce our boarding and day school to the upper primary grade. This was a great disappointment to us, for we had hoped to introduce the third form this year and so make it a complete lower secondary school. The larger part of the children come as day scholars, so the boarding establishment is very small. But we find this arrangement of having day scholars and boarders together very satisfactory. Under the supervision of Mrs. Curtis they have done excellent work, and at the last examination thirty-eight out of forty-two who were pre-

sented passed successfully. Another of our schools in a neighboring hamlet, Otary Upparapalem, has done excellent work during the year and deserves special mention. The people are diggers and are considered by the educational department as of the backward classes. I understand that ours is the only school in Madras recognized by government working among this class of people. The parents see but little use of education and do almost nothing to encourage the children to attend. But our teacher has been very successful, and at the last examination, when thirty-five were presented, one of them passed successfully. The government examiner was surprised and pleased with the results. He also said that seeing their readiness he had given them more difficult problems than what he had been giving other schools of the same grade and that our schools had given better satisfaction than the majority of the schools he had been examining in Madras. Our schools out in the villages have had a harder time of it while the people have so much difficulty in getting along at this time of insufficiency. They take their children from the schools and set them to work, even very young children are obliged to earn something. But here in the city we are able to secure a better attendance and consequently all our schools in the city have been doing well.

The Hindu girls' schools, under the care of Miss M. M. Day, have been doing usual good work. Large numbers of girls from Hindu families are thus brought under Christian influences. Many of them enjoy studying the Bible and learning the hymns.

Last September Miss S. I. Kurtz went on furlough to America and Miss A. M. I. came and took her work and is proving to be the right one in the right place.

The months of May and June we spent at the Hills getting a much-needed rest. With that exception we have been at our work throughout the year. We have continued to keep well and God has continually blessed us.

The English Church

Mr. Hankins's work in the English church at Vepery began, as indicated below, in the spring, after Mr. Dudley's return to America.

Report of Mr. Hankins:

As I have stated in a report of the work at Atmakur we have felt it a duty to leave the Telugu work, for a season, to take up the English work. We began work here the first of May.

We have found the work pleasant in spite of its difficulties. Notwithstanding the weakness of the church there are good and great opportunities. The fact that its doctrines are unpopular makes the need of sustaining and propagating them all the greater. The church has had, in the days gone by, a great hold on the community long since has lost it. The church property is well located and well adapted to work. It can, I firmly believe, regain much of its former strength. In a work like this there is always a drain upon our resources in the removals of members from Madras. Removals without renewals will deplete any church. This church has suffered very severely in this respect.

The great need of the church and of the community is a continuous revival, with usual and evangelistic meetings. We have had the pleasure of baptizing four converts and several others soon will, I hope, be baptized.

The Young Men's Christian Association, Methodist and Baptist churches unite

week's evangelistic meetings, under the leadership of Rev. C. H. Yatman of America. The meetings were far too short to accomplish best results, nevertheless they were productive of good to our churches.

The Sabbath-school is a very good school. Several have studied for and passed the Indian Sunday-school Union examinations for several successive years. There is a great opportunity for reaching the young people of this community. Here is where the church is very weak. With a little better facilities which are just at our doors, if only one could possess them, I believe we could reach outsiders and hold our own young people, and gather together and train these to be real workers. Just adjoining the church is a vacant lot, which would be a very valuable acquisition to the working power of the church if we could possess it. It would make a play ground, an athletic field which the class of people we labor among have no access to. It will help us reach the young men. It would be a real blessing to the rising generation. It will be a good investment of money. But above all real energetic evangelistic preaching is the great need. Vepery is a hard field, but it can be a successful and useful field and work. Our work here ought to be a great blessing to our own work and to the cause of Christ in India.

HANAMAKONDA

Rev. J. S. Timpany, M. D., Mrs. Timpany, Miss Harriet M. Sipperly.

Report of Dr. Timpany:

The Field.—While I have not been able to spend as much time on tour as I had hoped, still I was able to tour more than I did last year. Villages were visited where we had not been before, and in every case we were received kindly. In most places many came to us also for medical treatment. As was the case last year so it has been this, that our helpers have had a number of calls from various villages to remove idols. We are thankful for these signs and hope that it may prove a movement towards Christianity.

Our already too large field has been further enlarged this year by the return to us of a small district that was handed over from this field to the Canadian Baptist Mission some few years ago. Being unable to further care for this district through lack of funds, the Canadian Conference asked me to allow it to be returned to our field. Having already more territory than I can work, and this district being isolated from our field and surrounded by the Church Mission, I did not care to take it; but when I found the Canadian Mission must abandon the work which was even more inaccessible to them than to us, and that many of the Christians some of whom had gone from here and settled in that district were unwilling to join the Church Mission, we felt it to be our duty to care for them as best we could.

Churches.—The return of this district to the Hanamakonda field has increased our number of churches by one, with a membership of about ninety, scattered among about ten or twelve villages. We have now five churches on the field. The station church, which is the largest, is self-supporting. At times during the year the funds have become exhausted and the self-support committee have been perplexed as to how they would pay their pastor's salary. At times they have sought special aid from the missionary, but only to receive each time the same advice, to collect money due on pledges and seek aid from those who were not giving regularly. They have each time succeeded in rais-

ing the needed amount, and the effort has fostered a feeling of independence and self-respect, which shows a healthy growth in the church.

In our out-station churches the salaries (as paid by the mission) of the helpers in charge of the churches has been reduced and the deficiency made up by the churches. As the churches increase in strength we expect to increase these reductions, until the churches become self-supporting. I am pleased to record that most of our helpers have taken an interest in this work, and been a great help in what has already been accomplished. It has been a matter of gratification to us that our only delegate to the recent Telugu convention at Ramapatam was one of the very few who voted for the entire resolutions on self-support, as presented to that convention. It was the more gratifying because that same delegate had been working for about a year along that line, having received about Rs. 1—8 per month less from the mission than formerly. We have had a good number of applicants for baptism, but only seventeen were baptized. We are now busily engaged in revising the church rolls.

Schools.—Four day schools have been in operation on the field during the year. A report of this work has been sent to the Woman's Board.

Medical Work.—My medical work is fast encroaching on my time, and in spite of our poor accommodation (as the people have to be treated at the bungalow) we have given nearly three times as many treatments as last year, apart from the large number of surgical cases we have had to send away for lack of accommodation. Notwithstanding this drawback we have undertaken a number of urgent surgical cases from time to time, with far greater success than could be expected under the circumstances. I consider our medical work a *great* factor for good in our general work. Through it we have gained the confidence and respect of all classes. Our helpers testify to a very different reception in their street and village preaching from that of former years, and they attribute the change of feeling to the medical work. 'Last year I reported a hospital fund amounting to about Rs. 300. During the year other pledges have been received, and the sum now amounts to about Rs. 1,000. We believe that the God who has sent this will supply the means to carry it to completion. As our need is so urgent we hope in a short time to begin the building with what funds we have on hand.

Personal.—The missionary and his wife desire to record their gratitude to God for the good health they have enjoyed throughout the year and for the many blessings they have received. Among the greatest of these, both to themselves and to the field, has been the coming of Miss Sipperly to join them in the work. Her influence is already being felt in our midst, and we believe that a large sphere of usefulness awaits her here among the women of this district. May God bless her as she goes among the people in the future.

CUMBUM—1882

Rev. John Newcomb, Mrs. Newcomb.

Report of Mr. Newcomb:

I regret that I have to commence this report in the midst of famine instead of "harvest and plenty in the land," as in last year's report. The rains have failed, our lovely tank, with a circumference of over twenty miles and a depth of over thirty feet, is totally dried up. The cry everywhere is for bread. For the last five years there has been more

or less famine, and now it will be worse and worse for our people, because during these years of famine nearly all of our Christians have become poverty stricken. Their jewels are gone, and many of them are nearly naked as well as starving. All this has not separated them from Christ, though many of them are greatly discouraged because of the continued hard times.

The churches and the congregations throughout the field are, all things considered, in fair condition. I have not been able to do the touring I wished to do, but have done as much as I could under adverse circumstances. The villages in the vicinity of the mission compound have had much attention and have benefited by it, as shown by the very good attendance at the station church on Sunday mornings.

The work at the station takes up all the missionary's time while there. The usual church service and the Sunday-school and the other schools have been kept up as usual. Two evangelists are employed preaching in the neighboring villages. They report daily concerning their work, and while none have been baptized as a result of their labors many have heard the gospel and admit its saving merits. The colporter of the Madras Bible Society, who is under my supervision, continues his work satisfactorily. He submits monthly reports of his work.

The village schools have not done so well as in the previous year, owing to hard times prior to the examination. Many of the children were obliged to absent themselves to help their parents gather sticks or do any kind of work they could do in order to help out the living expenses of their families. The station lower secondary middle school and primary schools have done well. The results, except in the highest class of the lower secondary school, being very good. The Government Director of Public Instruction has during the year recognized the lower secondary school, which means that the pupils can appear for the government lower secondary examination and thus be able to qualify for teachers' posts at the Normal Schools. Now that we have this full grade lower secondary school we have commenced to do away with the lower classes in the primary school. We dropped the infant class this year, and as a result there will be no first class for the ensuing year and no second for the next, leaving only the third and the fourth classes, which will be made up from pupils sent from the village schools to the boarding school, and with day scholars from the neighboring villages. In connection with the lower secondary school I wish to thank Mr. E. Marsden, senior inspector of schools in the Madras Presidency, for all his help in making the school a success and for his commendation of it to government.

The Bible women's class under Mrs. Newcomb, as well as the boarding school, has kept her busy. Koorapaty Pitchemma, one of the Bible class, who was rescued some six years ago, has more than repaid all our efforts upon her, in turning out a lovely Christian character, and will do good work as a Bible woman.

Personal.—Our own health has been fairly good, but owing to a long residence in the very unhealthy climate of Cumbum, Dr. Maitland, one of the leading physicians of Madras, has advised my return to America on furlough. Our troubles during this term of service have been many, besides the additional trial of famine upon famine, which, with all this means to a missionary in the midst of a starving people, tends to shatter the constitution of the strongest. But owing to the present distress and the various needs of the field we feel it our duty to stay at our post for another year. All the workers at the mission compound, in the station schools and throughout the field have been faithful and done good work during the year.

VINUKONDA—1883

- Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman (in America), Miss Dorcas Whitaker.

Report of Mr. Kurtz:

The year 1899 on this field began with abundant harvests and cheap grains, and the missionaries thought a plentiful year was before them. In this they were disappointed. The rainfall was very light and the year has closed with famine prices and great hardship for the poor.

During the first three months some very good meetings were held with the Christians, but the last six months have been so full of famine that it was difficult to find a hamlet of Christian people at home. We have visited chiefly the Sudras and often found large audiences, as there was so little field work to be done owing to the lack of rain.

Over and over again we had good opportunities to tell the people the Old Testament stories of famine and their causes. In November Mrs. Kurtz and the children accompanied me on a tour to the jungle villages. Good audiences of women were obtained, as a white woman was a great curiosity.

Little change can be reported in our church services at the station. Irregularity of attendance still continues. The Sunday-school, bazaar preaching and the weekly prayer meetings are carried on as usual.

Additions to the church by baptism have been twenty-seven, of which nine were from the heathen community. Some have been excluded and some have been received by letter and restoration. The contributions show a slight increase over last year, though the hard times made them smaller than they would otherwise have been. The tenth was given by all the workers and the church has continued to support all the preachers. The cash collections amounted to Rs. 378—7—11. Two of the older workers died during the year and several removed to other fields. One chapel has been built and several repaired.

The number of pupils in the boarding school has been smaller than last year. Four passed the fourth and four the fifth standard. Sixteen of our former pupils are now studying in nine different higher schools. Five of these are taking the normal course and two are learning blacksmithing and carpentry in the Arcot Mission Industrial School. One Christian boy was admitted to the government school here, hitherto attended by caste boys only.

During the hot season twenty of the boarding school pupils were afflicted with guinea worms, owing to the bad water. The outlook for water is now worse than at any time. The compound wells are all dry and water must be brought from a distance of a mile or two.

The village schools have done fairly well. Government examined them in January and again in December and more children passed than in any previous year. Our missionary grants to schools have been cut down considerably. Five schools are now independent of mission help. Four teachers have passed the normal course and nine others are studying in the government school for teachers.

The hard times have forced some of these timid people to emigrate. One Christian family wandered as far as the Singareni coal mines near Secunderabad and there found work. Another family was bold enough to go to Penang, and only recently a party of

e Christians, who are experienced tanners, went to Adoni, some 250 miles west, to work.

the church has made some progress in spite of the hard times. We are more and more convinced that the Lord is working in the hearts of the heathen. The number of Christians is increasing and we hope the time is not far distant when some of them will make an open profession of their faith in Christ.

NURSARAVAPETTA—1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb (in America).

Report of Mr. Powell:

Two special efforts have been made during the year, one to encourage the converted men of our Christians to become members, and the other to preach the Gospel to the Sudras, who seem to manifest a deep interest in Christianity at the present time.

Considerable success has been gained in the first of these objects, as more than 100 men have been immersed and received into our churches. We hope they are truly regenerated of the Holy Spirit. Most of them are from our Sabbath and day schools, as they are bright and intelligent, we trust they will grow up to be useful workers in the Master's cause. Thousands of the Sudras have listened to the word of God with great pleasure and many of them have assured us that they believe in Christ and his Son, but when requested to openly profess faith in him, they have raised caste objections, chief of which is that they do not wish to associate with our members because of their unclean habits. What can we do to remove the prejudice of the Sudras against associating with our people? It is full time for us to consider this important matter. We are able to do all in our power to clear the way for the Sudras class to join our mission. We are sowing the seed of divine truth among the Sudras and the Roman Catholic priests are gathering them into their mission. This has been the case on my field for years. Our churches made some progress in self-government and self-support, but the severe famine which now threatens the whole of this field will cause our pastors to be drawn back upon mission funds for a while, as those brethren cannot be left to starve, faithfully serving the mission for many years. We trust, however, that this arrangement will only be necessary for a short time, and that our churches will speedily be able to maintain their pastors as in the past. Last February three small churches hired a pastor and paid his salary up to the end of the year. The action of these three churches conclusively proves that our people are quite willing to support their pastors, when trained to do so. The famine now affects them to such a degree as to render it impossible to continue their pastor's support.

Most of our members are reported to be faithful and earnest in the Lord's work, and during hard times through which they have passed have tested the genuineness of their Christian character and devotion to Christ. A few, however, have grown indifferent and become a source of anxiety. Five have been expelled because their conduct was so unsatisfactory. More interest has been shown in our Sabbath-schools than in former years. Several new schools have been opened and earnest efforts made to induce not only the children, but also the adults to attend every Sunday. In several of the schools children have manifested great pleasure in learning the Scriptures and singing Christian hymns. More than 100 Sunday-school scholars joined the churches during the year and many more are expected to do so soon.

A great deal of attention has been given to the care of our day schools, but there is room for much improvement still. Most of the teachers have worked faithfully.

Most of my time during the year has been devoted to touring and preaching to Christians and others. It is hard work, but there is a great deal of pleasure in being able to make known the love of God to the perishing around us. Most of the people listen respectfully, but a few have given trouble here and there. It is the opinion of a large number of missionaries that the Lord is working great changes among the people of this country, and we are anxiously looking for a glorious revival, when large numbers will own Christ as their Lord and Savior.

We have great reason for sincere thankfulness to our Heavenly Father for his protecting care over this mission during this year. All our workers have been spared, and only sixteen out of nearly 6,000 members have been removed by death. The Lord has graciously exempted us from plague and cholera.

My wife has returned with improved health and spirits, and I trust she will long be able to work for the Master here.

BAPATLA—1883

Rev. W. C. Owen and Mrs. Owen (in America), Rev. G. N. Thomssen, Mrs. Thomssen,
Miss Lucy H. Booker.

Mr. Thomssen reached Bapatla in December, Mr. Owen, whose health required a furlough, leaving for America a few weeks later.

Mr. Owen reports for the year as follows:

Though the touring of January and February was somewhat interrupted by calls that brought us now and again back to the Bapatla bungalow, we were able to visit the principal villages where people had been under instruction a year or more, with a view to receiving baptism. In March, after Mrs. Owen left India, the weather became excessively hot. My digestion failed and I was seldom able to leave the house during May and June. I could take nothing but milk and broth, and so dared not leave my cows, but resolved to remain on the plains, because my furlough was in the near future. I managed to direct the building of new godowns and work at the church books, revising and correcting the lists and reports of the preachers. In April two families, one of Eddavooroo, another of Peddaravoor, wished to be recognized as Christians, that they might marry their daughters to two of our Christian boys, as it is contrary to law for a Christian and heathen to marry. These people formally renounced their idols before a many witnesses as we could get, and on professing their faith in Christ only they were accepted as adherents professing to be Christians, though not baptized. In May two other families took the same step, so that in all thirteen adults have come over to Christianity in this way, with a view to obtain, as they say, salvation through Christ on repentance and baptism. But no doubt the thing that concerned them just then was the wedding. During May also I camped at Pinnapudu for a few days, holding services with the people, and in June I went to the seacoast, visiting some caste people for a few days. In July I visited Chebrole, working with and taking the census of the Christians. The months of August and September I devoted to office work and to visiting the caste people in Bapatla. It had always been my desire to be on good terms with these people and especially with the officials, but I judge that the various cases of persecution of the Christians and the oppression of the poor, in whose behalf it has been my lot to inter-

cede, tended to prevent much intimacy. Special care and effort, however, have opened my way into their confidence, and a week or two found me on friendly terms with these classes of the people. I never have had to introduce the subject of Christ or his cause, they always begin it themselves.

It had never been my good fortune to see the Candian Mission, so when the closing days of the summer heat brought Brother Brock out from his retreat among the burning red rocks of Kanigiri, he asked me to join him in his tour of those mission stations. We were both broken in health and I longed, as he did, for a breath of cool northern air. We left Bapatla on the seventeenth of October, and had the privilege of preaching the gospel in nearly every station of our sister mission. When I arrived in Bapatla from this trip I was glad to find that Mr. and Mrs. Thomssen and Miss Booker had come the day before.

At the beginning of the year we attempted to make the village schools as nearly self-supporting as possible. Normal trained teachers had been receiving Rs. 3 per month and those not trained Rs. 2 per month, while the wives of teachers assisting in a large school with their husbands were paid Rs. 1 per month. With these salaries was given them also half of the government grant. In order to stimulate the teachers' efforts and throw them more upon their own resources we gave them the whole grant and required their presence at the station only quarterly, but reduced their salaries to one-third, paying them quarterly what they had formerly received monthly. This would not reduce the teacher's income if he did good work, as the full grant made up the deficiency. But fourteen of the older teachers, after teaching on these terms till August, declined to keep school any longer unless I returned to the old plan. These very men were those whom I disliked to have as representative mission workers. Though I know that we have so few who are better than they, still I do not hesitate now to say that I have fully decided that it is infinitely better to have a few choice souls imbued with the love of God and a desire for his righteousness than a hundred such men, whose language and example can do nothing but lower the standard of Christianity and who lead their scholars in a way they ought not to go. I saw that the time had come when no more money should be wasted on them, even though they were nearly all of them men who had been trained in our Normal School. The results of their examinations had come in, showing that they had not been teaching the schools for the previous months, and so had secured no grants. I learned that they had been devoting their time to other work, and had done this to make as much havoc with the schools as possible, whereby they might gain more the sympathy of the missionary who might succeed me. I told them how glad I was that they were capable of earning a livelihood in other ways, and I encouraged all who were thus minded to continue in those callings in which they felt the most interest. The village teachers' staff is therefore reduced to twelve and these teach sixteen schools, including four night schools. With the help of preachers and Bible women twenty-two Sunday-schools are conducted as before. Mr. Taylor continued his faithful work in the Normal School till Mr. Thomssen arrived. I sanctioned his dismissal, partly because Mr. Thomssen was not inclined to keep him and partly because I think that a cheaper man will do as well in one way, though we shall hardly find as able a teacher as Mr. Taylor. Nineteen students graduated last year and have now gone to their several stations in the Krishna District. There has been some progress in church building among the Christians. The brick house at Chavali is finished, one for the pastor at Mangalagiri, a good tiled roof is built on the house at Tenali and a chapel is in progress at Moparru.

been willing to take all who offered themselves. I have even had the headman of a village offer to insist upon all his hirelings and fellow villagers passing under the water if I would but consent to pay him a few rupees or to assist him to gain some coveted position. One cannot be too careful in searching into the motives of these people. Too often when I have thought that at last I had gained one sincere seeker I have found that some strange and unlooked for motive was at the root of his desire for information or baptism, some strange idea of my power of gaining a situation for him or finding some avenue whereby he could get more of those much-loved rupees. But there are jewels among these precious souls—men and women who would die for Christ. And it is from those that the church will be built up.

At present there seems no chance of averting the famine which is drawing nearer to us every week. In two months many of our people will be destitute and at the verge of starvation. If by any means money could be sent us to begin relief work it would be a great blessing. "I was an hungered and ye fed me."

PALMUR—1885

Rev. Elbert Chute, Mrs. Chute.

Report of Mr. Chute:

It is with much pleasure and peculiar gratitude to God that we are able to record that neither death nor serious illness has come to any of our Christians or their children during the year.

The greater part of the year has been spent in evangelistic touring in various parts of the field. In the month of January we toured to the north and east to the distance of fifty miles from the station. During the months of February, March and April we toured to the south and east to the distance of about seventy miles and to the south and west to the distance of about eighty miles from the station. In August and September during the rainy season we toured to the distance of forty miles to the north and west of the station. We preached one or more times in 355 different villages and sold Rs. 20—6—7 worth of Christian books, tracts and Scriptures.

The preachers at the station and out-stations have also made many other more or less extensive tours unaccompanied by the missionary. In the month of November we undertook a tour to the east of the station, but after going a distance of about twenty-five miles were forced, much against our wishes, to return to the station because of our inability to procure feed for the cattle.

Our tour in August and September was most encouraging. The people were anxiously looking for rain, the fields were dry and parched and but little work could be done, so that wherever we preached the people gathered in crowds and listened and asked questions for hours at a time.

But it was with great difficulty that we were able to procure feed for the cattle. Once we sent a cart twenty-four miles for rice straw and were then unable to secure any. The carcasses of a number of cattle having died of starvation were decaying and filling the air with pestilential odors near some of the villages that we visited. In other villages the people were gathering leaves from the jungles to keep their cattle alive.

The famine in this locality is very severe. Rice has already been as high as Rs. 34 per pully of 136 seers and other grains in proportion. During the last two weeks a number of parents have offered their children for sale in the bazar in order to get a

means with which to buy food. My people have been urging me for some time to do something for those who are suffering, but as my allowance for mission work is insufficient and I have received nothing for famine relief, and as the government, I understand, does not intend to start famine relief work, I know not what suffering many of our poor will have to endure before the coming of another harvest.

Church services have been regularly maintained. Rungiah, the pastor, has been diligent in his efforts in every good word and work. His full salary of Rs. 192, besides other church expenses, has been borne by the church. In the month of October a conference of four days' duration consisting of Christians from all parts of the field was held at Palmur.

The church found it necessary to withdraw the hand of fellowship from some of their members, but the majority of those thus disciplined having forsaken their errors, sought admittance to the church and have been restored.

We are happy to be able to report an increased interest in education throughout the field. Our boarding school has nearly twice the number of pupils that it had a year ago; the services of Samson Rungiah, the pastor of the church, as head teacher, are much appreciated while his wife, Martha, attends to the matron's work with entire satisfaction. Besides the boarding school we have established during the year two other schools in the town of Palmur—one a flourishing caste school. We have now three times the number of village schools that we reported last year with more than four times the number of pupils. Many other villages have applied for schools but were unable to furnish teachers. Miss Graham and her two native assistants have been kept very busy with the medical work, 5,845 treatments have been made at the dispensary, 2,375 of these for the first time. 214 visits have been made at the homes of 125 patients. During the year a medical fund has been established in Palmur to aid in supporting the dispensary, the proceeds of which so far amount to Rs. 75. Medical fees have been collected to the amount of Rs. 185—6—0. A good hospital for this station is very much needed.

The greatest need of this field is a larger number of missionaries. There is talk of a railway for Palmur and the preliminary survey has already been taken. If it be decided to build it, it will no doubt hasten this result.

NALGONDA—1890

Rev. A. Friesen, Mrs. Friesen, Rev. A. J. Hübert, Mrs. Hübert, Rev. H. Unruh, Mrs. Unruh, Mrs. Lorena M. Breed, M. D. (in America), Miss E. F. Edgerton.

Report of Mr. Hübert:

Our hearts are filled with praise and thanks to God when casting a look back in the year 1899 for all the grace and blessings he has bestowed upon us. We also feel very thankful to all our friends who have been the means in the hands of God to help us in the work.

With a quivering heart but with faith resting on the promises of God, I accepted last February as much as I was able the responsibility of the station as Brother Wilson was leaving for America. Looking at the vast fields of labor and feeling my weakness in the language I often questioned myself what the outcome would be. At the end of the year I must humbly acknowledge that all has gone well.

In the course of the year I was able to make several trips in the mission field. In the

the two years I was accompanied by a number of native workers, who preached the blessed Gospel to the anxious listening crowds. It was always encouraging for me to see how the Telugus came to listen to the word of God. Of course there are always some discouraging cases, for where there is light there is shadow; but the encouraging was always on the brighter side.

During the year we had the privilege of baptizing one hundred and six dears, and to accept into the fellowship of the church two that had wandered astray.

On the Sundays we had besides Sunday-school two or three services of worship, the same as in the previous years. Every Wednesday evening prayer meeting is held.

On account of the famine we always had about thirty-five workers in the compound, removing stones, deepening the well and making improvements, thus giving them some occupation to earn their daily bread. We were able to do so by the help of the friends at home. This work with the coolies has kept me from the study of the language, for which I am very sorry.

Our health has been very good, except the health of our little boy. Cholera or other bad sicknesses have not harmed our Christians. We have no deaths to report, except that of our earnest helper, Jacob. The preachers had all come in for the monthly meeting. The evening previous to their departure they were assembled in the bungalow and were relating their experiences. Jacob arose and had begun to speak when he fell forward dead. It was hard for us to give up such a zealous worker, but knowing that he was washed in the blood of the Lamb, and ready to meet his Savior, we mourn not as those without hope.

KANIGIRI—1892

Rev. Geo. H. Brock and Mrs. Brock (in America), Rev. J. A. Curtis, Mrs. Curtis.

Report of Mr. Brock:

1892. We are not of those who despond about any branch of our work, and though we have been grieved at the low condition of many of our schools, owing to the famine of 1890 we still have had reason for joy and hope. To see the people begin erecting school-houses, such a year is sufficient to encourage me in the belief that the benefits of education are appreciated by many of them. One poor hamlet of six houses built their own school-house and then came and requested me to send a teacher. Our students' school is perhaps a new thing. Instead of the orthodox boarding school in which the children supply everything, we have eighteen boys attending the government school in Kanigiri where they take a place alongside Brahmans, Sudras and Mohammedans. The Government pays the boys to the extent of one rupee per month for which they work, and we supply their school fees and buy their own books. The parents supply clothes for the boys. They do their own cooking, while we provide a sleeping place. We give them their religious instruction. Mr. Curtis has had charge of this department for the last half of the year. We have had to refuse a score of applicants who could not come up to the above terms. The boys come from the outlying villages.

During the year a number of inefficients were dismissed. Eleven were dismissed and sent back to the north. One died. Poor Joseph, how he suffered! From Kanigiri we have eleven, who had studied as far as they were able. Our own field of labor is small, but we have at present a staff of eighty-three teachers, each one of whom is a native pastor of the village where he is stationed.

Sending out Workers.—Not least blessed of our duties was that of bidding God-speed to eleven teachers and preachers and one Bible woman who have gone to the extreme north of the Telugu country where the Canadian Baptists are working among the millions of heathen and where there is as yet scarcely a Christian. They are our foreign missionaries, and thus we are repaying the Canadians for the host of ministers they have sent into the United States and thus is the kingdom being extended.

Mrs. Brock's illness in the first part of the year and my illness later hindered touring to a great extent, still we had most encouraging experiences. The readiness with which the Sudras heard the Gospel was most helpful but alas, not one of them has come forward for baptism, though a number profess to believe in Christ. Though they are not Christians, they call us to preach and listen as well as if they were already Christians. It is a sign of the working of God among these bright, independent, interesting people that in some whole villages they say they have given up idol worship. It is indeed a marvellous thing that the despised Pariah should become the spiritual leader of the caste people. So does God work. Mrs. Brock sailed for home in March. Mrs. Curtis was welcomed to Kanigiri, to her husband and to the Telugus, in November, and is already hard at work on the language.

Baptisms have been few, but for the thirty-five received we rejoice. Not forgetting a village in which most of the Christians reverted to heathenism, the coldness of some, the Sabbath breaking of others, we have great joy at seeing the steady growth among the Christians. More desire to observe the Sabbath, more desire to have proper church organization, less desire for dependence on the mission, more zeal in preaching the word,—altogether as good an outlook as Paul had in the early church.

The mission staff of preachers, teachers and Bible women have had a hard year of it, but they have not cast their burdens on the missionaries. They have done a good year's work and I am proud of them. I love them more and more as I begin to understand them better and I honor them for their work, and count it a great privilege to be allowed to labor with them.

KAVALI—1893

Rev. E. Bullard, Mrs. Bullard (in America).

Report of Mr. Bullard:

The year which has now closed has been one of more than usual interest as well as care and labor to the missionaries of this station. It has also been a year of development in the work, and evident advance of Christian influence among the people, although not very many have been baptized. The particular line on which the work seems to be developing at present is that of increased interest for and among the Sudras. Forming, as they do, two-thirds of the population of the country, as well as the principal holders of the land and the wealth of the country, it would seem to be a plain duty that we should seek to win them to Christ with as much and even more earnestness than the other classes, not ceasing at the same time to give special effort to the poor and out-caste classes. The latter comprise about one-sixth of the entire population and are, as a rule, unprejudiced and accessible, but exceedingly poor, and kept in a state of absolute dependence by the other classes. The remaining sixth portion of the people consist of the three "high caste" classes of Hindus, and the Mohammedans, the former of whom

are usually well-to-do and educated, and the latter, poor and illiterate, but both of whom are peculiarly prejudiced and opposed to the humble and spiritual doctrines of Christ.

The Sudras stand midway, leaning more strongly hitherto towards Brahmanical prejudice, but showing now an increasing interest in the doctrines of Christianity. We find on every side a wide and open door to enter in and work among these classes, but as the expense connected with such work is greater at the first than work among the poorer classes, we have been obliged to advance very slowly. The field around us is divided into two nearly equal portions, northern and southern, by a main road running west from Kavali. Both of these portions are intersected by three highways running north and south, the Buckingham Canal on the east, the Grand Trunk road from Madras further inland, and another macadamized road in the west, also by the East Coast Railway. Towns along these highways are easily reached but the intervening country is rough jungle, and difficult of access. The work of the field is, however, conveniently distributed among as many as eight or nine centres, from each of which from ten to fifteen thousand souls are easily reached. In each of these groups of villages we hope sooner or later to see a Christian church planted, with at least one preacher or co-pastor for every thousand people, and one day and Sunday-school combined for every thousand of the population. Such is briefly the outline of work which lies before us. It will be noticed from this that our aim is to include all classes in our church work and in our school work, such a policy seeming to us to be preferable and perhaps more Scriptural than to plant churches or even mission schools in small villages or palem where only one or two classes of society can ordinarily be reached. With trained Christian teachers of fair abilities, Christian schools can now be opened in many villages, with Sunday-schools on Sundays, and Bible daily taught, and pupils from the palem as well as from the village proper allowed to attend without prejudice. In most cases it may be necessary at first to make the school a free one, and to employ as an assistant a Sudra teacher to aid in gathering in the Sudra pupils, but with these concessions it is certainly possible now to open Christian schools in many villages, at least, on this field, and had I the means of employing the teachers, I would do so at once. Of course the grants earned will in such schools amount to considerable and thus reduce the cost to the mission, but the money must first be paid by us, till the government grants are received. I earnestly bespeak the prayers and the gifts of Christians at home for this branch of work so full of interest and promising so great results for the cause of Christ among this people. The average cost of one such school, bringing from fifty to one hundred pupils under daily Christian influence, and sending out the word of salvation to upwards of a thousand people, will not exceed Rs. 13 per month, or \$50.00 a year, and a considerable part of this amount will ordinarily be recovered in government grants. In addition to the work at Kavali, much time and attention have been given throughout the year, both by Mrs. Bullard and myself, to assisting Mrs. Pearce of Ootacamund, in her efforts to establish a home and school for missionaries' children. A valuable site for buildings has been secured. The statistics for the year show thirty baptisms, and twenty-nine received by letter, and one restored, while six have been excluded, two dismissed by letter, and two have died. Among the last number was one of our oldest and most successful preachers, whose loss the church feels greatly. He was for some time a sufferer from lung disease, but died at his post, and in full possession of the hope of immortality in Christ.

KUNDAKUR—1893

Rev. Wheeler Boggess and Mrs. Boggess (in America).

Mr. Ferguson, in addition to his work at the seminary and more recently at Nellore, has given such oversight as possible to this work, in the absence of Mr. Boggess. Mr. Ferguson reports :

A complete report of Kundakur cannot be given by me. Since taking charge of the field in May last, I have been able to do nothing more than keep things *in statu quo*. I have attended all of the *nelasaries* and have looked after the interests of the Union's property, but I have been utterly unable to do anything for the large field. The Foreign Secretary, in reply to communications on the subject, instructs me to continue Mr. Boggess's policy. Details have not yet come to hand, but the Executive Committee desires that the plan be given the fullest possible test. I hope, now that my hands are to be freed from the burden of work connected with the seminary, that I shall have opportunity to see all of the Christians on the field and thus more accurately inform myself concerning their condition. I cannot speak in detail about the amount of work which is being done by the preachers. They are evidently at work, as since Mr. Boggess's departure several baptisms have occurred, and at the present time from various quarters calls are coming for me to visit the people and baptize candidates who are waiting.

ATMAKUR—1893

As related below, Mr. Hankins removed from Atmakur to Madras early in the year. He reports as follows :

Your missionary at Atmakur had only four months of actual work upon the field during 1899. The sudden departure of Brother Dudley left the English church at Madras without a pastor. Thinking that a change for two months, during the hot season, May and June, with the English church, would be a change for us and do us good, and with the hope that we might impart a blessing, we consented to fill the vacant position till Missionary Union could make provision for Vepery. The two months have gone into eleven, hence the little time spent upon the Atmakur field.

I have visited the station as often as work would permit and have kept the preachers at work and have paid them from Madras.

The outlook is a bright one. Several inquirers are waiting baptism and many villagers, in fact, nearly all, give us a most royal welcome into their villages, and with hardly an exception our message has a most respectful hearing. After six years of hard work and of seed sowing we begin to see signs that our labor has not been in vain in the Lord. It is unfortunate that I should have to leave the work so long. To leave a work in the time of harvest is, to say the least, unfortunate. Atmakur being a small station I could be spared better than other missionaries with bigger fields. Although I only spent four months upon the field, yet it was the best year we have had as to inquirers and baptisms. The number of baptisms was twelve, the largest of any year.

One phase of the work is very pleasing. While most of our Christians are from the Madagas, nevertheless several from the Malas have been baptized. Out of a membership of about sixty ten are from Malas. Others also have requested baptism. When it is remembered that in some stations, after forty years' work, there are only three or four of the opposite class who have become Christian, our small success is quite significant.

This mixing up of the castes in the beginning will make conversions fewer, but will give the work the proper foundation. It will draw sharper lines and will preclude anything like caste Christianity, as the "Mala Christianity" and "Madaga Christianity," as it exists in many places and in some stations of our own mission.

At the request of the Executive Committee and on the advice of many of my brethren, I have taken up the English work at Vepery, Madras. To leave the Telugu work and my station at Atmakur after six years of seed sowing, just in its promising stage, is not easy to do. It is harder than I imagined it would be. I pray that the work may be well provided for. I make the change only out of a great sense of duty.

We have much for which to be thankful. We close seven years of the happiest part of our lives. The life of a missionary is trying but pleasant. Our own religious experiences have brightened, our health has been as good as at home. For all these privileges and blessings we praise Him from whom all blessings flow.

PODILI—1894

Rev. A. C. Fuller (in America).

Report of Dr. Clough, in charge in the absence of Mr. Fuller :

No report was published of the Podili station for the year 1898. This was not because there was nothing to be said about Podili that was encouraging. It was simply owing to an oversight on the part of the missionary in charge.

The work during 1898 was full of hope and the work during 1899 was very encouraging. The native Christians, although their faith was greatly tried when their much loved missionary, Rev. A. C. Fuller, was compelled by sickness to leave them, have been doing very well under the circumstances. The Podili Taluq is a high, dry country, with but very little wet cultivation. Therefore when the rains fail the whole Taluq is soon affected, and as the Christians are mostly poor and day laborers they feel the hard times first. Notwithstanding this the mission workers and Christians generally are of good courage and are almost without exception firm in the faith, and are generally doing remarkably well.

During the year I visited several parts of the Taluq while on the evangelistic tours, and when going and coming from the different quarterly meetings. In all I visited some forty villages in the Taluq and held four quarterly meetings, each of which continued from three to five days. But this was not all. All the workers, and in fact all the members of the mission, have the same privilege of sending delegations to Ongole and of writing to me as my own station workers and people have. All know this and they make a full use of their liberty. As a consequence I felt myself in touch with all parts of the Podili mission, and was thus enabled to give advice whenever needed.

Mission Workers.—Connected with the Podili mission there are two ordained and thirty-four unordained preachers. There are also 102 village school teachers and ten Bible women. All these workers, as a rule, labor in the same places where they were when Mr. Fuller left the station. Uniformly they are doing well and I have no fault worth mentioning to find with them. Mistakes they make no doubt, but "to err is human, to forgive is divine." Hence troubles after an explanation have in every case been settled in a way satisfactory to all concerned, and as we believe in accordance with the will of God.

The Compound Workers.—The compound workers especially give me pleasure. The

supervisor of village schools has been indefatigable in his labor and the compound preacher has done his duty faithfully, as I believe. The wives of these two men have also made themselves useful as Bible women, going out together every day to instruct the women and children of Podili and adjacent villages.

The Field, Work and Workers.—During the year 108 have been baptized. They all gave satisfactory evidence of their faith in Jesus and their desire to obey him in every respect. Could I have done more evangelistic work no doubt a goodly number more would have professed their faith in Jesus. It can truly be said of the Podili station, "The harvest is great, but the laborers are few." But even with the present laborers, if their missionary was with them to guide them and encourage them and go before them, great things would result, which would glorify God and much encourage friends of missions. May that day soon come—it will—for hundreds connected with that station daily, yea, almost hourly, pray that God will restore their missionary to health and return him to them soon to carry on yet and for years the work which he loved so much. I am sure the friends of missions everywhere will unite with the Christian brethren of Podili in their request.

The Outlook.—During the past two or three years times have been hard in this part of India, and as the Podili Taluq is a high, dry country, as before said, the effect of long continued drought has been felt severely. What the good Lord means by allowing famines to come upon India so often, when his poor people are the first, or almost the first ones, to suffer, is more than I can tell, and yet such is often the fact, and the end of trouble is not yet, for now at the end of the year under review a famine more severe than any we have had in South India since 1876-78 is imminent. But our firm faith in Jesus does not allow us to be discouraged. I will not doubt, for Jesus is at the helm and all must be well.

DARSI—1894

This large interest like that at Podili has been under the care of Dr. Clough throughout the year. No detailed report has been received of the work.

SATTANAPALLI—1894

Mr. W. E. Boggs and Mrs. Boggs.

Mr. Hopkins, who cared for this work during the furlough of Mr. Boggs, writes as follows:

One could not expect to become fully acquainted with a field containing eleven hundred Christians, living in fifty villages, and a heathen population of one hundred and fifty thousand, during the few months we spent at Sattanapalli.

Of this, however, there can be no doubt, Sattanapalli is a model field. Compact, above the average in agricultural wealth, broken surface, charming scenery, good climate, and of historic interest. The people are of a higher class than in the Deccan—better educated and more independent. Mr. Boggs is to be congratulated upon his situation and opportunity at the beginning of his second term. True, there are tares growing with the wheat, but the wheat is also there and in greater abundance. True, also, the work presents some most difficult and perplexing problems which must be solved; but there is excellent material at hand—material which will respond to the heavenly touch, and in the hand of God the Holy Ghost help to shape the young life in those villages after the image of the Christ.

OOTACAMUND—1895

Rev. John McLaurin and Mrs. McLaurin (in America), Mrs. Lavinia P. Pearce, Mrs. Ellen B. Bustard, Miss Sarah R. Bustard.

Report of Mrs. Pearce:

The work at this station has been very interesting and very encouraging during the past year. Although we have had but six in our boarding school three of the children under our care have been baptized. There are about eighteen attending our day school.

The Sunday-school has kept up well in numbers and interest, under Miss Bustard's charge, sometimes as many as fifty little ragged urchins being present. We have recently been enlarging our work in the direction of Kandol, a suburb of Ooty. Here there are a number of Telugu people, and we hope ere long to be able to do something for these people through their own native tongue.

There is in this village a dispensary, together with a small dwelling house, belonging to a wealthy individual who is desirous of giving the whole property over to some missionary society, as he is advanced in life and at the present time very feeble. His conditions are that the building be named after him, "The Hamnett Dispensary," and that the medical work be kept up. The cost of the up-keep of the work will be from fifty to sixty rupees a month. This is a splendid opportunity for some one who would like to do medical work in Ootacamund among the Tamils and Telugus.

The four boys who have been attending the Industrial School at Arcot came home in December. Two of them thought they could earn their own living and at once found employment. The other two wished to work longer at their trade, and so returned to the school for another year.

There are from thirty to forty children in our Sunday-school at Coonoor. A preaching service has recently been opened on Sundays, as quite a number of our members live at that station.

During the past year we have had sixteen baptisms; one person united by letter, and another joined us who had been previously baptized. This makes eighteen additions during the year. Present membership, sixty-three.

MARKAPUR—1895

Rev. C. R. Marsh, Mrs. Marsh.

Report of Mr. Marsh:

When the year opened we were rejoicing in the prospect of fair harvests after two years of scarcity, and certainly there was no reason to suppose that both monsoons would practically fail, so that a year which opened with such bright prospects would close in the shadow of imminent famine.

Since I took charge of Markapur four years ago there has not been one year that could be called good, and at least half the time there has been semi-famine.

I planned to tour over the whole field during the first three months of the year, but owing to the prevalence of cattle disease I was obliged to return to the station on February 2. When I saw that the rains were likely to fail I made a tour in November over the western part of the field. Even at this time there was difficulty about water, and it was not easy to get fodder for our bullocks, and in most places the people were beginning to feel the hardships of the coming famine.

Through some assistance from me the Christians of several villages, who were in want of wells for drinking water, were able to get at least temporary relief from government. I was much encouraged by these tours and very much regretted that I could not continue them. On the last tour quite a large number from several villages asked for baptism, but it seemed best to have them wait until government opened relief works or the famine was past.

Only two were baptized during the year, but many more might have been received if it had not been for the great risk of baptizing at a time when famine is imminent and the people are terrified by the approaching calamity and in doubt as to whether government will help them.

Wherever we have a day school there is also a Sunday-school, and so in twenty different villages there were Sunday-schools during at least part of the year.

There was also a Sunday-school in the compound for about six months, but when the compound day school was closed it proved impracticable to keep up the Sunday-school. We hope, however, to reopen it when the famine is past.

Mrs. Marsh for some time had a Friday afternoon meeting for the Christian women of Markapur and neighboring villages. This proved to be a very interesting and encouraging work, and though obliged to temporarily discontinue these meetings she hopes to be able to have them again regularly soon. Work at the station has suffered greatly from the lack of a comfortable chapel for meetings.

During the year twenty day schools and four night schools were in session for longer or shorter periods. Inasmuch as by the system adopted in this field a large part of the burden of the village schools falls upon the Christians—the mission only aiding them to a varying extent, ranging from a minimum of Rs. 1 to a maximum of 2—5—4 per month—hard times and famine at once result in the closing of most of the schools. For about six months we had as an experiment a day school in the compound, but owing chiefly to the hard times the attendance fell off so that we closed it. While it was in session Mrs. Marsh had a weekly sewing class for the girls.

During the year I endeavored to effect an accurate and satisfactory revision of the church membership roll. It was found that nearly one-sixth of the total number enrolled in the church book had died and over one-tenth had moved away from their villages or were unknown; but this last loss was partly offset by over three hundred whose names were not in the book, so that the net loss on this account was only about one twenty-fourth of the membership enrolled. The total loss by death, removal and exclusion was almost twelve hundred, or a little over two-ninths of the whole number enrolled. In reporting a present membership of 4,060 only approximate accuracy can be claimed, as since these figures were taken quite a number may have died. Out of a hundred and thirty-five villages and hamlets in which the Christians live, only twenty have preachers or teachers in them, and so it is the exception rather than the rule for deaths and removals to be reported.

GURZALLA—1896

Rev. J. Dussman, Mrs. Dussman.

Report of Mr. Dussman:

Our report cannot differ materially from those of former years. The work in church and evangelistic directions may be characterized as one of sowing rather than of ingathering; yet advancement has been made in every department of the work.

We have two organized churches. One of these embraces three villages, including Gurzalla, with a membership of one hundred and thirty. It has for its pastor Bundara Johan, who has won the confidence of the people and established them in the faith. The first of December this church closed the first year of its organization and baptized into its membership fourteen souls. Sabbath services and prayer meetings have been well sustained and are entirely self-supporting.

The other church embraces the remaining Christians and is cared for by six pastors, while a number of teachers serve as assistants to the pastors, who, I believe have done good, faithful work. As stated in a former report these pastors and teachers receive their food from the people, so that only a small sum is paid to them quarterly from mission funds. Fifty-six have been received into this church by baptism.

Collections in cash are a few rupees less than last year owing mostly to the entire failure of the northeast monsoon. Throughout the entire field there was a general despondency as early as October.

We have taken over two villages from the Satanapalli field, which can be reached and cared for from Gurzalla more easily and with less expense.

We have maintained schools wherever the people were willing to provide the teacher with food, and hence our schools number fifteen. Most of the teachers have done fair work. Besides government examination on secular subjects, examination in Christian hymns and the principal facts of creation and redemption is made by the missionary when on tour and we believe good has been done in this way. The value of education is not yet recognized in this field, our people sending their children to work as soon as they are old enough. Hence outside Gurzalla we have not had one child to go beyond the second standard, and, having no boarding school, there was no inducement for further development. The Ladies' Board has just sanctioned a small allowance to enable us to bring into Gurzalla a few of our brightest boys and we hope this will help us to have better qualified teachers in a few years. At this writing the Gurzalla village school has just passed five boys and one girl in the third standard; the first pupils to attain that standard.

During the year I have been over this large field twice, establishing and strengthening the Christians, enforcing discipline and giving general help and advice, yet the greater work, that of preaching to the heathen, received my especial attention. In every village we were received with the greatest courtesy by the caste people and on moonlight evenings especially large congregations listened to the divine message. The people are beginning to understand more than ever before the beauty of the Gospel of Jesus Christ and bear witness to its superiority over every other religion. Yet many of them have not yet the courage to throw off the yoke of caste and superstition. We realize more and more our helplessness and depend upon Him who can turn the hearts of all men. It was once more my privilege at the close of the year to baptize a man from the Sudra caste and it is our earnest prayer that he may prove a blessing to us and to his people.

We were called upon daily to administer to bodily ailments and we tried to use these opportunities to speak of the higher needs and the sickness of the soul.

I have again been engaged in building work; for while we were comfortably housed ourselves we have had no place for worship, except in the open, which was very inconvenient and not always pleasant, especially at our quarterly meetings. For two years our collections were put aside for a chapel. We collected Rs. 400 of which Rs. 75 were given by the Vinukonda church and missionaries. We have now completed a neat, comfortable little chapel suitable for our needs. It will also be used for our boarding school. The cost has been Rs. 1,300, most of this sum, with the exception of the above mentioned

Rs. 400, being given by friends in the home land. Two schoolhouses were also built in out-stations, so that we now have three houses of worship.

Just now we are at the verge of famine with only one good well in this village and that one in our own compound. In all the other villages the supply of water is becoming a serious problem and we are praying earnestly that the blessed life-giving rain may speedily come.

Personally we have enjoyed fair health, for which we are truly grateful.

CHINA

The world's attention is still directed to this vast country with only heightened interest. The retroactive policy of the Empress Dowager still controls government action, revealing even more intense bitterness. Through the country as a whole two developments are appearing. The anti-foreign and anti-Christian party, encouraged by the attitude of the government, is more active, the disorderly elements giving rein to their passions. Violent outbreaks have occurred in two provinces and persecution of Christians, more or less serious, is common. But the spirit of the party of reform still lives and gains in strength. Among the people in general, as the letters which follow bear witness, prejudices are waning; foreign ideas find increasing favor and the work of the missionaries is welcomed. Whatever the future may be thought to hold, the present is a day of opportunity. The preaching of the Gospel finds attentive hearing and Christian literature is eagerly welcomed. In this interval, while far-reaching changes are pending, Christianity is offered opportunity to make such advance as shall broaden greatly its influence. The reports given below bear witness to the fidelity with which our workers are responding to this opportunity. Their effort has been unsparing, and gratifying results have been realized. In Eastern China, where the death of Mr. Fletcher has decreased our working force, 91 additions by baptism are reported; in Southern China, 403; in Central China, 41; in Western China, 10. Thus the work continues, whose issue the Christian believer, with judgment made independent of fluctuating conditions, may await with calm confidence. The opportunity afforded the followers of Christ to introduce the divine force that shall accomplish the regeneration of this great empire, whose enterprising people—themselves numbering one-fourth of the human race—are becoming a dominant element in the life of all eastern lands, is an opportunity that may well arouse the most listless heart.

BANGKOK, SIAM—1833

Rev. H. Adamsen. M. D., Mrs. Adamsen.

Report of Dr. Adamsen:

During this year there have been eighteen baptisms among the Chinese and Peguans, making altogether a membership of one hundred and twenty. I regret to have to report the death of three of our members by cholera, and the dismissal of three more for bad conduct. Five others were dismissed by letter to the Swatow church, thus leaving a membership of one hundred and nine for the year 1899.

In January Rev. Wm. Ashmore, Jr., of Swatow, visited Siam and gave some assistance to the Chinese work. Together we visited the Chinese stations at Bang-pla-soi and Pet-rieu, and, with very few exceptions, we found the brethren there living faithful Chris-

tian lives. In November, 1898, I purchased with my own means the sailboat Kalamazoo, belonging to the American Presbyterian Mission. I find this boat very convenient when visiting Bang-pla-soi and Pet-rieu, and also in touring among the Peguans on the coast.

During the year I made eight extensive tours, by steam launch, into the surrounding country, visiting many Peguan villages, distributing Peguan literature and preaching to these people in their own language. In most of these villages the gospel had never been preached before. In one village particularly the people were deeply interested and recently a woman came from this village to Bangkok for baptism. Since October there has been very little water in the canals, making it impossible to visit this village. There will not be sufficient water again until next June or July. When not touring I make weekly visits to the Paklat station which is not quite an hour's journey, by launch, from Bangkok. Services are held in the house which we have there, and frequently I preach in the market place. We have had no converts from this village during the year, but there is great interest shown by many of the villagers, and at the services the house or sala is always crowded. I also made eight visits to Sah-pow-lome, but am sorry that we have had no converts from this village this year and cannot report any great interest among the villagers, nevertheless they tolerate us, which perhaps is sufficient cause for rejoicing when we recollect they formerly showed their dislike by throwing bricks and other missiles into the chapel. The pupils in the school number eleven and the attendance at the Sunday-school, including adults, is twenty-nine.

An important event in the history of the American Baptist Mission in Siam during the year 1899 was the opening of the City Mission at Neu See Kak within the city wall. This building was formerly used by the government as a "Free Reading Room" and was known also as the Institute. Our first meeting was held in this building Saturday, October 14, and since then we have met regularly every Saturday and Sunday night. The meeting begins at seven o'clock and continues until nine. Many young Siamese men who are employed in government and other offices attend regularly, and all show great interest in the services. After the Saturday evening meeting light refreshments, such as tea and cakes are served. These refreshments are furnished by the Peguan Christians assisted by Mrs. Adamsen. The rent of the building is 70 ticals, about \$20.00 gold; but as I have sub-rented the lower floor the expense to the mission will only be the half of that amount. On the 2nd of January I opened a night and day school in the Institute and hope that within a few months the school fees will be enough for the rent as well as all other expenses connected with the building. We feel that this is indeed a very important time in the history of our mission. In securing this building, which is in the very centre of the new part of the city, or rather the old part rebuilt, we are able to reach a class of people that we could not reach in the market places, or at the Wat Koh chapel. Often the Chinese brethren attend these meetings and assist in the service. When we review the past year, we recall many things that have discouraged us, but above and beyond all, we can see the exceeding great mercy of God, our Heavenly Father.

NINGPO—1843

Rev. J. R. Goddard, D. D., Mrs. Goddard, J. S. Grant, M. D., Mrs. Grant, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton (in America), Miss Anna K. Goddard.

Report of Dr. Goddard:

The year now closing has been marked by unusual vicissitudes and changes. A year ago our ranks were full and we looked forward to an advance in various directions. The

resignation of Mr. Warner, followed almost immediately by the death of Mr. Fletcher, doubled the cares and responsibilities of those who were left—Dr. Grant and myself—and left us in the old position of “holding the fort” rather than of making an aggressive campaign.

I have been able to carry on my work through the year without a day's interruption from illness. I have revised the translation made by Dr. Lord of Psalms, Proverbs and Isaiah in the Ningpo colloquial, thus completing the translation of the Old Testament. I have also given a final revision from Genesis through Judges, and carried the Pentateuch through the press, reading and correcting the proofs. This work naturally has kept me confined rather closely to Ningpo, and especially since July, when the treasury was added to my other duties. I have, however, made one or two brief visits to each of the out-stations under my care, and have kept up daily preaching at the West Gate chapel in the city. Most of the direct work of preaching has been done by the native preachers while my work has been chiefly supervising, encouraging and directing them. The results have been encouraging. The statistical table will show the number of baptisms, etc. There has been growth in several directions. At the same time there have been many trials. There have been more cases of petty persecution and of trouble with heathen and Roman Catholics during the past year than I have known in the past ten years; and the settlement of these has consumed no little time and nervous energy. Still the Lord has been with us and helped us.

Mrs. Goddard has looked after the schools most faithfully and energetically. In addition to her little day school for girls, she has directed a day school for boys at the West Gate and the Boys' Boarding School at the Salt Gate. We have also day schools for boys at Jih-z-kông and at Chusan. These we have been compelled to leave largely to the supervision of the native preachers.

We regret very much that Dr. Grant, owing to lack of funds, has been unable to open his hospital. It has been a loss to our work, and we hope the coming year will see the conditions changed so that he can have it open for the regular treatment of the suffering.

The political future of China is an enigma. There can be little doubt that we are approaching important changes, which will seriously affect the character of our work, and the condition of the people. The opportunities just now offered for the prosecution of our work are a loud call for immediate and vigorous efforts for the evangelization of this people. They are peculiarly open now to the preaching of the gospel. Would that Christians everywhere could recognize their opportunity and enter in.

SHAOHING—1869

Rev. H. Jenkins and Mrs. Jenkins (in America), Rev. C. E. Bousfield, Mrs. Bousfield,

Report of Mr. Jenkins:

Theological School.—The year opened with seven pupils in attendance, three from Wuchau, two from Kinhwa, one from Zông-pah, and one from Hangchau. The two from Kinhwa were in the third year, and having completed the prescribed studies, returned to their homes at the close of June. These two were men of quiet disposition, good habits, faithful in their studies and sincere lovers of the truth. One of them was an early student in the Ningpo Boys' Boarding School. Upon returning to their Kinhwa

homes, they immediately entered upon evangelistic work. Two other pupils, brothers, one in the third year, the other in the second year, were called home at the close of February to Wuchau by the sickness and death of their father, and did not return. The elder brother, however, was unavoidably detained to fill the place left vacant by his deceased father in the Wuchau mission church and general Christian work, and has since been assigned permanent employment at Dông-si, a busy town in the Wuchau district, on the Grand Canal, thirty miles to the west of Hangchau. A fifth pupil, a lad of twenty-two or three years, and an apt student, having finished his second year, was transferred to the Presbyterian Collegiate Institute at Hangchau for at least a two year course in secular studies. Of the two remaining pupils, one was sent away for bad conduct, and the second withdrew to engage in business. At the opening of the new term, October 2, two new students presented themselves, but one very soon developed a bad disposition and returned to his home; the second concluded to wait till the coming year before commencing study.

It is now twelve years since the school was opened in this city. During the time forty-two men, representing all the churches in the Eastern China Mission, have availed themselves of its advantages. Of this number, twenty-three are in mission employ as regular preachers, one is associated with me as teacher in the school, and one has become a printer in mission employ. Of the remaining seventeen, eight were dismissed from the school or from mission service for bad conduct, seven remained in school but a short time, or, having completed the course, sought secular employment; one has entered the Presbyterian Collegiate Institute at Hangchau, and one died while in school.

The brethren at the stations, owing to the small numbers from among the Christians offering themselves for evangelistic work, are greatly concerned for the future growth and spiritual development of our churches. The present membership truly is slowly increasing, for the word carries with it an irresistible power, but to human sight too few are sufficiently moved by it to go further than accept of it as a source of salvation, without being adequately moved to joyfully and disinterestedly assume joint responsibilities in its propagation. "The harvest truly is plenteous, but the laborers are few." The prospect is not altogether dark, however, as there are indications of a large entering class the coming autumn.

The commentary on Romans, three hundred and eight pages, is out of press, and that on Ephesians is being printed. I have resumed work on the commentary on the gospel by John. In addition to other works being prepared for the use of the school, viz., a text-book in Homiletics by Dr. Goddard, and the Life and Times of Paul by Mr. Holmes, Mr. Bousfield has undertaken to give us an extended statement of the doctrines after the plan of Dr. Pendleton.

Report of Mr. Bousfield:

On opening the envelope that contained our magazines for November the first word that met my eyes were, "Decaying China." They seemed to me to have a strange look, for indeed to us at Shaohing, at any rate, China is not "Decaying China," but "Awakening China." Decay there certainly is. Superstition is shaken. Prejudice against foreigners is practically gone. If a thing is manifestly foreign it commands a higher price in the market. Generally in the city and around it the foreigner is preferred as a customer or as a tenant, and can rent a house at a cheaper rate than any native, because he is known to be sure to pay. His word is trusted, while the Chinese cannot trust one

another. But China is vast. She cannot awake in a moment, or in a month, or a year, but awaking she most surely is. I do not speak for the whole of China, but merely for Shaohing and the neighborhood. Here the awakening is patent to all. The way for the gospel is daily more and more open. The opportunities for the gospel are greater this month than they were last, and last month than they were before. A man has a better standing as a church member than he had before. For this reason we have to be most careful as to whom we admit. Were we to admit all applicants we should probably have doubled our numbers during the past year, but being convinced that those only who have for some time given unmistakable evidence of the new birth are fit candidates for the holy ordinance of baptism, we have received eight only, one more, I believe, than has been received in any one year yet, excluding the Hangchau church, the charge of which we have now joyfully handed over to Brother Sweet.

We have the joy also to record that parents are becoming willing and glad to pay for the education of their children. At Ko-gyiao we have had an offer from two families alone of \$18 annually if we will establish a school there. Which offer, with smaller ones, we mean to accept, if we can find suitable quarters.

The readiness with which Christian tracts and portions of Scriptures are bought by the heathen is another good sign. When itinerating in the country I am continually breaking my highest record of sales of books. There are few things that give one greater joy than the now frequent requests to explain something in a book sold a few minutes before.

The year has brought us considerable changes. The passing over of the Hangchau work to Brother Sweet has added considerably to my time for evangelistic work at Shaohing. The care of the printing press is also no longer in my hands, though I still retain the preparation of the Sunday-school Lessons. The temporary closing of Mr. Jenkins's Theological Seminary has also relieved me of a weekly class which required considerable preparation. I am spending the time thus left unoccupied in the preparation of tracts, etc., and in evangelistic work. We hope in the near future to open three more out-stations. In the spring we had to close one of the three which we had, for the preacher was appointed to serve under the Chinese Baptist Home Mission at Di-pu. It was a sad loss to us, for he was entirely self-supporting. May God bless his work where he is.

Our greatest need is more native preachers, men of God, full, as Stephen was, of the Holy Spirit and power. It is our constant prayer that the Lord will send us these.

We are just beginning to feel how much we miss Mr. and Mrs. Jenkins, who left us about three weeks ago for a short furlough. Had it not been that both needed rest after thirteen years of unbroken hard service, we should have grudged to let them go. But we rejoice that the Lord has made it possible for them to rest awhile. Here I cannot refrain from stating that by daily contact with our native Christians it is constantly impressed upon me how well and deeply the foundations of the work were laid by Brother Jenkins on the Rock, Jesus Christ. The effects of his work here in "the day of small things" will never be effaced. His patient teaching, the high standard of Christian life that he inculcated, and his consistent example, have made a lasting impress on the work. His patient, unremitting toil amidst the discouragement of results infinitesimally small can only be realized by those who have prayed and labored to turn men from the degradation of heathenism to form a church of the living God, holy and pure.

Mrs. Bousfield's class for our Christian women has been continued through the year, except during the hot summer months, valued by all who attended it, and blessed by God. She has had also during about two and a half months this fall a class to teach all of our

women to read who cared to come, and to give them systematic instruction in gospel truth. The women here who could not read valued the privilege of her instruction. They were not many, because for years Mrs. Jenkins has taught all who came under her influence. One also came from Huchau, and another from Di-pu; with the exception of these all paid their own expenses.

While Mr. and Mrs. Jenkins are away, Mrs. Bousfield and myself are the only representatives of our mission. Did we not know that the Lord can save by many or by few, the very vastness of the field would be oppressive and we should faint, but we know that your prayers are united with ours, and so we know that by the grace of God the everlasting gospel which we preach will go on conquering and to conquer, until even here the Father's will is done as it is in heaven.

KINHWA—1883

S. P. Barchet, M. D., and wife, Rev. T. D. Holmes, Mrs. Holmes, Miss Clara E. Richter, Miss L. Minniss, Miss Stella Relyea.

Report of Mr. Holmes:

The year 1899 has been one of the happiest and best we have spent in China. We are thankful to report progress in all departments of the work. Even the outsiders seem to show a better disposition than formerly, and we are received kindly wherever we go to preach the gospel.

The ladies also say that their meetings among the women are often crowded, and the few who can preach are not sufficient for the numbers who attend. We are very glad of the help that Misses Minniss and Relyea are now able to give in the Sunday-school work. The little school at Kinhwa has about doubled in attendance and we are doing what we can to reorganize and revive those at the out-stations. It is a real pleasure to see the interest the children take in committing to memory the Scripture texts. And we are often asked by strange children on the streets when Sunday will come again, as they wish to attend the school.

We have recently started the weekly method of taking contributions, and in all the churches find an eagerness to give up to the measure of their ability. Before the contributions were nothing to be ashamed of, but by the new method they are nearly doubled.

In the early part of the year we had to exclude a few members for bad conduct, but in the autumn the Lord more than made it up to us in new additions. Thirteen in all have been received during the year. Two are blind men who beg and whom we were holding off for the past two years, lest they should come from unworthy motives. Now, however, we are convinced that they are very earnest Christians. Their faces seem to shine for joy as they hear the gospel and they just as joyfully tell the good news to others. One day when returning from a trip into the country, as I passed along a crowded street I heard the name of Jesus, which so impressed me that I turned to see who was speaking. Sitting by the wayside was one of the blind converts preaching to the proprietor of a portable kitchen who was preparing some dinner for him. When we were soliciting the weekly subscriptions these men promised four cash a day, or twenty-eight cash a Sunday, which they bring cheerfully and regularly. This is all the more remarkable, as many in steady employment give only at the rate of one cash a day.

We are very thankful to say that with few exceptions we have been kept in good health throughout the year, though we have never worked harder since we were able to take up the work. The field was never in better condition since our arrival.

HUCHAU—1888

Rev. J. T. Proctor, Mrs. Proctor, Rev. M. D. Eubank, M. D., Mrs. Eubank.

Report of Mr. Proctor:

The year ending December 31, 1899, has been an eventful one for the writer. It is his first year of direct responsibility for the work on this *new* field. This is his first annual report. There has not been lacking some real progress in the work. During the year fourteen have been baptized; fifteen names of inquirers are now enrolled. One church—at Saung Pah—has become entirely self-supporting. This same church has assumed half the support of a day school which has also been started during the year. One new preaching place has been opened. Two boys and one girl have been sent off to school. Twenty-three dollars have been contributed by eighty-one Christians for Home Mission work and \$109 for church expenses. During the year the station has lost a very faithful, efficient native preacher who died last March. Mr. Pcan had been with the church since its organization. But our greatest loss has been that of the founder, under God, of the work here and its faithful leader for ten years, Rev. G. L. Mason, who has left both our mission and denomination for other work.

During the year Dr. and Mrs. Eubank have come to us and are now busy with the language.

The general condition of the work is very good. The people are friendly and willing to listen. That China has made substantial progress in the last two years is evident even in small inland cities. It does not seem possible that we can ever go back of the impetus given to reform by the Emperor's advanced movement of two years ago. The people have been made to see that reform is possible and inevitable. So far from looking on the reform movement as temporary, they rather look on the check given to reform by the Empress Dowager as of limited duration. Their attitude to us, in this region at least, is all that we can ask. God is preparing this people to be more for Christ, and faith will win the victory.

The Christians in our two churches are making progress in spiritual things. Rapid advancement is being made toward self-support in all local church work. A better class of people are being reached. To one who is familiar with city mission work at home, the problems to be solved here are not altogether new. Here, as there, the chief hindrance to our work on the part of the people is not open opposition nor even prejudice, but indifference. They do *not care* for that which we have to give them. Here as there, the converts from the *lower classes* give as much evidence of inexplicable weakness as they do of genuine regeneration. In church government and church support they seem willing enough and, financially at least, able enough. But they do not know how. They lack in purpose. They lack in resourcefulness and ingenuity. One does not have so much to urge them to do as to *teach* them to do and to *see that they do it*.

The year has been a full rich one, full of blessing to both missionary and people.

HANGCHAU—1899

Rev. W. S. Sweet, Mrs. Sweet.

For many years the Union has held property in this large and prosperous city at the head of Hangchau Bay. The place is the commercial centre of a large territory, but our work has hitherto been held as subsidiary to that at Ningpo, and later to that at Huchau. Mr. Sweet took up this independent work on his return from America early in the fall. The remainder of the year was necessarily given largely to preliminary work. Mr. Sweet took with him a press and other equipment for a printing plant which he hopes to make increasingly serviceable to his own work and to that of the mission.

SWATOW—1846

Rev. William Ashmore, D. D., and Mrs. Ashmore (in America), Rev. S. B. Partridge, D. D., and Mrs. Partridge (in America), Rev. William K. McKibben and Mrs. McKibben (in America), Rev. William Ashmore, Jr., and Mrs. Ashmore (in America), Rev. J. M. Foster, Mrs. Foster, Rev. G. H. Waters, Mrs. Anna K. Scott, M. D., Miss Mary K. Scott, Miss Edith Wilkinson.

Report of Mr. McKibben:

All will agree that a report should convey actual fact rather than color of rose. For without knowing the difficulties how are you to measure the power of the gospel by which they are overcome? Hence I tell you of our difficulties.

If one should look up my last year's report he will find me exulting over a recent success on Namoa Island. The past year started with a disappointment there. The trouble was not with the converts. Some of them, and in particular Brother Kai Seng and his household, have continued our joy and crown of rejoicing. It was the young preacher who disappointed us,—making merchandise of the name of the church, using his position to levy blackmail even on the heathen. Happily his sin found him out. When he got home the church there placed him under discipline appropriately severe, by which means, I am happy to say, he was brought to a public confession and to pledges of restitution. A worthier man replaced him on Namoa and the cause has suffered only temporary harm.

More recently another young man, a bright fellow, who was helping at Ungkung, was found to be abusing his trust in a similar way and to a much greater extent. When the case was laid before the brethren they made a very searching inquiry, and no signs of repentance being elicited, he was repudiated and excluded from the church by very emphatic action. The Chinese stand most forms of temptation better than those which appeal to their cupidity. In yet another instance a helper had to be retired to private life for improper use of his position, here again the brethren being with us. It has fallen to Mr. Foster and me to appeal to the brethren in several other painful cases, and never has their Christian conscience failed to respond. In this we rejoice, and by this we know them to be a true people of God.

In still other ways the steadfastness of our people has been put to the test this year. For instance, I have often been importuned to give help in legal cases in which they had become involved. Experience has shown that these cases are usually badly mixed, so that we are compelled to use great caution. A valued preacher said to me, "Teacher, you must help, or our Gue Sia church will scatter to the winds." I said, "I don't believe they will scatter;" and they did not. "You must give us help at Gu-pi-lang; the Catholics are enticing our people with offers, and they will all go to the Catholics." I said, "If they must go to the Catholics they will have to go; but I don't believe they will go." And they did not go. This steadfastness in the face of serious difficulty tests, proves and develops their religion.

In the matter of giving also we have had most cheering tokens of spiritual growth. Of six preachers working with me three draw their salary wholly from their own people. Another gets more than the half from his church. It may now be taken as demonstrated that our people have attained a degree of ability and of spiritual vigor that will insure support to the native preachers. Would that the Lord might send them to us faster!

At the October quarterly meeting a subscription was made to help provide a chapel for the Hakka work at Kain Chin. The hours in which this was discussed and carried

to execution will be remembered as among the most inspiring occasions in the recent history of the mission. In an hour's time subscriptions were given, nearly all of which were now paid, by more than a hundred people, ranging from a few cents up to a hundred dollars. One preacher, on a salary of six dollars a month, gave nine dollars, and his wife two more. Others gave the amount of a month's salary, or the half of it. When all was counted over five hundred dollars had been given, the contributions of the three or four missionaries present being included, and much was added afterwards. This shout of encouragement has already heartened our Hakka brethren, both missionaries and Chinese; but our own people who give the money get the big end of the blessing.

For the benefit of brethren who help keep up meetings in the churches and small prayer-meeting circles, I united with Brother Speicher at Kityang in May in a month of special Bible teaching. Among those who came I recall particularly a young man who had lately made a bold confession in the face of opposition, his father sometimes chasing him with a knife or a club to take his life. Another I had seen a year and a half before, at which time he showed all the signs of being a demoniac. It was at a prayer meeting at Kityang. The meeting was interrupted by the entrance of the young man, a friend attending to keep him from harm. At one moment he fell prone upon the floor. Again, when recovered from his swoon, he suddenly rushed with a shriek from the house. He was brought back, kindly spoken to, prayed with. He went away quieter. I next met him here in our class, having been baptized in the mean time, clothed and in his right mind, grateful, fervent, diligent, ready at any moment to tell humbly, yet boldly, what great things God had done for him. Among others in the class one was a business man, a valuable volunteer helper to Mr. Speicher; others were from a village where I taught a class a year before, baptizing these and others at the close. Another was a brother of middle age, whose receptivity and spirituality gave me joy; and another was a deacon on whom chiefly rests the responsibility for the services in his church.

The class was held four weeks, six days to the week. More than sixty were enrolled, with an average attendance of full thirty.

The three hot months were largely spent in connection with Mr. Foster in work on a revision of the vernacular Genesis, which has long been out of print.

For the school year beginning October 1 the work of carrying on the class of Bible students at Swatow fell to me for the first quarter, Mr. Foster taking charge at the beginning of the new year.

Being held at home by the class the latter part of the year my country work was limited to Sundays. At many times throughout the year we had memorable baptismal occasions. Eighty-one were baptized in connection with my own work. Mr. Foster will send in statistics for the general work, his and mine, showing the whole number of baptisms to be 179.

At this writing no less than five of the churches have building enterprises on hand.

In our great Kwang-tung Province, with its twenty millions of souls, the membership of Protestant missions as a body has doubled in the past three years. Taking our entire South China Mission together, our growth has not been at a less rate than throughout the province at large. We can rejoice not only in growing numbers, but in the manifest solidifying, upbuilding and spirituality of our people, even though in all these things very far short of what we ought to be. Whether for sowing or reaping, laying foundations or building up the kingdom there never has been a time in China to compare with the present time.

In the realm of politics the Empress Dowager has indeed succeeded in turning back the rising tide of national reform, but her plans have met already with a serious check which may prove the forerunner, unless all signs fail, of early changes that will be revolutionary, which must offset profoundly the progress of the gospel. What the changes will be none of us can tell. The future can be made secure only by preëmpting the Empire at this present day.

We were glad to receive back Dr. Scott and Miss Scott, returning to their work; and Mr. Waters and Miss Wilkinson coming to give themselves to it for the first time. Their large equipment and the devoted spirit of service they already show betoken a successful future. May their missionary life be long, fruitful and happy.

As in olden time, so also it falls out in our own day, that they that have wives should be as though they had none. Early in the year, at the call of our children in America, Mrs. McKibben had to leave me and return to them. In the year now opening it is my hope to return to America for a few months' vacation. I hope, if the Lord open the way, to do something toward securing some men and some money for the extension of the work of our South China Mission.

Report of Mr. Foster:

Reading the report written one year ago in the light of subsequent events impresses me anew with the fact that the outcome of missionary projects is uncertain. At that time we were rejoicing over what appeared to be favorable openings in Pu-Ning and Hui-Lai. Shortly after the beginning of the year unfriendly influences at Pu-Ning set the populace so astir that they threatened to loot the house of our landlord if we were allowed to be his tenants. To avoid a case at law we gave up the house and retired from the city determined to wait till the heart of some Lydia or Gaius be opened by the Lord so that they would open their doors to the Church of Christ. First an opened heart, then an open house is the true apostolic succession in establishing churches, to-day as in the days of Paul.

In Hui-Lai district the new Buddhist sect, or the "Tea Society," originally formed to provide tea for thirsty travellers and thus earn merit, rose up against our new congregation and dismantled the house in which they met, destroying all books and furniture, scattering the company that were beginning to keep the Sabbath there. The young man who decided to waive his business projects and teach a Christian school allowed himself to be drawn into business enough to cause neglect of his school and also was so indiscreet as to bring the suspicion and enmity of many deservedly upon him, which resulted in his dismissal from the church.

Yet out from these clouds have come blessings, dark as they seemed. This young brother had the manliness to confess his wrong, ask forgiveness and prayers of the church and the spirit manifested by both sides is hopeful. In Hui-Lai after the storm cleared, some remained firm and are getting a little idea of spiritual things, which they did not strongly manifest in the beginning. When the plague ravaged the town last summer none of their households were visited, while those of the men who took part in the above mentioned raid upon the little chapel were sorely smitten, some losing six or seven members. To them it was like the deliverance of the first born of Israel in Egypt and deeply impressed them with the conviction that the living God can protect those who cry unto him in time of need. We hope to see a company of men and women, sincere followers of Christ, meeting there ere long.

When the few Christians who met at the Pu-Ning chapel were left without a place of meeting, their enemies said gleefully, "Birds without a cage; now we'll see what will become of you." A very feeble little brood they were, yet they found a haunted room, which they could have if they put it in order, and with a few dollars of assistance they prepared a place where they have been meeting with an increasing congregation. And, indeed, the year has been marked by the number of places opened in this way with very little cost to the mission; there have been three of these in Pu-Ning District itself, one in Fokien Province, not far from our Lai-Phu-Sua station, and others in different portions of the field. We rejoice in this sort of growth because it is indigenous and the best of our churches have begun in this way.

Another encouraging portion of the year's history has been the quieting of disturbances at Kho-Khoi which had been the scene of serious conflict and caused us much sadness on account of the unworthy conduct of the people as well as by reason of the wickedness of their enemies. Now the prospect for a burying of old feuds and safe advance in the upbuilding of the church is better than for several years.

During the year I have been able to make many trips to different stations and do some evangelizing in the country. For four months I had charge of the Bible Training Class which is our seminary. We have some excellent, promising young men for whose usefulness we hope much. The Chinese are teachable and it is cheering to see that Scripture truths take hold of them and they remember and can put to use the teaching given them.

The past year has not been marked by great ingathering; the number of baptisms is less than the year preceding, but those received we feel are better tested. There has been more decided and open hostility on the part of the heathen than for many a day. At one place they made trouble and with the aid of a most unrighteous and unjust judge, mandarin at Pu-Ning, succeeded in having one of our members beaten 200 blows. The Chao-Yang District magistrate imprisoned one young man, and we have the fullest reason to believe that no definite charge was made other than being a Christian. At the trial he might have been released if he had been willing to recant; but he witnessed a good confession and was thrown into prison, heavily ironed. It was good to see how the Christians rejoiced over his firm stand and faithful testimony, while they grieved for him and prayed for his release.

We have had a full share of troubles in the church, but we have seen a willingness to act in cases of discipline that encourages us to hope that the effort to build up a pure church will not be in vain.

Our worst opposition is still the French-Roman Catholic combination which opens its doors to all evil-doers; as soon as people appeal for protection to their magistrates, their opponents rush under the protecting ægis of the priest. The Lord suffers his people to suffer and thereby grow in grace; sad as we feel to see this barrier against the truth and the deadly shade of the great upas tree, that has blighted the Philippines, cast over this land so dark before, we know it is allowed of Him who is waiting for the glorious consummation toward which all is tending and which is made possible by his own suffering in our behalf.

While this baleful power grows and we are often helpless to protect our people from rankest injustice at the hands of pagan or pseudo-Christian enemies, we thank God and take courage to see the Chinese, who are proverbial for holding tightly to their money and demanding a *quid pro quo* in everything, increase year by year their offerings in the

Lord's work. Last year they gave more than ever, we are quite sure, though we have not all the statistics yet, for church and school expenses; they made a special contribution toward the running expenses of the Bible Class of \$200.00, their first for ministerial education; and their first approach to foreign missions was made in a subscription toward a chapel for the Hakka Mission at Kayin. We have about \$650.00 toward this, nearly paid in, and many congregations have not yet made their subscription. All but \$200.00 of this amount was given by the Chinese. The largest gift was a hundred dollar bill from former member of the Tang-Ou church, who has made money in Annam.

We see reasons for believing that many in the church are more fully realizing the power and privilege of prayer. This is a spiritual work if it is a truly successful work and evidences of spiritual growth are gladly welcomed.

KAYIN—1890

Rev. George Campbell, Mrs. Campbell (in America), Rev. G. E. Whitman and Mrs. Whitman (in America).

Report of Mr. Campbell:

In some respects the prospects are not as good as they were a year ago. As I write the news comes of the probable murder of the Emperor. It would be remarkable if we had a peaceful year. Our congregations are not so good as a year ago, nor are there many inquirers. Our school has dwindled down to two pupils. On the other hand, the work in Chin-phin is encouraging. The old members are standing well and three have been added by baptism. In Vu-p'in and Shong-hong, cities over the border in Fuhkien there is a remarkable movement toward Christianity, of which Mr. Whitman will write as he has lately returned from that region.

We had two sessions of a training class, which will, I trust, in the near future provide much needed workers. This I consider the most substantial and important work of the year, and it will likely be enlarged this year.

There seems little opposition to our buying land and building on it. This is a remarkable change, for heretofore it has been almost impossible to buy land, and even effort met with such violent and implacable opposition that we were well-nigh discouraged. It may be only a lull in the storm, but to change the figure, we must make haste while the sun shines.

Report of Mr. Whitman:

As usual, a good portion of my time during the year has been spent in the Munkang region. Substantial progress has been made in several ways.

1. Two new stations have been opened up. They are both located in market towns and are so most conveniently situated for reaching the greatest possible number of people with the Gospel message. At present, we have only one preacher for the two stations. His time is equally divided between the two places, giving every alternate week to each station. The increased opportunity afforded by a market town makes it most desirable that we have another preacher to place at one of these stations. We are hoping that this can be accomplished this year. One small station, Ma Lu, being near to one of these newly opened stations, it was thought best to discontinue for the present—the members attending worship at the larger place.

2. There has been a fever of chapel building at four of the five stations. In only one case has actually run its course and the dedicated chapel at Tsyang Ha Leu is the result. At Pun Shui the chapel is getting too small, while a schoolhouse is much needed.

The present wish is to turn the chapel into a schoolhouse and build a larger chapel. It is a big undertaking for the brethren but with a little outside help we hope to see the matter accomplished. At this writing it is uncertain whether they will undertake to accomplish the task this year. At the two newly opened stations they promise great things in the way of providing chapels, but it would be unsafe to make predictions until the high tide of enthusiasm has run out and the low-water mark of certainty appears.

3. An increased attendance at the chapels has been another sign of progress. The publishing of the Word throughout that region, together with the fact that many have turned from dead idols to serve the living God, has set the people to thinking and talking with the result that they come to the chapel to sit under the sound of the Gospel. The increased opportunity thus afforded for sowing the seed must sooner or later give an increased harvest for the kingdom of our God.

4. There has been a development in the grace of giving. The school work is almost wholly supported by the attendants at the different stations. Chapel building, repair work, rent and the general expenses of keeping up places of worship, are all accepted and met as burdens that belong not to the Missionary Union but to the local native church. Some advance over previous years has been made in the matter of preachers' salaries. More than \$35.00 Mexican was raised last year for this purpose. A small amount, it is true, but an advance nevertheless. The preparing for and building of chapels has prevented a greater amount from being contributed for this purpose. At Munkeuliang, where there were no outside expenses to be met, the brethren raised enough to pay the preacher's salary for five months. As the other stations become supplied with chapels, we hope to report like progress in this direction. For this let prayer be made that they may not only abound in this grace also but that they may be filled with such a longing for the souls of their fellow countrymen in the regions beyond as shall move them to works of faith and patience in their behalf and as shall develop within themselves a growth from grace to grace and from glory to glory until they shall appear in the likeness of Jesus Christ their Master.

Outside of the time spent here and at Kayin, I have made two trips into the great field to the north of us. The first was made in July and August in company with Mr. Campbell. We visited a portion of the Hakka-speaking region of Kiang Si and Fo Kien. In December I visited again two district cities of Fo Kien. The trip was made in answer to deputations that were sent asking that we come and open up work among them.

Reports of these trips and the needs of this great field have been brought before our missionary brethren here. They unite with us in asking for reinforcements. The door is open. The people are asking for the Gospel. The great importance of the field is beyond question. It is occupied by no other Protestant mission body. Our own immediate work is crippled because of lack of workers and financial support. How can we give these the Gospel? Shall our prayers go unanswered? "God of our strength, we wait on thee."

UNGKUNG—1892

Rev. J. W. Carlin, D. D. and Mrs. Carlin (in America), Rev. A. F. Groesbeck, Mrs. Groesbeck.

Report of Mr. Groesbeck:

The past year has been one in which both trials and blessings have been marked. In April Dr. Carlin returned to America on long deferred and much-needed furlough.

who served most faithfully for one year as monitor, found that his studies in the Imperial This left the care of the station at Unkung, with its ten outposts, in my entirely inexperienced hands.

The conservative policy of the Empress Dowager has been taken by some of the magistrates to warrant a policy of petty persecution of Christians. Further, many wholly unconnected with any church or chapel have assumed our name and claimed protection under it. The magistrate, not caring to make inquiry, has accepted the statement of the offenders, and we have suffered in consequence. Heathenism has been exceedingly active in this district the past year. Buddhist societies have zealously propagated their doctrines, built and repaired temples and monasteries and excelled in charities. These things have made the work harder than in the years immediately preceding, yet it has gone steadily on. The number of baptisms is fairly large and the liberality of the people is encouraging. The needs of our work are large and constantly increasing. Our quarters at Ungkung are entirely inadequate for our work. The missionaries need a foreign house, which would leave the native house in which we now live for school purposes. Of our ten out-stations only two of the chapels are owned by the mission. This occasions a constant outlay for rents, which ought to be put into permanent buildings. Or some of our chapels ten years' rent would purchase the house used, and yet we must pay this high rent or close our work at that point, simply because we lack the few hundred necessary to buy. We have one chapel in process of erection and are building an addition to another, the funds for which are in the main raised on the field. A few thousand for building would be of untold value to our work. Everything in the building line is advancing in price, the advance of last year being a full 25 per cent. We are just now opening two new out-stations. We cannot refuse to listen to these calls for work, but how shall we supply them?

CHAUCHAUFU—1894

Rev. H. A. Kemp, Mrs. Kemp.

Report of Mr. Kemp:

The past year, ending January 1, 1899, has been one of unsurpassed encouragement, not so much in the numbers added to the church as in the hopeful signs about us. I think I may say without reservation that there never has been in all the years that we have lived here so much genuine interest manifested in the preaching of the gospel as in the year that has just closed. In the city here where five years ago hostile looks and words were in evidence, where no man, if he happened to be friendly disposed towards us, dared to show it, well knowing that he would be immediately persecuted and charged with being in sympathy with us, now when I am going about the city I meet with friendly greetings on every hand. This may not seem to friends away over in America to be of very much importance, but to the missionary on the field who knows the customs and habits of the people it is laden with a meaning which fills his heart with hope. To illustrate what I mean, I have, in the past, when passing a shop or a house, been accosted in a friendly way by the occupants, and before I would get out of hearing I would hear his neighbors say, "Oh, you are a follower of that 'foreign kid.'" The very next time I would go by he would take particular pains not to see me. Now the people everywhere salute me and often invite me into their shops to drink tea with them. We are very thankful that the Lord is opening the way for us. The members of the churches here in this district are also giving us reasons for joy. They have been steadily advancing in the matter of self-support. Three years ago the preachers and chapel keeper's wages, repairs

chapels, books, furniture and help for the poor—in fact, everything was paid out of money from America. In 1897 I told the brethren at my stations that I should not furnish any more money for chapel keeper's furnishings, books, etc., and further that I should expect them to give something towards paying preachers' wages. They made some objection, but when they found that I was in earnest and could not be moved by argument or entreaty, they started out, and it was surprising how quickly they found money enough to pay their own chapel keeper a \$1.50 Mexican per month. Once or twice they forgot when they needed hymn books and Testaments and came to me for money with which to buy them, but I told them very quickly that they would have to look to their own pockets for that, and they did. And now they have become so accustomed to depend on themselves that they no longer seek me for financial aid in those directions. In 1898 the different stations handed me \$80 for preaching in addition to meeting all their other expenses. In 1899 they gave me \$136.44 for preaching, which paid two-thirds of the salaries of my three native helpers. The total contribution of the eighty members for all purposes was \$264.68 Mexican. The common assumption is that the Chinese are very poor, and the Chinese know this, and are not slow to take advantage of it. He is perfectly willing to be regarded as poor, if thereby he can enrich himself with some of yours. As one of my helpers said to me, "If you are willing to carry a Chinaman's load he is willing you should, but if you tell him he must carry it himself he will do it."

Another ground of rejoicing. Last spring, in April, seven members from the city went and formed another little church at a place called "Pagoda Rapids," about nine miles away. They hired a shop with their own money, furnishing it, buying books and whatever they needed. Two months ago we baptized seven more, making a church of fourteen. They also contribute to the support of the preachers. This concerted action has had a very delightful effect on their characters as Christians. A great many envies, jealousies and strifes have been lost sight of in this common interest. It has been said that we lose, or are apt to lose, our hold on little church assemblies which become self-supporting, but this has not been my experience. The little church at "Pagoda Rapids," although entirely so, yet come to me always as their adviser in church matters, and I think that will be true of any assembly which is worthy the name of a church of Christ.

KITYANG—1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M. D., Miss Harriet E. St. John.

Report of Mr. Speicher:

The past year has been a very prosperous period for the youngest mission centre in South China. During the past twelve months the church has increased its membership more than fifty per cent. A number of those who were baptized are business people in the city. It will be a great step in advance when we shall have a large commodious chapel. The people who come to us regularly every Sunday cannot find room in our present quarters and it will be impossible for us to be satisfied until a suitable chapel is erected to hold the crowds who desire to hear the word of God. Our native Christians are eager to go ahead and build this chapel. We have raised more than \$1,000 Mexican and hope to raise several hundred more. During the past four years our work has grown from one station, with twenty-three baptized believers, to about ten places of worship, with 136 baptized believers. Some of these places of worship are not yet fully developed stations,

but they are centres for worship and prayer and preaching of the gospel, places where God's people come together to upbuild one another in their faith.

I. Mission Work in the City.—The progress of our work in the city has been a very encouraging part of our mission work during the past year. We rented a suitable place near the South Gate. From the beginning this place has proved a blessing to many. During the past year we opened a new mission near the West Gate. We have had evangelistic meetings at that place every evening for the past two or three months. Not a few persons have become interested because of these meetings.

The work among the women in the city has been carried on with a good deal of success by Mrs. Speicher during the past year. A number of women have come out of heathenism and some of them are now earnest Christians.

II. Out-Stations.—1. *Chim-Khne.* Some of the people at this place have branched out and have established a place for preaching the gospel in their own village several miles distant.

2. *Kang-E.* A village of 1,000 persons. More than fifty men have attended preaching every Sunday. The Christians hope to build themselves a chapel in the near future.

3. *Mi-O.* Our house of worship at this place was destroyed by a mob of several hundred men last February. Not one stone of the entire building was left undisturbed. The walls were razed to the ground, the lumber and furniture were carried to an open place and burned. The local magistrate made an attempt to disperse the mob and arrested two men. The mob at once began to attack his own yamen and did not desist until the magistrate gave up his prisoners. It was an atrocious outrage, one of those outbursts against the foreigner and his teaching which come as sudden as a cyclone on the western plains. It was a clear case for the American Consul to take up had we been inclined to claim our treaty rights, but this is not always the best plan. My fellow-workers on the field felt the same. Several days after the destruction of the chapel I visited the place, but excepting the nucleus of our own people, I could get no one to converse with me. The law-abiding people were afraid, the lawless were defiant. The prospects were for a long time very bad for obtaining another place of worship at Mi-O. Our only recourse was to pray, and how our native Christians did pray for Mi-O. During the months of May, June and July, Mi-O was visited with the bubonic plague. It is said that 1,000 persons died out of a population of 25,000. I visited the place in September again and found the people sobered. We made no allusion to the destruction of the chapel, but when we visited them again in October several town elders of their own accord came to consult with me about the "crime of the foolish people." They prepared a feast, and during the feast I told them of our treaty rights to preach the gospel, but also stated that I knew the people did not understand us. I also gave them an outline of the work our Missionary Union was doing in the various parts of the world. That evening of social meeting had the effect that the village elders offered us several places to choose as a place of worship. We decided upon an old heathen temple. It is now being rebuilt, the old idols have willingly been removed, to the astonishment of all. Thus I have the satisfaction of having tested and proved that the command of Christ to love our enemies, when carried out, is a power even in benighted China. The prospects are bright at Mi-O. We will open this new chapel in about a month.

4. *Kau-Bue.* The Christians at this place have had very distressing experiences with the heathen, who in order to successfully carry on their persecutions against our people

have joined the Catholics. Two weeks ago some of the Christians were cruelly beaten and driven out of the village, their household goods stolen and their houses partly destroyed. It is a very serious experience for the poor people, though they are not ready to renounce their faith by any means. The Lord grant that all this may turn out for the furtherance of the gospel at Kau-Bue.

Places of Prayer and Preaching.—We have several such places where every Sunday afternoon and evening the gospel is preached. These places may develop into stations later on. We hope to organize such places of prayer at several other places in the near future. Our work is growing. May the Lord give wisdom and strength for the day's work.

III. Hospital.—Miss Dr. Bixby reopened her hospital three months ago and has already treated hundreds, I may say thousands. The strain of a hospital situated at such a centre as Kit Yang is great, but Dr. Bixby is doing her work heroically.

IV. Women's Work.—Miss St. John came to us over two months ago. A large work awaits her at all the stations which have been opened in this field during the past four years. At all the out-stations but very few women attend the services, but I doubt not after Miss St. John has visited these places with her Bible women there will be a large number of women added to God's people. At all the out-stations there is great joy expressed on part of the native brethren upon the prospects of Miss St. John working among their wives and mothers.

V. Buildings.—Our mission house was finished last January, and we took possession of it in February. We thank the Executive Committee for giving us such a comfortable home. We will enjoy it all the more when Dr. Bixby and Miss St. John will have their new house also, which we hope will be finished in a few months.

HANYANG—1893

Rev. J. S. Adams and Mrs. Adams, Rev. G. A. Huntley, M. D., Mrs. Huntley, Miss Annie L. Crowl.

Report of Mr. Adams:*

My report for 1899 is intentionally short, in the hope it may all get into print.

W. Henry Grant says, "Workers fail to inform their boards about the work for which they are responsible. . . . Annual reports have not contained such information parallel to what any good business concern would demand. . . . Interest cannot be maintained in the work without such information. . . . We should see to it that they (*i. e.*, reports) are as complete, and in as interesting form as possible."

Very good, and very true, *but* Mr. Grant does not take into account the editor's big shears, or the worker's regretful tears, when the tail end of his report only appears, alas, with the *sting* extracted! "Your appeal, dear brother, for *etc.*, *etc.*, *etc.*, has a familiar sound." "Kieu ngotih ming!" (left *not* translated on purpose).

THE FIELD reserved to the American Baptist Missionary Union, by agreement with other societies, is an immense and increasing one. We are facing in Hupeh and Hunan a population many times larger than Lower and Upper Burma, with the hill tribes thrown in. This centre is destined to become the commercial, railway and political capital of China. Since coming to the "open door" of this Empire, we have secured solid advantages, our position is acknowledged, our work prospers, and we deeply feel that this immense and spiritually needy field demands the best we can put into it.

* By Mr. Adams's request the unique form of the report is retained.

"Your account of the size and needs of your field has a familiar sound! Pass on, brother!"

THE CHURCHES will interest you. During the year two new churches have been organized, and a new out-station opened. For this we thank God.

1. *Kia Yü Hien*, one hundred and thirty miles up the Yangtse towards Hunan. First visited by Adams and Gray in 1894 when the city was bitterly hostile. Six baptisms and ten members; a number of good inquirers. Brethren have much persecution. One of the converts is an aged woman, who was vegetarian for half a century.

2. *Pu-chi-Hien*, one hundred and fifty miles inland to the south, on the Hunan border, has been visited some years by our colporters and evangelists. Is twenty miles from Kia Yü Hien above mentioned. In both cities we have fine premises, rented, with preaching halls. Two resident workers in each. At Pu-chi-Hien Miss Crowl has a school with ten pupils. Membership twenty, baptisms seventeen, inquirers forty. The officials are friendly. Prospects very good. We are the only mission working in these cities, and the *counties* they govern; by an arrangement with other societies which prevents overlapping.

CHIN-KÉO.—By the kindness of Dr. and Mrs. Huntley, who gave a donation for the purpose, we have been able to rent a preaching place at Chin-Kéo. A native preacher and his wife send encouraging reports of the work there. It is twenty miles from Hanyang. There are six inquirers.

In these three stations money could be saved by purchasing these rented properties and thus making our work more permanent. By the pressure of public opinion, or orders of officials, the persons who rent their houses to us might easily be induced to expel our brethren.

CENTRAL STATION, HANYANG.—Dr. Huntley will report for the medical work, Miss Crowl will report on her work among women and children. Mrs. Adams has a class among women, which has been a distinct help to the work, several having been baptized. We have all tried to be helpers of each other's faith and shared in each other's labors.

Hanyang Church.—We have had eighteen baptisms during the year, and record a total membership of seventy-six. Since the commencement we have received eighty persons. Some have gone to our out-station churches, some have died, others have gone to distant places and their names have been dropped. An out-station at "Ts-ih-li-miao," seven "li" distant, has been worked from Hanyang. We have twelve members and about an equal number of inquirers there. Dr. Huntley has also a dispensary open on Tuesdays. The colporters disposed of eighty-seven dollars' worth of books and tracts, and many other publications have been sold, Bibles, hymn books, educational works, etc.

Church benevolences not included, our natives have given to the American Baptist Missionary Union.....\$42 00
Foreign members' contributions..... 72 00

	Mex.
Raised by Hanyang church.....	\$114 00
Received from friends.....	326 35

Total received on field for mission work.....\$440 35

The "*Hioh tao yuen*," or Bible School, like the Shaohing Bible School, is in a state of suspended animation. Two students have entered the service of the Union. Two are working for the Central China Religious Tract Society under my direction, two have ceased cultivating their brains, and have taken to cultivating their farms again, with a

prospect of more success than in study. We have men converted from the heathen whom we could train, but we need—"Again, your statement of needs has a familiar sound! Hurry up!! Brother."

IN CONCLUSION, then, dear brethren, it is with a very sorrowful heart that I face the future. We see other societies—God bless them!—pushing forward, reinforced with men, provided with means, equipped with suitable plant, capturing the high places of the field, and doing a grand work. Our marching orders are "Go into all the world and preach the Gospel to every creature"; but the reiterated word comes again and again, from the Rooms, "Positively no advance in appropriations can be made." The natives are doing a great deal, your missionaries are giving till it *hurts*; we cannot bear this state of things much longer.

We want a chapel fit to worship God in, not a barn, decaying, full of fleas, bugs and rats like the one we worship in. If our Master was born in a stable, he did not continue to reside there! We need to purchase two strips of land, north and south, adjoining our present compound. Dr. Huntley needs a house, and must have one; I need help in the pastoral and evangelistic work; Miss Crowl needs a sister to work with her, and both should have a home on their own compound. Then a hospital and its compound; all these are real and necessary requirements for a properly equipped central station. We do not expect all in one year, but the two bits of land, the chapel, and doctor's house *are* needed at once. These initial expenses have to be incurred by every mission, and will not recur. We are grateful for all that we have received, and praise God for the success achieved. We leave our needs with Him and the churches.

"When will you brethren on the field get out of this *bad habit* of constantly *begging!*"

"When the churches relieve us of the necessity, by getting into the *good habit* of constantly *giving!*" Good-bye.

With humble apologies to all concerned.

Report of Dr. Huntley:

With profound gratitude and praise to our Heavenly Father we rejoice to report marked progress in the Lord's work committed to our care in all its departments. With as many as twenty patients in the hospital at one time and increasing attendances on out-patient days we feel the work is taking root, indeed has already borne fruit in some of the patients who have confessed their faith in the Lord Jesus.

In the three houses reported last year as rented for hospital use our work has been mainly done, and we have already been able to treat as in-patients one hundred and twenty-three sufferers during the year. The blind have received their sight, the lame have been made to walk, the sick healed, and some who were nigh unto death have been tenderly cared for, and by operation and nursing have been brought back to health and strength again. With very few exceptions I have personally conducted a prayer and preaching service for about half an hour each morning, and my valued helper—Mr. Lan chen tao, kindly supported by Burlington Sabbath-school—has conducted a similar service each evening. During the mornings we have completed expositions of the Gospel by St. Mark, the Acts of the Apostles and St. John's Gospel; at the evening services the Book of Genesis and the first ten chapters of Exodus have been expounded. Daily teaching is what these poor ignorant people need, line upon line, precept upon precept, and it has been our intense joy to see transformation of life and character in not a few of those who have received teaching in this way.

Towards the close of the year we added a fourth house to "Hospital Row." This has furnished us with a nice bright room for preaching and prayer services, also accommodation for ten more patients. We have also removed a native building adjoining our own dwelling which had become dangerous through rot and decay, and in its place have erected a new dispensary, with consulting room, dressing room and drug room attached, at a cost of about five hundred Mexican dollars. Hitherto a small native room has served all these purposes, but has been very inconvenient and has rendered effective work exceedingly difficult. This new dispensary is the first instalment of permanent buildings for our medical mission. We hope the day when the permanent hospital shall be built is not far distant. Our present native buildings are only rented and are so inconvenient that an enormous expenditure of strength is demanded for a relatively small return. We have a fine site in view for the new hospital, right on the river front, a healthy position and very convenient. We hope we may have funds at our disposal soon for purchase of ground, for with the introduction of railroads, factories and works into this city ground is increasing in value each year, and we apprehend that in a very short time we shall not be able to purchase at all without paying extortionate prices. For such a hospital we should need five thousand gold dollars at the least. This is a large city, with iron works, arsenal, tannery, gunpowder factory and other large works, and our little hospital is the only one in Hanyang for about two hundred and fifty thousand people. A Christian hospital right on the banks of this gigantic Yangtse-kiang would indeed be a powerful testimony to the thousands of passers-by, that the gospel of our Lord Jesus Christ is real and practical.

In the fall of the year we opened a new dispensary in the country about three miles from here, where there are a number of believers. I go out once a week, on Tuesdays, and Mr. Adams kindly sends a native preacher to accompany me. He gives the doctrine, while I do the doctoring, and so far we have had good attendance.

We are praying very much about "The Point," a strategic position in the most populous part of this great city, where a vacant piece of land owned by our mission is the only evidence that Christians have any concern for the souls of the masses living in that district. In addition to the city residents there is an immense boating population, being at the junction of the two great rivers, the Yangtse and the Han. We long to have a preaching hall and a dispensary there; I could work it two days a week and draught the more serious cases on to the hospital, and we could have a native preacher in charge. We have the ground, we have the preacher, we have the doctor; we need a simple preaching hall and a dispensary, which would cost about one thousand dollars gold. We often feel depressed and sore at heart by this great need, and we hope you will pray about it too.

Our work has brought some shadows, having had three deaths in our hospital since last report. One poor fellow—a beggar—died of cancer. We could do nothing for him medically or surgically, but we were able to give him a comfortable bed and good food, and teach him, dull as he was, something of the gospel. The second was mysteriously sudden the day after his admission, and the third, a young girl, who died during operation for removal of a large tumor from the neck. These shadows, however, have but seemed to make the brighter part of our work the brighter. We saved one poor fellow's life by amputating his leg; he made an excellent recovery, and we believe is trusting in Jesus for salvation. Another, a poor lad, was picked up one morning on the street, and brought into the hospital. He gives a strange story. He had walked about four hundred miles from the province of Honan, and had "eaten so much bitterness" that he

wished to die. He tells us that he smashed several idols with the hope that these gods would kill him for his irreverence, but in vain—he lived on. His desire to die, however, seemed likely to be gratified when I saw him, for he had had dysentery and fever many days, was friendless in this great city, and too weak even to walk. Hearing his groans as I walked along, how thankful I am not to have “passed by on the other side,” but to have had him brought to the hospital, where he has been gradually nursed back to health and strength. He wants now to help others, and as he is so simple and so tender in dealing with the patients, I have engaged him as a nurse, which duty he is fulfilling very well. He has paid earnest heed to the gospel and we believe he has passed from death unto life. Time forbids to tell of other cases, which would be as interesting to relate.

Mrs. Huntley has continued her work among the women during the year and has received much encouragement. She is rejoicing in the conversion of her Amah, who has yielded herself to the Savior during the year and has been baptized.

During the year we have seen altogether, including return visits, 3,255 patients, 104 of which were foreigners and 123 hospital cases. Of the remaining 3,028 patients registered in our dispensaries, 2,487 were males and 541 females, 81 of these latter being attended in their own homes. One thousand one hundred and seventy were new patients coming for the first time, while 1,858 were seen on return visits. The city dispensary was opened 158 times, showing an average attendance of 17.7, as against 7.6 of last year. The country dispensary was only opened fifteen times, with an average attendance of eleven. We have received from these patients \$40 Mexican, for registration, fees and medicine.

In conclusion we would again call the attention of the executive committee to the more urgent needs of our work. Our dwelling house is shaking with decay, one whole flight of stairs was eaten with white ants and has necessitated a small outlay for repair. The collapse of the whole building is not, I think, an improbable thing in the near future. Several things are needed, but we hesitate putting out mission money on a house which ought to be replaced by a substantial mission building in the very near future. A street preaching chapel and dispensary on the piece of ground owned by the Union in this city, situated at the junction of the Yangtse and Han Rivers, should be built at the earliest opportunity. We think also that land should be secured as speedily as possible for a hospital site, even though it be not decided to immediately appropriate money for the hospital building.

SUICHAUFU—1899

Rev. C. H. Finch, M. D., Mrs. Finch, Rev. Robert Wellwood and Mrs. Wellwood (in Ireland), Rev. C. A. Salquist, Mrs. Salquist, Briton Corlies, M. D.

Report of Mr. Salquist:

Judging by the handbook, there are a number of workers in this station, but as a matter of fact, there has been only one man for more than a year to do all the work.

In visible results we do not have much to show for the past year. Of church members two have died and some have been excluded, so our total is lower than it was a year ago.

We have attempted as much of aggressive evangelistic work as our forces have permitted. Foremost in this comes the street chapel preaching, which has been carried on regularly four or five evenings in the week, as well as Sunday afternoons. One or more

of the helpers are supposed to have the chapel open from eleven till two o'clock every day to meet any chance visitors and to make known to them the gospel as much as possible. In this way many get to know something of the truth.

In connection with the street chapel we have opened a small shop for selling Christian and scientific books, published by "The Society for the Diffusion of Christian and General Knowledge among the Chinese," of which Rev. Timothy Richards, of the English Baptist Mission, is the secretary. The high character of their publications is well known both in China and at home. Owing to the Empress Dowager's reactionary policy there is not much demand for these books at present, but a change must come before long.

The most encouraging feature of our work at present is in the out-stations, but on account of the limited number of missionaries in this place, not very many visits have been made by them. Native helpers have been sent from time to time, but this has not proved satisfactory. In order to give the inquirers from the different places an idea of what our methods, customs, etc., are like, we invited them to the city for a week. Eighteen arrived the last days of the old year, but only about half of that number were able to stay the whole week. We had two meetings a day. In the forenoon we discussed prayer and something immediately connected with the life of Christ, such as his birth, miracles, etc. The central thought was: Christ, the Son of God, the Savior of the World. The afternoons were devoted to such subjects as creation, the fall, the necessity of redemption and regeneration, etc. It goes without saying that a week was much too short a time for discussing so many and deep subjects as those just mentioned, but we had to do the best we could and trust to the Holy Spirit to help them to more light through private study of the Word.

An attempt has been made at regular instruction of the native helpers. Evidences of Christianity and introduction to the Bible have been studied and we hope to take up church history, theology and some homiletics this year. Thus we have a Baptist Theological Seminary in embryo.

A small boys' school has been kept up, but as we did not make it free, it has not done well, even with arithmetic and geography as an inducement.

Lacking prophetic vision as to the future, we do not dare to promise much, but God, in his Word, gives us a right to expect great things from him, when we are in line with his plans. What we need is faith and perseverance.

KIATING—1894

Rev. W. F. Beaman and Mrs. Beaman (in America), Rev. F. J. Bradshaw, Mr. H. J. Openshaw, Mrs. Openshaw.

Report of Mr. Openshaw:

Hope brightened our way as we entered the year 1899. Now at its close we record with gratitude that hope still burns brightly. This "Day-star" has helped us keep our eyes fixed upward, and while we have not accomplished all we had marked out for ourselves, we have been enabled to "keep at it." We thank God for his faithfulness and go forward.

Each quarter the treasury work for the West China Mission has occupied a part of my time. We have, however, simplified this work so that it makes no serious break in our

more direct missionary duties, save at "balancing up" time at the end of the financial year.

My work for the year has been largely itinerating, book selling and preaching in country places, and I am glad to report open doors everywhere and generally a good reception accorded.

This year the students came up for the large triennial examinations. We kept "open house" and had large numbers daily at our guest room and preaching hall. This is a radical difference from some former years, when the students have been decidedly rowdyish. Over a friendly cup of tea we discussed foreign customs and things; talked to them of our books and doctrine, and in many cases showed them about the place. They were interested in the organ, foreign cook stove, etc., and usually voted that "the foreigners loved cleanliness." They have scattered to their many homes and will be a help in talking down the empty rumors the Chinese seem bent on believing about the "outsiders."

The work at one of our out-stations, Kia-Kiang, progresses nicely. We have pretty nearly made monthly visits to this point and a native evangelist has spent considerable time there. The people are very friendly, and two men, one a literary graduate, the other a business man, have openly identified themselves with us. They have read a number of Christian books and both have read through the New Testament. They have been to Kiating for instruction; were examined by the church and accepted as regular inquirers. Pray that Mr. Liu and Mr. Gi may be but the first-fruits of the harvest from Kia-Kiang.

At Nu-wha-chi, a very large market town close to Kiating, and the centre of a large salt industry, we have another outpost. Here some faithful preaching has been done, and this difficult field, with its large floating population, begins to show some signs of promise.

The completion of our new chapel and its opening, the reception of three new members into our fold in December, and the medical and pastoral work of the station have all been written of by my fellow hard-worker, Mr. Bradshaw.

Mrs. Openshaw has enjoyed remarkably good health all year; is our church organist and a fellow helper in all my labors.

Opium is slaying its thousands and is a great barrier to the advancement of Christ's kingdom. Gambling, idol worship and lying are the other national sins.

Signs are not wanting of progress along business lines in the west. The Standard Oil Company are erecting large storehouses at Chung-king, and surveyors and engineers are spying out the land for suitable railroad routes and desirable mining lands.

Now is our opportunity for aggressive forward work. May power and grace according to our need be given.

Report of Mr. Bradshaw:

Your missionaries at Kiating have to report the special goodness of God upon another year's work. When we were writing our last report this province was still under the terror of the U-Man-Tai rebellion, chiefly directed against foreigners and Christians; today we rejoice in restored quiet and the right to worship God as we will.

While the wildest stories were still current—how the foreigner, "found out in his deeds," was going to sell out and go home—God gave us courage to rise and build our much needed house of worship and thanksgiving. Meanwhile our regular station work was carried on as usual.

For EVANGELISTIC WORK our *book room* is always open to all who will read or hear of

the way of life. It is most popular in the evening, when often crowds gather about the conversation table, and here hundreds hear of Jesus.

On the streets books and tracts have been sold; in the more public places sheet tracts are posted; or we engage the ones and the twos over a cup of tea in the tea-shops by the way.

The street chapel is opened every day, morning and evening in regular succession. And the story is told again and again to the many and the few who gather. Directly after the morning street chapel work only the dispensary is opened; and whoever is present needing help is seen free of charge. One there, the natives said, was "devil possessed." And certainly he knew Jesus and the Lord's servants as they did in Christ's day. This man was also a terrible opium sot. And now there he is calling on the ascended Christ through his servants to heal him. This he did many days. At last the neighbors came pleading for him, offering to provide shelter, food and care, if I would undertake the case. So we committed the case to God, and gave him a few drops of belladonna. We were surprised to find him in two days in his right mind and without the least desire for opium. He continued daily to come to the book-room, and testify, to all that came in, of the Christ who had saved him from the devil and opium. Then he went with his former employer to An-Huei Province, to tell how great things God had done for him.

Later my own teacher and helper took sick, and I had to give him up to the doctor's hands. Dr. Corlies performed the operation and Dr. Hare (C. M. M.) has kindly taken care of him since.

THE NATIVE CHURCH has been carrying on the day school started last year, and the students proved in their half-yearly examinations that they had done good work. The number of pupils in attendance was small, and some of these were persecuted into staying at home, because the scholars are not required to worship Confucius, but are expected to attend morning prayers to the true God, and to prepare the Sunday-school lesson for Sunday. The brethren, however, are not discouraged. Their day school forms the nucleus of the SUNDAY-SCHOOL which since the opening of the new chapel has taken in the Christians, the inquirers, and whatever outsider can be reached. Mr. Openshaw now leads the Sunday-school work and, supported by the evangelist and brethren, takes the larger share of the city evangelistic work whenever he is not absent at his country work, of which he has sole care, and gives his own report.

The little church was much encouraged by the addition of three to their number. One is an old woman eighty odd years of age. She went down into the baptismal waters with several infirmities, and now she testifies that they all left her then. It is a joy to see her so cheery.

Four others asked for baptism but were requested to wait until they understood more perfectly. Still four others are making an heroic struggle to break from the opium habit before they ask for baptism. Concerning these we are in some uncertainty; but we want to hold them and others fast to the promises of God. May we ask you to remember them and the unknown number who through your missionaries have heard of Jesus?

Besides the regular church services the Christians attend a weekly Bible class led by Mr. Openshaw. And we think we see them growing daily in the knowledge of God, obedience to his will and loving service for him. They often talk to the people of your love and self-sacrifice for them. They also pray for you; and they are confident that you pray for them as you give for them.

YACHAU—1894

Rev. W. M. Upcraft, Mrs. Upcraft.

Report of Mr. Upcraft:

Five years have passed since the work in Yachau was commenced, and the present affords a point of vantage to briefly review the past.

It was a part of Israel's education that they should "remember the way by which the Lord God had led them," not only remember it for themselves alone, but make it the theme of their discourse to others. The duty is as needful and wholesome for us as for them.

We write the name of the Lord our God upon our "stones of memory" and give him praise for his goodness.

Five years ago this past summer the raft bearing us and our goods tied up beneath the little north gate of Yachau and we entered the city strangers to everybody and everybody alike strangers to us.

Four small rooms in a quiet inn were secured, and we proceeded to make ourselves as much at home as circumstances would allow, and began our acquaintance with the people, which has continued and grown in cordiality until now.

A little medical work, a great deal of visiting and a daily parade on the main streets of the city, so that every one might see us, were our first forms of work.

After six weeks of this kind of campaigning we began to look for suitable quarters, in order to permanent work.

This roused a storm. In the inn we were "transients;" in a house, settlers.

The landlord who rented to us was threatened and the vilest placards were put up, abusing foreigners with the most malignant intent.

At this juncture one of the official's servants was bitten by a snake and was carried 'pickaback' to our inn for treatment. He got well; the official noted the case, called his fellow officials to a consultation, with the result that a proclamation *entirely* favorable to us and our nation and work was put up in the city, and the rowdy opposition subsided as quickly as it had risen. In order to facilitate the return to normal conditions we absented ourselves for a month, making a stay on the frontiers of Tibet, and returned to find ourselves tolerated, if indeed not welcomed, our house in good shape for living, and so our life commenced in Yachau. In life and work in such a frontier station as this, where social demands are reduced to zero, the only care is to fulfil one's mission.

Reinforcements arrived from Suifu, and the spring of 1895 saw us well established and on excellent terms with the people. We lived a practically open life before them, and as they saw us in all essential respects like themselves, the old enmity died out and we found the Chinese capable of friendship, where else we had expected to find heathen.

Then came the riots. Imported violence stirred up the baser sort in the city against us and we fled down river, encountering by the way things harder to bear than if we had stayed in Yachau, albeit the yamen was our only place of refuge.

With a shaken faith and sadly diminished force we at length returned to the work here, and after a prolonged absence at Shanghai in pursuit of matrimonial ends, we came to our real work in the spring of 1897, since when we have grown in love for both work and people.

The little church gathered out from the heathen has had its trials, joys and other vicissitudes, but of the number baptized the greater part remain unto this present, our joy and hope and crown of rejoicing.

At the present time there are sixteen in good standing and fellowship, all of them, so far as we know, earnest in seeking the salvation of others.

The believers are scattered over a wide area and can only meet all together at intervals, but the scattering has this advantage—a large field is occupied by Christian workmen who in their own homes and districts do the work of evangelists. Our faith is made stronger and their joy increases, as month by month they report one and another in their home districts as willing to believe and follow **THE** Truth.

Other some there are who have caused us pain and keen disappointment. One for evil speaking has been put away; one for opium smoking—a return to an old habit never wholly given up, we fear. The seed fell on stony ground.

"I shall worship God in my house," he said, when the church took action against him. "The brethren are not cordial to me any more." But as we expected the descent has been only too easy and too quick. It is difficult to see the face of God through the fumes of an opium pipe. The vision is clouded, love is supplanted. Other two who went astray have become softened and serious—of them there is hope.

One—Yang gway woo—is "absent, but accounted for"—he is with the Lord.

And even as this is written another has been called away, leaving in both cases a clear and strengthening testimony to the divine grace and succor.

The past year has been in every sense the best year in this brief history. Events have curtailed the number of workers, so that we are down to "bare poles," but God and his truth are not straitened. This gives the necessary courage to face the growing demands of the field. The Missionary Union is the only evangelical agency at work here. The work therefore is in a very peculiar sense our own. With this comes an added responsibility as the corollary of possession. The Yachau missionaries therefore seek the fellowship of prayer and other help for the work put into their hands.

JAPAN

The year has been an eventful one in the development of the new life in Japan. The new treaties, offering larger liberty for work in the interior, have as yet influenced our work but slightly. Two instances in the struggle between the opposing influences of the national life have attracted wide attention. The new school laws as interpreted by the Minister of Education, requiring complete abandonment of religious instruction by schools having government recognition, and restricting the attendance of young children to government schools exclusively, have in so far felt the influence of the protest of the liberal-minded citizens that they have been modified in their practical enforcement. Our own academy, having from the beginning refrained from seeking recognition by government, has been in no way affected by these regulations, and the work of our primary schools has been permitted to continue. The religious bill introduced in the Imperial Diet, which proposed equal recognition, with exemption from property taxation, to all religions, was at length defeated by Buddhist influence, but only through a very large expenditure of money. These agitations, while apparently resulting in triumph for the old non-Christian faiths, have served to bring Christianity and Christian institutions more prominently to public attention. The defeat of the religious bill is not regarded as altogether a misfortune. Recognition by the government is at best a doubtful good, no peril affecting Christianity in its conflict with eastern civilizations being more acute than that of winning a

merely formal and superficial acceptance because of its position as the religion of the dominant nations of the earth.

In the quiet, continuous work of our mission real progress appears. The Gospel finds a ready hearing. The sale of Bibles and Christian literature has been phenomenal.

Duncan Academy fully sustains its prosperous development in its new home. The importance of the work of the Theological Seminary grows continually more pronounced; it is more and more apparent that the work of evangelizing Japan must be the work of native preachers, the task of the missionary being chiefly that of wise leadership.

The Inland Sea work of Captain Bickel, in the mission vessel, the *Fukuin Maru*, the gift of Mr. Robert S. Allan of Glasgow, Scotland, was entered upon late in the year. Remarkable favor has already attended this work, the people of these secluded islands, heretofore entire strangers to Christianity, welcoming the messenger with an eagerness which strengthens confidence in the large success of this new work.

YOKOHAMA—1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington, Rev. J. L. Dearing and Mrs. Dearing (in America), Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley, Mrs. Parshley, Miss Clara A. Converse, Miss Mary A. Hawley.

Report of Mr. Bennett:

In the opinion of some, Japan has made little religious progress during the last twelve months. Her political *début* as one of the great nations of the globe has seemed to spoil her for religion. Indeed there are not wanting those who even aver that Christianity, though once a seeming power in this land, has now accomplished about all that it can,—has passed its meridian and is on the decline. The statistical returns from all the churches of the empire are not as a whole encouraging, and Christian schools have especially a poor showing compared with the record of previous years. In some places, too, local authorities have directly interfered in order to prevent too public a proclamation of God's truth to the unevangelized. All this looks dark, and certainly calls for prayer. There is, however, another side to the problem, even when viewed from a merely human standpoint. What is lacking in quantity is, in some cases at least, atoned for by quality. Never before were so many Christians in high office and in responsible positions. Never before did the body of the native church membership so realize the importance and, in part, the possibility of self-support. Never before has the necessity of distinctively religious instruction in our mission schools been so much brought before the public, or so ably defended before the government. Never before was Christianity so recognized officially as a lawful religion by the national lawmakers. In some quarters at least there are evidences of a deepening spirituality among believers as a whole, of an increased faithfulness in the preaching of that which God has bidden, and of a desire more and more widespread on the part of those who are not yet believers to hear a faithful presentation of the truths of Christianity. Then, too, the sale of Bible and Scripture portions during the past year has been something phenomenal. If the sales made for free distribution and those made to the Scripture Union be left out of account altogether the sales of this past year have exceeded by more than twenty thousand volumes those of any previous year.

since the Bible Societies' Committee was established in Japan. It is premature to say now what will be the outcome of the school regulations and of the religious bill that are causing so much agitation in religious and politico-religious circles, but it is not premature to say even of these that all things will work together for good to them who love the Lord. Christianity in Japan is, we firmly believe, a plant of the Father's planting, and though pitiless winds have been stripping it of many of its leaves, its roots are ever striking deeper and its fibres knitting themselves together more firmly. The Gardener knows that it lives.

The work in the field that is under my care has been, through the blessing of God, for the most part encouraging. In Yokohama proper Ikeda san has continued as the preacher of the Yokohama church, receiving his entire support from it. The Sunday preaching services have been fairly well attended and baptisms have not been infrequent, and a commendable degree of activity and zeal has characterized many of the members, but it must be confessed with sorrow that the prayer meetings have fallen far short of what should be expected. Two other preaching places in the city besides the church proper are under my care. The one in Kitagata has long been used for preaching service and Sunday-school. The other, in Ishikawa, was accepted in the spring from the Protestant Methodists, who had built up a Sunday-school there, but were desirous of moving their work to another part of the city. Kuribara-san, a student preacher, the only evangelist working under my immediate direction in Yokohama, lives at this latter preaching place.

The most discouraging of the out-stations has been Atsugi. The faithful Bible woman who lives there is too old and feeble to do much active work now, and we have had no preacher who could go to help her. The believers, impoverished by fire and floods and epidemics, have become cold or disheartened, and it is difficult, even when special efforts are made, to secure any very satisfactory results. Ide-san, who is working at Chogo, is now endeavoring to visit the church at stated intervals, and at least strengthen the things that remain.

The work at Kamimizo shows little result for a report, but it has been both good and profitable. One of the most pious and earnest of our students, Mitamura-san, went there with high hopes at the beginning of his summer vacation. He was, however, taken very sick, and at one time his life was almost despaired of. The Lord had mercy on him and on us all and raised him up again, but the hopes with which the vacation opened were never realized. Mitamura-san is now living at Kawasaki, greatly to the delight of the believers there, and is attending to his duties at the seminary daily.

Odawara and Yumoto, under the care of Amano-san, present no new feature. The necessity of perpetually moving the preaching place from one locality to another has driven the believers to a determination to raise money and purchase ground for a permanent site. Their nest-egg thus far is but a small one, but their hopes are high. Pray that they may succeed.

The work at Chogo has shown signs of life in an unexpected way. When their church was built years ago they supposed that the ground on which it stood was given. The brother, however, who held the ground in trust said that he hoped to give it some time, but that he could not get control of it yet, and so ground rent must be paid. The matter came to be a serious barrier in the way of raising money for church purposes, and it was finally decided that if any brother in the church would give an appropriate site the building should be removed thither. This was speedily done, and now the church—without the cost of a single cent to the Missionary Union—has been enlarged and renovated and erected upon ground given to the Lord. The church confidently expect that this

will be a vast stride in the direction of their future self-support. Ide-san continues his faithful work there as their native minister.

Once a month, during the vacation three, and during term time two, of the preachers have gone together on a tour through more or less of the Yokohama field, strengthening each other and the churches generally. They have also had a monthly meeting in Yokohama for prayer and consultation with the missionary in charge and with other native workers.

I desire gratefully to record my appreciation of the work done, in the places above reported, by missionary ladies. Miss Rolman continues her interest and as far as possible some activity in Odawara and vicinity. Miss Converse, Miss Hawley and Miss Withliffe have not only been directly or indirectly the support of the Sunday-schools, but in house to house visiting and in other ways have rendered invaluable service.

The burden of my own work during term time has been given to the seminary. The schedule puts me down for nineteen hours per week in the classroom, but preparation, direct and indirect, and the individual assistance that is constantly demanded by one student or another, swell this number to a much larger one. As a rule I have every Sunday one or more services to conduct in or out of Yokohama. During the summer vacation I had the privilege of spending a little while for Mr. C. K. Harrington in his field in Shinshiu. It was a matter of great delight to find how faithfully the Christians in one place, Ikeda, observe the Sabbath, and to see how earnest they seem to be in regard to all matters connected with their church life. I was more than ever convinced that the native preacher there, Kaneko-san, was a man of God and that he was building well. The examinations of candidates for baptism were peculiarly searching, yet I was privileged to baptize about twenty on that field.

It may be perhaps admissible to mention in closing that some work I was permitted to do three years ago for the relief of tidal wave sufferers has recently been recognized by government. I do not suppose it was what I did so much as the money that I handled—contributions from foreigners in Japan—that called forth the testimonial, but be that as it may I was presented by the governor of this province, and on behalf of the Imperial Government, with a beautiful and valuable gold cup, together with a document explaining why it was awarded to me. If earthly governments notice and reward such things will any work for Christ be forgotten by the heavenly?

Report of Mr. Harrington:

My report need not be long. The beginning of the year found me re-established in my own home, after a break of nearly six years, my wife and child having arrived in Yokohama shortly before New Year's. My health was still unsatisfactory, the effects of an illness the preceding October lingering with me, and making it necessary for me to husband my strength as much as possible. From January to April, and from September till the close of the year, my work was, as usual, almost exclusively in the Theological School. The report of the Old Testament Department, which is intrusted to my care, appears year by year in the annual report of the seminary made by the president, and need not be repeated here. During term time I deemed it wise to attempt little outside my school duties and necessary study of the language. I have had, however, during those months, and also during the early part of the summer vacation, the care of a class for Bible study in the neighboring village of Kamakura. This class was begun the previous autumn at the request of some Christian students in the Normal School there, and

is attended by them and a few other students who are interested, and by several Christians belonging to the village. Before the summer we met every Sunday when possible, but since the vacation the class meets alternate Sundays, the students holding some meeting of a more devotional nature the other Sabbaths. We are making a somewhat detailed study of the Life of Christ, following the order of the Harmonies, and the work is very profitable and enjoyable to the leader, making a pleasant change from the week-day work in the Old Testament. I think, too, that the class is interested and benefited. I much regretted not being able to engage in direct evangelistic work, week by week, during the terms, as the seminary students and teachers usually do, but I found that it was impossible for me to do so without neglecting my proper school duties or pushing myself beyond my strength.

At the end of June we went to the summer resort of Karuizawa, among the mountains of Shinshu. I intended leaving my family there and going on to the Matsumoto valley, for a few weeks of evangelistic work there, but was unable to do so, and Mr. Bennett kindly visited the field for me, making a tour of the stations and administering the ordinances. As for me, I devoted the months in the mountains to the study of Japanese and the pursuit of health, in which latter quest I was so successful that I returned to Yokohama very much recruited, and have been in better condition for work since that time. The faithful labors of Mr. Kaneko, who continued in evangelistic work in the Matsumoto valley until September, have been much blessed, and Mr. Bennett baptized twenty-one who had asked for the ordinance. This increased the number of church members on the field by a hundred per cent. Mr. Kaneko is a man of strong faith and much prayer, and preaches a simple gospel in simple words. He returned to the Theological Seminary in September to complete his course of study, but intends to take up the work in the valley again in May. Meanwhile his wife remains on the field and devotes herself to the women and children and to visiting the believers. She reports that there are many seekers of the way. One of the earliest believers in Omachi has become, for the present at least, a colporteur, and is doing a little direct evangelistic work at the same time, and at Yamatomura, at the other end of the field, Mr. Haraguchi, who has been in evangelistic work for many years, is spending the winter with his own people, so that the stations are not left entirely destitute of leadership. The little company of believers in Ikeda, now about twenty in number, have organized themselves for work, with a sort of pastor, a deacon and a clerk, and are quite active, I am told. Two of the brethren there have applied for admission into the seminary, but they cannot be admitted until next year, even if we decide that they are proper persons to receive.

Theological Seminary

In the absence of Mr. Dearing the seminary has been for the year under the care of Mr. Parshley as acting president, together with the other regular instructors. The work of the department of Theology and Church Polity has been discontinued. Otherwise the work of the school has gone on as usual. There has been no senior class during the year and therefore there have been no graduation exercises. The one man who would have been in the senior class remained out during the year and will return in the fall to take up work with the next class. A class of three entered last fall. Of these two were men who had previously spent a month or more in attendance upon the special session, thus showing one of the practical results of this course of study, which was first tried only three years since. The year's work has been marked by a deep spiritual interest and a most ex-

cellent spirit has marked the life of the school. The attendance has thus been about the same as in previous years. A special session was held in January, but was not very well attended. A fine course of lectures was enjoyed. Rev. J. W. McCollum of the Southern Baptist Convention gave a very excellent series of addresses, and several of the Japanese pastors and teachers from Tokyo gave addresses, which were much enjoyed. The students have been engaged in evangelistic work during the year as opportunity permitted.

TOKYO—1874

Rev. C. H. D. Fisher, Mrs. Fisher, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss M. Anna Clagett (in America), Miss M. M. Carpenter.

Duncan Academy.—Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping.

Report of Mr. Fisher:

The opening of the year found us still searching for a suitable location on which to build to replace our Tokyo church, destroyed in the great fire. The difficulty of the search was enhanced by the density both of Tokyo's population and of the ignorance which made so many hate the presence near them of a Christian house of worship, so much so that at times we became well-nigh discouraged in our effort.

In the mean time the chapel in the Nihon Bashi District did double duty as church for the members who with wonderful faithfulness came from long distances, and as an evangelistic place for meetings with doors wide open to the street on week-day as well as on Sunday evenings. Together with occasional opposing interruptions, such as come to that kind of meetings, we had from great numbers most excellent hearing. Many were glad to receive tracts and some bought Scriptures, and as far as possible the work was followed up by the evangelist and ourselves in personal work and the visiting of homes. On every Sunday we had there also two Sunday-schools and Mrs. Fisher's mid-week meeting for the children of the neighborhood was a great help in securing entrance to the homes. In July came the government's demand that all preaching places should be registered, but the landlady, who though a zealous Buddhist had rented to us for years, was unwilling her place should be so registered and gave notice that we must go elsewhere.

Where the church was to go caused us all not a little anxiety. But by what seemed a special providence we learned of a house that could be bought, remodelled and enlarged for use as a church building. The location is an excellent one on a wide street and in a neighborhood in which we had often longed for a foothold, and all felt that its coming was in direct answer to prayer. The land we could not buy, but leased for a term of years and toward the building we had help from a gift of Brother L. D. Carpenter, made some time before his death, and from other friends, both here and in America, part of the latter being given by personal friends especially in memory of Rev. Dr. W. M. Haigh, Mrs. Fisher's father, who on account of his visit here was deeply interested in the church. The church greatly appreciated the help received and themselves did all they could. The building is convenient and will we believe become both for week-day evenings and for Sundays a centre of earnest work. It is so built that two-thirds of the front can be opened to the street for evangelistic services. The street proves much more public than even the one on which we were before located and yet is so wide that when the doors are closed the house is quiet for ordinary meetings. The evangelist lives with his family in part of the building and is already making friends and meeting inquirers. It is midway between

a crowded section of the business city and a section where live thousands of Tokyo's student population. Which element needs our help the most we do not know, but we long that many may learn to do business for God and may become wise unto salvation. If the church were to speak through me they would ask your prayers that, weak though they be, God may make them a power for good. I am glad to be able to say that a fine chapel organ of the Western Organ Company, the gift of Mr. L. B. Merrifield of Ottawa, Illinois, has just come for the church. Though the work we could do here has been for us limited only by the limit of strength, the work in Tochigi Province in the country has had such help as we have been able to give it. The pastor there, Mr. Luzuki, is faithful in his work. He gives the greater part of his strength to general evangelistic work in the province and yet arranges to be at home with the church generally on Sabbath. That he knows the love of Christ no one who hears him can doubt. Of course where there are two speakers, one of them a foreigner, the people gather better to hear and on the trips we have been able to make we have had some most excellent meetings. The largest of these was at Oyania, a railway town. Starting with an invitation to children to come to our hotel to hear Mrs. Fisher speak to them, it ended with a crowd of adults as well who seemed greatly interested in what the preachers had to say to them. During the year to evangelistic work have been added also duties as mission treasurer and as a member of the Literary Committee of the Japan Tract Society.

Many a time we are anxious that we do not find more who are ready to accept in the heart the message that we bring, but people are hearing and I believe that the truth is leavening Japan and that though Buddhism may rage, as it fears collapse if it have not government support as the state religion, that yet it can never again have in Japan the power it has had in the past. Very many who were brought up Buddhists are coming to say, "give all religions a fair chance and a clear field and if Buddhism cannot stand let it fall." So say we all of us. Our trust is in God, whose surely will be the victory.

Report of Miss Kidder:

Our church and evangelistic work are not interesting only in the ratio of figures. There is no time when there are not some who are seeking to know the truth, and by a comforting Providence, we always hope much from the present hearers, no matter how disappointing our former experiences may have been.

Besides our regular Sunday and week-day services we held meetings during the month of May every evening in one evangelizing place, and alternate weeks, every night in the chapel and other evangelizing place. These were of unusual interest, as a number of men and women came, and appeared to listen gladly, asked to be prayed for, decided with joy to give up their sin and unbelief, and become worshippers of the true God. Yet, though we followed them up the best we could, the present result is but one baptized and two others still listening.

The week of prayer is always a blessing to the disciples. They feel bound to leave their circle of wants and unite in world-wide petitions, which enlarges them, and puts them in touch with Christians everywhere. We feel as if our church and two evangelizing places were on the way of being recognized by the government under the new treaties; for we have sent in thirty-five papers that have been received and put on file. I saw in a home paper that doubtless the difficulties in opening church work were no greater in Japan than in the United States. I don't know, but hope the gospel can still be preached in the home land without sending in to government from ten to fifteen petitions and statements of plans and purposes, to be followed by reports *ad infinitum*.

Duncan Academy

Report of Professor Clement:

The year 1899 was a most fortunate and encouraging year, marked by advance on many lines. In the first place the number of students in attendance increased from thirty to forty, and the number of those in the boarding department rose from twenty-three to thirty. In this way the school outgrew its limited quarters in Tsukiji and the long-desired new dormitory became an absolute necessity.

In the mean time we had made a private contract with the Mitsui Bank for a desirable lot in an excellent location, and were only waiting for means and authority to build a dormitory. Mrs. Robert Harris generously furnished the former in honor of her brother, the late honored Foreign Secretary of the Union, Rev. S. W. Duncan, D. D.; the Executive Committee kindly gave the required official permission. And while the building operations were going on, the new treaties went into effect, so that we were able to draw up a public contract, which has been duly registered.

Thus these are days of rejoicing over "new" things. In the first place, the English name of the school has been changed to Duncan Academy, in memory of the late Foreign Secretary. In the second place the school has a new Japanese name, "*Tokyo Gakuin*." When we sent in the formal request to the authorities to be recognized as a private school, it was intimated to us that the names "*Tokyo Chu Gakuin*" inferred privileges which we did not possess, or even desire to obtain under the present anti-religious policy of the government. We had no hesitation, therefore, in dropping the word "*Chu*" from our name; and we have since obtained official recognition of the "*Tokyo Gakuin*." With this new name, moreover, we are not limited to the work of a Middle School, but we can introduce higher courses whenever advisable.

We are also very happy over our new location, high and healthy, not too far out and yet away from the bustle, with a fine outlook, and in a pleasant part of the city. The new address (in full) is 29 Sanaizaka Machi, Ichigaya, Ushigome Ku, Tokyo. We are still happier over the new dormitory, with dining room, kitchen, etc., separate. The main building covers 57 *tsubo* (one *tsubo* equals thirty-six square feet), and faces south-east. The first floor will be used temporarily for recitation rooms, and thus the second floor only is available for the present for dormitory purposes. This part will accommodate thirty boarders easily, and may be made to hold more, if they are crowded in a little. On the ground floor are five recitation rooms and the office.

The dining room, kitchen, etc., are on a level portion a little lower than that on which the dormitory stands, and are far enough away to avoid unpleasant odors and danger from fire. The entire lot contains about 2,000 *tsubo*, or one and two-thirds acres; and the highest portion includes about an acre.

We have also had the pleasure of greeting new students and new teachers. Although the removal from Tsukiji naturally caused a loss of some students, the new ones who have already entered just about counterbalance. There are now forty students in attendance, with thirty in the boarding department. And I am glad to say that some of the day students, who might not unreasonably have abandoned the school when it moved away, are willing to walk four or five miles twice every school day from their homes to the new location. This deep interest in the school is very gratifying.

Still another pleasure for us was in welcoming new teachers. Mr. Iwasa, who was a very efficient instructor in mathematics, was prevented by other duties in Tsukiji from going with us to the new location; his place has been taken by Mr. Urushibara, who is highly recommended by Mr. Nagasawa, the famous mathematician. Mr. Kuribara.

University would not permit him to live so far away. He has been succeeded by Mr. Y. Nakazato, a Baptist young man, who has been a teacher in the Hachinohe High School and will act here, not only as monitor, but also as clerk of the school. Mr. Y. Chiba, after acting for one year most efficiently as principal of the Girls' School in Sendai, has come to us to be teacher of ethics and the Bible, and chaplain of the school; and Mrs. Chiba, an alumna of the school in Sendai, is our organist.

The new dormitory was formally dedicated on Saturday afternoon, October 28. Inasmuch as the accommodations were not large enough for a public gathering, the service was confined to the Baptist family and others directly connected with the school. Even then 120 persons, of whom about 100 were Japanese, were present from Tokyo and Yokohama. All seemed very much pleased with the nice buildings and desirable lot in such a good location; so that we were much encouraged to hope for better things in this further development of the school.

The service was conducted by Principal Watase and included hymns (Japanese and English); prayer by Professor Chiba, chaplain of the school; Scripture reading by Rev. Mr. Toriyama from the magnificent Bible just presented to the school by the Baptist churches of Tokyo; addresses by Dr. Sumikura, Principal Watase and the writer; brief congratulatory speeches by Rev. W. B. Parshley, of Yokohama, Mr. Shimose (in behalf of the theological students), Mr. Watanabe (one of the first graduates of the academy), Professor Sasaki, and Mr. Ishimaru (in behalf of the present students); reading of the Imperial Rescript; singing of the national anthem; and benediction by Professor Topping.

Thus, with a new location, a new building, new names, new students and new teachers, the school has started out anew. We hope that all may be invigorated by the new air they breathe to be stronger physically and also mentally, so that they may do better work. We hope that all may be inspired with new hopes and new purposes in life, and may obtain new hearts purified in Jesus Christ. We feel profoundly grateful to our God who has brought us, even through long waiting, to the realization of our desire; and we trust that Duncan Academy (Tokyo Gakuin) may be ever renewed and be itself the means of showing to many new light and new life.

Report of Professor Topping:

During the year 1899 we have experienced both sunshine and shadow. Our work has often seemed to be enveloped in cloud and full of difficulties. The natural man appeared to have subdued the spiritual, and instead of being mortified and properly humiliated to have once and again carried things with a high hand. Not the missionary but the adversary appears at times to lord it over the heritage of God. Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. We are happy to record that there are faithful souls in our churches who are ever to be found on the right side, who walk in quietness, being filled with the spirit. As we review the year we can see progress in many ways. We thank God for the privilege of baptizing fourteen into membership with us. We rejoice that so much money has been given by the church for various purposes and that some of it is sent to carry the gospel to the Formosans. The strong temperance sentiment and the high moral standard that obtain among our members are things we do not forget to record thankfully.

Again, no part of our work has been affected detrimentally by the new regulations governing Christian schools. From the kindergartens up to the academy all our schools are prosperous. They are openly Christian also, and have not sought safety by compromising their Christian attitude.

Altogether we feel that this has been a good year in our work, and that we may thank God and take courage.

KOBE—1881

Rev. R. A. Thomson, Mrs. Thomson, Rev. G. W. Taft and Mrs. Taft (in America), Capt. Luke W. Bickel, Mrs. Bickel (engaged in work in the Inland Sea), Mrs. H. H. Rhees (in America), Miss Ella R. Church, Miss Daisy D. Barlow, Miss Harriet M. Witherbee.

Report of Mr. Thomson:

In looking over the work and reviewing the incidents of the past year I cannot but express the conviction that with all the blessings which have attended our work it has been one of the most trying of all the years we have been privileged to spend in missionary service. After the success of the previous year we had looked forward with much hope to the future, but we little knew what was before us. Early in the year we were called upon to part with our esteemed colleague, Dr. Rhees, who was taken to his eternal reward. The call was sudden and totally unlooked for by us all. At the end of March he returned from a short visit to some of his stations, during which he contracted a severe cold, but had thought nothing of it until he was compelled to call in the physician, who at once ordered him to bed. Owing to heart trouble the case was doubtful from the first, and at two A. M. on the tenth day of May, after only ten days' illness, his heart suddenly ceased to beat and without a word to any one he passed quietly away. He was the senior missionary of our force in Japan and had completed twenty years of hard, unremitting toil on the mission field. It might well be said of him that he never spared himself, but was always willing to spend and be spent in the Master's service. As his colleague for twelve years I learned to love and respect him very highly, indeed from the very first our relationship was like that of father and son. I miss him very much and no one can fill the place which he occupied.

Kobe.—For some time past Mr. Takahashi, who had been acting as pastor of the church, had been feeling much discouraged at the condition of the work. It was undoubtedly at a low ebb and he realized that a change would be beneficial. On the death of Dr. Rhees he resigned his position and the church immediately called the Rev. H. Yoshikawa, who was caring for the work in Kyoto, to resume the pastorate which he had laid down some three years ago. The invitation was very unwillingly accepted, as he knew that this was a hard field, but I was very glad he came to our help, even though it was at a loss to my work in Kyoto. We have worked together harmoniously for twelve years and I trust that we shall be together in the work as long as we are spared for service here. Just before Mrs. Rhees left this country she gave to the church a Japanese house which stood on their compound, to be held in trust for use as a parsonage and it has been taken down and rebuilt behind the church building. The cost of removal was over three hundred yen, half of which was subscribed by the church members and the other half by the writer. It is exceedingly convenient to have the pastor's residence in touch with the church and much benefit will result to the work in consequence. On account of the various changes which have taken place in Kobe the work has not been as prosperous as in former years, but we are hopeful for better things. As a direct result of what has been accomplished, eight persons have been baptized in the church. I would like to see six or eight preaching places opened right in the heart of this great city, but rents are so high and I have not the funds for this purpose. The population has increased wonderfully during the past few years and it now stands at 250,000.

Another item worthy of notice, at which we feel very much pleased, is that the new mission house is finished and we are very pleasantly settled. Dr. Rhees owned the house he lived in, but we have been under the necessity of renting. Property having grown so very valuable in Kobe, every little while the rent would be raised on the house we occupied, which meant removal for us. Now through the generous kindness of Mr. Allan and with the approval of the Executive Committee, a portion of the funds given for our work by the above named donor was invested in a fine lot of land and a comfortable house has been erected in which we are now living and the rent of the house is used in keeping up the work in the Liu Chiu Islands.

As a result, it has been said, the missionary will live longer and do better work. I could not afford to hire an architect, so had to plan and supervise the building of the house myself which is not an easy task, especially with Japanese workmen. However we are now repaid.

Hiogo.—The work here has been faithfully prosecuted during the year and Mr. Hara has done very good work. Three meetings per week are held regularly and a large Sunday-school is carried on. He also does a great deal of house to house visiting and quite a fine Christian influence is being exercised in the neighborhood. Four baptisms have taken place and there are many inquirers. The god of wealth, "Daikoku," seems to have taken possession of the hearts of this people and they have no time to listen to the teachings of the "Jesus religion" as they call it. One man very naively put it, "Your religion demands too much self-denial." One other preaching place has been carried on during the year and the services have almost entirely been conducted by the young men of the church.

Ikeda.—This work has been carried on by Mr. Tanabe, one of our ablest Japanese evangelists. Six baptisms have rewarded his efforts. We are much more careful now in examining and accepting candidates than before. Miss Barlow resides here and has been very helpful in the work among the women and children. I regret that Mr. Tanabe is leaving us and going to Seattle to help in the work among the Japanese in that city. The American fever struck him and he could not resist the opportunity thus given him of visiting the States.

Kyoto.—After Mr. Yoshikawa accepted the call to take charge of the Kobe church I was at a loss to know what to do for Kyoto as the work here was growing. I was very anxious to have Mr. Takahashi come to this place, but he felt that he must go to Tokyo. Shortly after reaching there, however, he began to consider the matter and after praying about it decided that his duty was to return to Kyoto, which he did at once, and I was very glad indeed to have him take charge of the work. He has a fine Christian character and certainly one of the most conscientious workers we have. I am peculiarly favored in having such good help all round. Kyoto is a very difficult field, yet we are getting hold of a nice class of people and many are inquiring the way of life. We need very much indeed to have a missionary family to care for the station. I trust that the committee will soon see their way to send some one to this field. Five persons have been baptized.

Liu-Chiu.—It was somewhat difficult for me to get away this fall to visit this far off out-station (900 miles from Kobe), owing to my being alone on the field. Mr. Scott very kindly consented to take my place, as he desired to see the islands and work, and I was glad to have him go. He was on the islands for more than two weeks and reported a great deal of interest in all the meetings held by him. Miss Barlow also spent two

months there during the fall and was very much impressed with the necessity of something being done among the women and children. Mr. Scott baptized five candidates.

All the stations mentioned thus far have been under my care right along, and the work at Himeji, Fukumoto, Ginzan and Toyoka was under the care of Dr. Rhees. After his death I took charge of his work, along with that of the treasury.

The church at Himeji has been cared for by Mr. Fujinuma, a very faithful and efficient preacher. He has done excellent work during the whole of his stay and his efforts have been ably seconded by Miss Church, who has charge of the Girls' School. We were very pleased to welcome Miss Witherbee as an associate to Miss Church in the work of the school, and trust that her coming may be a great blessing to the work.

I would very strongly urge upon the committee the appointment of a new missionary to Himeji in the near future. It is a large field with hundreds of villages round about. Ten baptisms have taken place during the year. The work at Fukumoto and Ginzan has been carried on and the evangelists at these places have done good work. At Toyoka the work has not been so successful. It is a hard place and has been given up by other denominations. The evangelist here has been sick most of the year, so that very little has been accomplished. I have endeavored to visit all the out-stations as faithfully as time and strength would permit, but it has been manifestly impossible for one man to properly look after so large and extensive a field, with so many other duties in hand. The burden has been too great and the strain as heavy as I could well bear, but I trust to be relieved of the care of Dr. Rhees's field just as soon as possible. We have many things to be grateful for to our Heavenly Father, and amid all the trials of the year he has richly blessed us in the addition of forty-five souls to our membership. A marked growth in grace has been noticeable among our people and a very material advance in the matter of self-support has been made. For these blessings we are thankful and go forward into a new year not knowing what is before us, but confident that the Lord is with us and will bless the labors of our hands.

(Work in the Inland Sea)

Report of Captain Bickel:

The Japanese Archipelago, reaching out from Formosa to the northward and eastward over twenty degrees of latitude, and consisting of about 3,850 islands, large and small, has had for years past the expectant eyes of the world upon it and the affairs of its people. Developments so rapid as to be almost startling have taken place in politics, industries and religion, in a measure revolutionizing the whole social fabric of the land. The influence of these changes, while in a minor degree affecting the whole empire from Formosa to the Kurils, has naturally been felt chiefly by the inhabitants of the four largest islands—Honshu, Kinshu, Shikoku, Yezu. This also applies to the influence of Christian missions, their efforts naturally having been and still being directed towards these important centres.

The question of reaching the hundreds of smaller islands, especially in the beautiful, though treacherous, Inland Sea, was one that had long exercised the minds and the hearts of those who know anything of the condition of these islands. A vessel specially built for the purpose of propagating Christianity among these islands was spoken of by some as desirable and by others as indispensable. At this juncture the first mission ship for Japan, the "Fukuin Maru," or Glad Tidings, belonging to the A. B. M. U., appeared on the

scene. The vessel and her work were looked upon as somewhat of an experiment, some fearing that the islands were not of sufficient importance to warrant the investment of funds that had been made, others, judging from the improved means of communication in the large islands, believed that these islands could be reached by already existing means. It is now safe to state that if the need of these islands justifies the investment made, this particular phase of mission work can no longer be regarded as being experimental.

Having received our permit from the government on Thanksgiving day, the next morning but one we were on our way to the islands. During the three months that followed, *i. e.*, December, January and February, we visited thirteen islands, with an aggregate population of 110,000 souls. We have been impressed with the following facts:

The islands are far more isolated than one might believe to be possible. Many old customs, ideas, and prejudices are here in full force which have disappeared elsewhere, but with them there remains a much greater simplicity, greater sincerity and honesty of purpose than in the large centres, where the race for wealth and preferment in the various spheres of labor opened up by the introduction of Occidental methods has led men in a great measure to crowd to the wall qualities which, in the absence of any true religious influence, are seldom deeply rooted.

The islands are far more densely inhabited, and that by a far more intelligent class of people, having much more extensive industries, than one might expect from their size, contour and general resources. Farming that would mystify a highland crofter, sugar growing in miniature, weaving of homespun on handlooms for the markets of the main islands, straw braiding, mat making, toy manufacturing, granite quarrying, and fishing are among the industries extensively carried on. Every island has its primary school, with a perhaps somewhat antiquated teacher, who pursues antiquated methods. It also has its doctor, whose heart lingers lovingly over the mysterious balms and potions of the past, but who displays a few very indifferent modern bottles of doubtful contents as representing "progress." The village headman has become a government official, and though in some places his prestige is sadly waning, in others he continues to exercise the influence of a local potentate, being all in all to those around him and a shade more to himself. Every island, every village, has its Buddhist and Shinto temples, sometimes both together in the same compound as a matter of convenience and shrewd economy. Shrines and godlets are scattered everywhere; charms ornament the village house fronts, and god shelves the interior.

The need of some systematic effort in behalf of Christianity on these islands is evident from the fact that in the one hundred and thirteen towns and villages visited during the above-mentioned period only one has been found in which a gospel address has been given or a tract distributed.

We have held about fifty prearranged public meetings with from one hundred and fifty to five hundred people at a meeting, and about sixty farmyard or beach meetings, with an attendance of from fifteen to fifty persons at a time. We have entered hundreds of houses with tracts and a few words as to our aim, and have had hundreds of visitors on board the vessel. The aggregate attendance at our meetings has been about fourteen thousand persons, while thousands more have been met on the road, in houses, and on the vessel. Yet among all these people we have heard of but two Christians, and had there been more we should assuredly have heard of them. Moreover, among the thousands with whom in three months we have come into personal contact, those who have heard

direct presentation of the gospel anywhere when away from their island homes would not number fifty souls, while many are absolutely ignorant of the very name, much more the nature of the religion we seek to propagate.

Such statements made from within a very few miles of prominent mission centres may appear to be exaggerated, but the conditions which give rise to them are readily accounted for when viewed on the spot. The hands of the missionaries on the main lands are full to overflowing with much needed work. Travel to and from and among the islands, but especially *on* them, is decidedly difficult. To hope to touch the very fringe of such a vast field without some systematic effort through special means, persistently pursued, is to court disappointment. To seek to reach these islands by any other method than that now adopted in order to save expense would, we feel sure, be false economy.

We have found great encouragement in the reception accorded to the vessel by the inhabitants of the islands. Our meetings have been quiet and orderly, usually being limited only by the size of the houses in which they were held, and those the largest available. We have experienced no small amount of kindness at the hands of the people, who have listened gladly to our message. While most of the interest shown is the outcome of curiosity, pure and simple, we rejoice to know that we are doing the bidding of our Master in seeking to make known his message of love; and feeling assured that his truth must ultimately triumph in spite of national prejudices and deep seated superstitions, we would prayerfully, energetically, persistently follow the course entered upon until in the Master's own time, under the influence of his good spirit, there shall be found in this spiritual waste wells full of the water of life springing up from lowly Christian hearts.

SENDAI—1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen and Mrs. Hamblen (in America), Miss Lavinia Mead, Miss Annie S. Buzzell, Miss Gerda C. Paulson.

Report of Mr. Jones:

We work in three prefectures or provinces. The first one is Miyagi, the capital of which is Sendai, a city of 80,000 people, where we live. The province has 817,123 inhabitants. Its area is 1,081 square miles. The following missions are working in this territory: The German Reformed, the American Methodist Episcopal, the American Board, the American Christian Convention, the Disciples of Christ, the American Protestant Episcopal, and ourselves. All these missions together have only seventy-four workers, foreign and native. One-third at least of these workers are so taken up with school or other duties as to be unable to do evangelistic work. This leaves about fifty for the work of direct evangelization, giving each a parish of 16,000 souls, people either in the most dense ignorance of religious things, or so misinformed as to require the iteration and reiteration in the simplest form of the most fundamental religious truths. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

The work of the station, Sendai, has moved on steadily during the year under the pastor, Mr. Nakajima. The missionaries, Mr. and Mrs. Hamblen till June, and Misses Mead and Paulson from October, and Miss Buzzell and ourselves, all the year have done what we could do assist the work of the church for the city. One preaching place, that at

Tachi Machi, one of the busy streets of the city, has been kept running during the year. Meetings have been held two or three times a week, attended by Mr. Hamblen or myself. The pastor of the church and one or two members usually came in to help. Also work has been kept up weekly at Iwakiri and Shiogama, two small towns a short distance out of town. The burden of the Iwakiri work has fallen on one of the Bible women, Matsumi San, who, with one of the girls from the school, has gone in rain or shine to carry the gospel she herself loves to her darkened country women. The ladies, Miss Buzzell all the year and Miss Mead after her return from America, have done a large and important work with their Bible women, and the girls of the school helping, in keeping open some ten mission Sunday-schools and in visiting in the homes of the people, carrying the gospel into many heathen homes or strengthening the faith of many a faltering believer. The seed thus sown in these multitudes of minds, with the kind words spoken, will be sure to be used by the Holy Spirit for a bountiful harvest some near day. There have been added to the Sendai church eleven by baptism and eight by other means, making an addition of nineteen to the station church. The other two churches of this province, viz., Lome and Kiushi, have been visited regularly by myself and the native evangelist, Taketa San. Two were given to us by baptism in the Lome church and five in the Kiushi church. The former church licensed one of its members to preach, a young man of ten years' standing among them, and he has been preparing for his life work at our Theological School in Yokohama. At Kiushi progress has been made in Bible study and in personal work for the unconverted of the district. The report now is that all opposition has vanished and it is confidently expected that before long the whole village will become Christian.

One of the believers of this place, Oigawa Toranosuke by name, has presented the church with enough lumber to build the place of worship which the church has for some time been planning to build. The rest of the members are to contribute money and work.

Oigawa San had been very dangerously ill, with three of his children, with that dreadful disease, dysentery. Recovering almost as by a miracle he expressed his thanks and gratitude to God for the sparing of his life and for those of his children by making the above thank offering. He had a very substantial storehouse which needed repairs, but instead of pulling it down and rebuilding greater to bestow his increasing goods, as he might have done, he made a present of it to build the new church.

We had a Bible conference at Lome during the year, which was highly appreciated by the believers. Delegates came to it from various parts of the field. It was something like our home associations, but with more of Bible study and prayer. We discussed Sabbath observance, Sunday-schools, Christianity and women, and other locally important topics.

The remaining out-stations were visited a good number of times during the year, but there are no special signs of fruit bearing as yet. From Kisenuma, however, we hear that our work is gaining more and more the respect of the people, chiefly through the Spirit's blessing on the faithful and consistent walk of Tamaru Shoemon. This man, now some fifty-five years of age, until he became a Christian was a notorious *sake* (rice wine) drinker and dissolute in character generally. When he came into our church the people said he would not hold out. But he has stood faithfully by his colors, never missing an opportunity to confess Christ. His fearless words and consistent life have caused the name Christian to be magnified in all the town. The city officials who work with him—he is a road inspector of the city government—have, from jeering at him for his giving up

of sake, come to respect him so much that they also have stopped drinking, and this in a country where intoxicating liquor is used as commonly as tea is used by Americans.

The Iwate-Aomori field, where Mr. Hamblen does his principal work, has a united population of more than 1,000,000 souls and an area of about 3,765 square miles. It is occupied for Christian work by the following missions: The Reformed, the Episcopal, the Methodist Episcopal, the American Board and ourselves. These missions combined have thirty workers all told. Each worker (and some are women, some missionary wives much occupied with household duties) has 34,000 people to bring to a knowledge of the truth. We have in this field two churches, one each at Morioka, the principal city in Iwate province, and Hachinohe, the old castle town of Aomori. One of our believers lives in the old castle grounds at the latter place, which you enter through the "toru" (bird-rest), a sort of gate, which is to be found before every Shinto shrine or temple in the country. These places have been visited regularly by Mr. Hamblen before he returned to America in the spring and by myself since. The out-stations, Tono, in Eastern Iwate, and two small places on the way, named Tsuchizawa and Miyazawa, with Sannohe in Aomori, have also had some work. In Tono two or three have been interested in Christianity for some time, but seem to be unwilling to fully identify themselves with what is to the Japanese a foreign faith. At Hachinohe a more promising state is to be reported than for some years. The wife of one of our preachers has settled down there, supporting herself and family by keeping boarders. She has gathered the young people in for a Sabbath-school and the believers meet on Sabbath in her rooms. Several are inquiring of the way and we hope for baptisms in the near future. Morioka has had eight additions by baptism during the year. The young men of the church are very earnest, but give the pastor, Onomura San, considerable trouble with their false notions of independence. One great difficulty in Japan is found in the want of any true spirit of subordination. The people all wish to be leaders and that without having yet attained any conspicuous ability to lead. Missionaries are not the only ones who are hindered from full success by the prevalence of this spirit. I think the spirit of insubordination is a great hindrance to the greater progress of Japan, both temporally and spiritually. A factious opposition in parliament, a set of kickers in the churches, ungovernable children in the homes and schools, do not furnish the best conditions of progress in the nation. But perhaps better than the entire lack of self-respect and self-dependence, the crawling subserviency which missionaries in some countries meet in their converts.

Japan has not changed as much under the new *régime* of mixed residence as was expected. There has been no rush of foreigners into the interior to settle, and things are much as they would have been if the privilege of free residence had not been granted. The Japanese have been very anxious to remove all obstacles to the coming of foreign peoples. The Emperor issued a special edict to the people to be courteous and hospitable to the prospective new residents, the police had special instructions to be helpful to foreigners going through or settling in the country, and every possible effort was made to make residence in the country as attractive as possible, for which we residing foreigners are extremely grateful; but it remains true that there has been no perceptible addition to the foreign admixture in the numbers of the population. I think that except for urgent business, such for instance as that in which we are engaged, not many foreigners will want to move outside of the few ports like Yokohama, where life is made tolerable (I speak now from a worldly standpoint—we have compensations that more than make up for the lack of worldly comforts) by the nearness of foreign society and its conveniences and comforts.

SHIMONOSEKI—1886

Rev. G. W. Hill, Mrs. Hill, Rev. T. E. Schumaker, Mrs. Schumaker, Miss E. Louise Cummings.

No report has been received for this work. Mr. Hill continued the work with fidelity throughout the year, though his health was so seriously impaired that rest and change of climate were imperatively required. The coming of Mr. Schumaker, who with Mrs. Schumaker has just sailed for Japan to resume work in their former field of service, will give opportunity for this relief.

NEMURO—1887

Mrs. H. E. Carpenter.

This mission, in the northern island of Japan, is entirely supported by Mrs. Carpenter. Details of the work are not at hand.

OSAKA—1892

Rev. William Wynd and Mrs. Wynd (in England), Rev. J. H. Scott, Mrs. Scott, Miss Florence A. Duffield.

Report of Mr. Scott:

We commenced the year with two families and one single lady as the missionaries of this station. This was two less than we had two years previous. But soon after the beginning of the year our numbers were still more reduced. In April Mr. and Mrs. Wynd left for the home land on a well earned vacation, and in May Miss Duffield also left for her needed and well deserved furlough, leaving only myself and Mrs. Scott remaining on the field. They each had done excellent work in Osaka, were agreeable co-workers, and so have been much missed.

It was no easy matter to adjust ourselves to the new conditions. We must continue the work of our own already in hand and the work of those who have left must not be neglected. Mr. Wynd's work, of course, came to me, and Mrs. Scott, who already for two years had had charge of Miss Walton's work, was obliged to undertake in addition the work of Miss Duffield. It was of course impossible for us to attend all the meetings and do all the visiting that was done by them, but by the help of our Japanese workers and church members the meetings, Sunday-schools, etc., have been continued with scarcely a single omission, and the attendance and interest have not diminished.

The number of baptisms on the Osaka field during the year was only ten, not a large number. How we wish it might have been more, but as it is more than either of the two previous years we rejoice and take courage.

The following are the centres of our work in the city:

Kogawa Cho.—Here is our church located adjoining our residence, in a central part of the city. We have had a good faithful worker here during the year, and while the attendance has not been large, yet there has been almost invariably a good attendance and interest, and the church has received a few valuable additions to its membership. The Sunday-school here has been large and encouraging. While at all our places the contributions of the Christians are ahead of last year, the greatest increase has been in this church.

Kiyohari Mura.—This is in the eastern part of the city and a good point for work. Here we always have hearers at our meetings and a good Sunday-school has met each Sunday, but the people of the neighborhood are very conservative and very strongly opposed to Christianity, and so the work has been difficult. The lay worker, who was most

appily converted here over two years ago, worked very faithfully here until last fall, then having felt called of God to give his time fully to the work he went to our Theological Seminary in Yokohama for better preparation.

Temna.—The evangelist at Kiyohari Mura helps also in the work here. This is in the northern part of the city, and the people in the neighborhood are mostly employees in factories and in the government mint and arsenal. Here we also have a good Sunday-school and a good hearing at most of our meetings.

Utsubo.—This is in a thickly settled portion of the city, but the people are very strongly opposed to Christianity. The number of hearers is small, and it is the only one of our places in Osaka where we have failed to have a successful Sunday-school. The evangelist here is faithful and we hope for better things.

Kujo.—This is the western part of the city, where the people are quite poor, nearly all employees of the cotton and woollen factories. Here we have a good work and a large Sunday-school. The outbreak of that dread disease, the plague (now for the first time in Japan), in November in this part of the city seriously interfered with our work.

Dembo.—Here we have no regular chapel, but hold our Sunday-school in the house of an unbeliever, who is very favorably inclined to Christianity. The Utsubo evangelist helps here and at Kujo. These are the places in the city. In addition we have work in three places outside as follows:

Sakai and Kishwada.—These cities are south of Osaka, ten miles apart, and looked after by the same evangelist. We have in each place regular Sunday-schools and preaching. An interesting event at Sakai last May was the baptism of an old man who had been an inquirer for a long time and then became a true believer. He desired baptism, but was taken very sick. However, after giving evidence of being born again at an examination before the church he was baptized in a Japanese bath tub brought to his room. It was with great joy that he followed Christ. He died in July rejoicing in Christ.

Marugame.—This is on the island of Shikoku, about 150 miles southwest of Osaka, the only place on that island where the Baptists have work. Here a good work has been done during the year.

It was my privilege in November and December to spend a little time in the Liu Chiu Islands, at the request of Brother Thomson of Kobe, helping with the very encouraging work there.

We were very sorry in the first part of the year to be obliged to part with our associate missionaries. So we were in a condition to appreciate fully the coming to us in December of Mrs. H. E. Carpenter to help us for a short time in our work. Her kindly bearing, devoted spirit and wise counsels have been a great inspiration.

Japan is still in a state of transition and changes almost unprecedented are taking place. The rigid conservatism of olden times is giving way in many cases to extreme radicalism. The following clipping from an English newspaper published in Japan gives an illustration of how events are moving: "One of the sights . . . for reflecting persons is Prince Tokugawa Keiki, the last of the *Shoguns*, riding on a bicycle. . . . To us who can remember what the *Shogun's* court was thirty-two years ago, how sacred his person, how inviolable the seclusion in which he lived, how austere and elaborate the ceremony that attended his least important goings and comings, this spectacle of the once magnificent ruler bestride a vulgar bicycle almost crowns the pinnacle of Japan's radicalism.

Truly now is an important time, a crisis, in the religious life of Japan.

That we may have grace and strength to meet the responsibilities of this hour is our prayer.

MITO—1899

Rev. J. C. Brand, Mrs. Brand.

Report of Mr. Brand:

After nine years and a half of evangelistic work in Tokyo, we were transferred to this city. The care of the Shiba church was accepted by Mr. Topping, who will, I trust, be much used of the Lord. The work in the Mito field had been under the care of Mr. Dearing for a number of years, and he, with his helpers, had visited many of the cities and villages in this large field. When Mr. Dearing was arranging to go home for a much needed rest, there was no one to take charge of this work, and so we felt led of the Lord to offer ourselves for it. We moved to Mito the last day of May, but having so much to do in the way of getting settled in our Japanese house, it was not until the middle of July that we could make any trips to other towns. The students, school-teachers and many others, especially our neighbors, commenced to call at once, and at every Sunday service we had a good congregation. The people are not at all rude to us, but they are noted in this city for their pride and their hatred of foreigners and Christianity. We continue to have Sunday services in our house and there are always attentive listeners, and some have already become believers. We have had one baptism and others are asking about baptism. I have had one large meeting in the hall in the upper town, and one in the theatre in the lower town. The city of Mito is divided into two parts, one on the hill called the upper town, and one in the valley called the lower town. There are about 30,000 inhabitants in both towns, i. e., 15,000 in each. When we came there were no other foreigners here, but a short time ago a missionary and his wife of the Friends Mission came here to live. This missionary is not a preacher, but is to open a Commercial School. The Episcopalians have also been here looking for houses and are expecting to come in the spring.

Minato.—This town is about eight miles from Mito and has more than 10,000 inhabitants. Mrs. Brand and myself, with one of our helpers, spent one week there last July, and the people seemed very willing to hear us preach the gospel. We had a meeting on the sands to which hundreds of the fishermen came. They themselves put up a platform for us to stand on, and invited us to come.

Taira.—This city is about sixty miles from Mito. I was there last July and was much pleased with what I saw. One Sunday night the meeting was about the best I have seen in Japan, lasting from six to half past eleven, and yet the people wanted me to give them more. I went there again in November and spent one week, holding meetings in many parts of the city, and in the country towns, preaching by the roadside, and giving away tracts to thousands of people, and selling many hundreds of the gospels of John and Luke. We also preach and sell the gospels and give away tracts to the people in the cars as we go from place to place, and in no case have we been treated rudely by any one. The Taira church was organized under the direction of Miss Sands (now Mrs. Brand), fourteen years ago by the native helper, Mr. Kawakatsu, and now has thirty-one members. It is my wish to visit all the towns and cities between Mito and Taira, and all the towns and villages around Mito, and to put the word of God into thousands of homes before December, 1901.

Kofu.—This city is about one hundred and eighty miles from Mito. This church organized about four years ago, on my second visit to Kofu, has had much blessing from the Lord. Matsuno san has preached the word, and looked after the flock and preached in the villages around, and during the past year has baptized five converts. There are

now forty-four members and during last year the church contributed 104 yen and paid all its running expenses. In October Matsuno san came to Mito to help us for a while, and Matsuszki san, who was one of our helpers in Tokyo, went to Kofu to carry on the work in this place.

AFRICA

Interest in the reports of the present year will centre to an unusual degree in the record of additions to the membership of the churches. The divine favor has rested most graciously upon the work. In four stations the additions have reached a total of 939. Kifwa has again more than doubled its membership, while the remarkable growth at Banza Manteke continues. Results in several other stations are not less gratifying. The additions in Ikoko, while comparatively few in number, are relatively a large addition to the little company won in this station of the upper river. It may be doubted if the earth has ever revealed a more beautiful scene than that of a recent baptism as described in the letter of Mr. Clark, reproduced in our reports.

The revelation of gain in the life of the churches has been as gratifying as their numerical increase. The deepening of spiritual earnestness, heroic bearing of cruel persecutions, fearless loyalty in confession of faith and opposition to deeds of iniquity, generous giving for the erection of school buildings and houses of worship, the gift of trained workers from stronger to needier stations, these are incidents in the report of the year that will be read with heartfelt satisfaction. No work upon our mission fields appeals more strongly to the Christian heart than that prosecuted by this mission. No other more signally reveals the power of the Gospel.

In the readjustment of the work upon the upper river certain questions remain still to be decided, and will be considered at a conference to be held in the fall.

The work at Mukimvika is still in its initial stage. The vigor with which it is prosecuted warrants the confidence expressed that the blessings realized at other stations will yet reach Mukimvika.

The death of Mr. Milne involved serious loss to the mission. Returning to the Congo but a few months since with his young wife, he looked forward to the work with eager ardor, but God's plans were other than he thought. This death reminds us again of our occasion for gratitude in the exceptional health and length of days which our workers in the mission have enjoyed.

PALABALA—1878

Rev. C. H. Harvey, Mrs. Harvey.

Report of Mr. Harvey:

We have much cause for thankfulness for the progress of the work here during the year that is past. In point of numbers we are able to report a considerable increase in church membership. The total number baptized from the reorganization of the church

in 1897 to the end of 1898 was eighty-three. At the end of year 1899, the number is one hundred and forty-one, an increase for the year of fifty-eight, besides a considerable number of catechumens under instruction. Our death rate, thank God, is small. Since January, 1897, we have only lost five, *i. e.*, during three years. Here, at any rate, the population is a long way from "dying out," and indeed there can be no doubt that it is increasing fast. In that time (three years), we have had only five cases of expulsion, of which one person has been restored; *i. e.*, a little over one per annum. Deducting deaths and lapses the net membership on December 31, 1899, is one hundred and thirty-two; contributions for all purposes, 376 francs (\$75.00).

The spiritual tone of the church is good and the moral life of the average member healthy. The entire community is undoubtedly being strongly influenced by Christian public opinion. This is seen by the remarkable decrease of palm-wine drinking, even among the heathen, also by the almost complete giving up of witch palavers and fetish dancing. It seems, indeed, as if we shall see the end of fetishism long before the end of the next ten years. Deeds of violence are now very rarely committed and murder almost unknown. Thefts take place of course from time to time among the heathen, but they are not nearly so frequent as they used to be, and above all *they are now deprecated*, whereas formerly, stealing, especially if from the white man, was not held to be wrong if only it were successful. It is now far safer to live among these people than in any large town or city at home.

It is only fair, however, to say that the establishment of a court of justice at Matadi has greatly contributed towards this desirable result. There are still a few evil disposed men left who would work mischief as of old, if they dared, but they are afraid of the law, which, they find to their dismay, has very long arms—arms that are powerful enough to punish even their great men should they violate it. An instance of this occurred here lately. The head chief of Palabala plotted to kill a certain man—a church member—and beat him so unmercifully that he left him for dead. Fortunately the man recovered and took proceedings against the chief, who was condemned to four months' imprisonment with hard labor, besides having to pay a fine. The other chiefs think this is very hard. The times are sadly out of joint when an "mfumu" may not put out of the way an obnoxious person without being called to account for it! The lesson, however, is not being lost upon these old time sorcerers and murderers.

We have one great and special cause for gratitude. The tyranny of the rum fiend is at an end—forever I trust. By a further extension of the prohibition law, the white men's drink cannot be carried beyond the Mpozo River, which runs between Palabala and Matadi. The prohibition is really effective and is a tremendous gain to the cause of humanity. Without this beneficent law the new railway might have proved almost as much a curse as a blessing, but as it is the interior tribes in the whole of the Congo Free State are to be saved from the unspeakable evils that always accompany the drink. We may well thank God for this and take courage.

The school work has been carried on with some interruptions. We have two station schools with 126 scholars, and four out-schools, with 116 under instruction. They are most of them adults who have been baptized or are candidates for baptism. They are under the care of five native evangelists. At each of these out-stations a preaching place or school has been built by themselves as well as houses for the evangelists to live in. About thirty persons per day have been treated for various ailments. They have contributed 67 francs (\$13.50) for medicine.

BANZA MANTEKE—1879

ev. H. Richards and Mrs. Richards (in England), W. H. Leslie, M. D., Mrs. Leslie, Mr. E. T. Welles and Miss Gertrude M. Welles (in America), Miss Catherine L. Mabie, M. D.

Report of Dr. Leslie:

The history of Christian missionary operations from the time of the apostolic church seems to have been an intermingling of light and shade. As a painting in which none the deeper shades appear is monotonous and untrue to nature, so is the "report" of a mission in which perplexities and trials have no place. Our veteran colleague has frequently said: "Of what use is a report that fails to convey an impression of the real condition of a work?" Therefore, in order that this report may be a true representation of its work, permit me to briefly state the more important difficulties and trials encountered during the year. There has been a season of conflict such as had not been previously experienced by the younger men on the field. It has seemed to many as though, in the absence of Mr. Richards, who has been so used of God in pulling down the strongholds of Satan and in the overturning of his kingdom in this country, the arch enemy, recognizing the hour of weakness, determined to hinder if not overthrow this institution, the upbuilding of which has been fraught with such dire results to his authority and power.

One trouble, which while it existed portended the greatest disaster to the work, was an affair, the outcome of the unwise transmission of the native chieftainship from an old native chief, living in one section of the district, to a Christian subchief living in another. All exercise of authority by the new chief in the district of the old was resented. This, with false reports carried to both parties, almost precipitated civil war. Many of the Christians sympathized with the party of their own section, a few taking a more active part, thus by lack of unity suspending all spiritual activity. This would not have developed to such proportions had I not been absent visiting a distant out-station. On my return the chiefs were summoned to a parley and matters speedily adjusted.

Following was another difficulty of internal origin. During Mr. Richards's administration certain native customs were prohibited to church members. Several attempts were made by a number of the less spiritual members to set aside this prohibition as unwarrantable in the instance of a recreation included therein. This question has again been raised and defended with the greatest pertinacity, as a harmless and healthful recreation. However, with but the one alternative, the disaffected ones concluded that their church membership was more to them than the doubtful pastime.

Another hindrance has been the recruiting of large companies of men for work at a coffee plantation, two days to the south of us. From 125 to 150 of the able young men of the church are compelled to serve there constantly. Upon these men we rely principally for volunteer evangelizing. The workmen were wretchedly housed, poorly fed, and paid but \$1.20 to \$1.40 per month. But protests against these abuses have resulted in better houses and better food. While a temporary hindrance to the work here, this brings to bear upon the lives of the men that element of discipline and inculcation of habits of industry necessary to the upbuilding of the moral nature, which the church in its present status is unable to furnish. It also exempts the district from the recruitment of men for military service, which service, as it exists in this country, is almost certain death to the moral and spiritual life of those engaged in it. So we are inclined to reckon this apparent hindrance a blessing in disguise.

In some sections Christian workers have been fiercely persecuted by the heathen. An able evangelist has been winning many to espouse the cause of Christ, in a distant town. One night his house was riddled with bullets by a mob from a neighboring village. But the evangelist happened (?) to have gone to another town. In this town a man was terribly beaten and had his front teeth knocked out for his fearless testimony. A woman had her ear cut off for bravely refusing to deny her Lord. In another town where about ten have professed conversion, an evangelist and helper surprised a chief and witch doctor with a mob of followers, preparing poison to administer to three women who lay bound in their midst. The women were released on demand of our men. A little flock in another part of the field, disregarding the dark threatenings of a lawless chief, continued evangelizing in the surrounding villages. On one of these tours the party of six men and four women were encompassed by a band of armed warriors and carried captive to a small post of state soldiers, a day's journey distant. There the men were bound and cruelly beaten and the younger women were outraged. After several days they were set at liberty but were driven back to their town. The case has been reported to the military and civil authorities with such emphasis that both powers have acted and the miscreants are being duly punished. Only grave offences, where uncomplaining silence would mean a repetition or perpetration of more heinous crimes, are reported by us to the authorities.

"But in all these things we are more than conquerors through him who loved us." for the Lord has gotten unto himself great glory, in that an abundant harvest has been garnered, notwithstanding conflict and tribulation. Since January 1, 1899, out of the many who have professed faith, 339 have been baptized, whose lives have demonstrated the truth of their "having turned to God from dumb idols to serve the living and true God and to wait for his Son from Heaven." During this time sixty-one have departed to be with Christ.

All the immediate vicinity of the station has now been pretty thoroughly evangelized and so four of the five new stations opened this year have been in the "regions beyond," three of which are in populous districts and promise large returns in the future. One of these is at Congo de Lemba on a large coffee plantation, where are seven young men from the far interior between Stanley Falls and Lake Tanganyika, who have been baptized. They were brought down country, as apprentices some years ago, have learned the Ki-Kongo dialect and in it have been taught the way of life. They are consumed with a holy zeal to return to their people with the news of their wonderful salvation and are only waiting to finish their apprenticeship.

From Mukimvika, on the coast, in Portuguese Congo, Mr. Antidel sent appeals for one or two consecrated men to go there and stir up the dry bones, as two Banza Manteke men have done at Mpalabala. One man was sent nine months ago, but was delayed at Mpalabala. Mr. Antidel, when here two months ago, was pleading for another man to be sent back with him. There are more stations here now than trained men, but we were desirous of sharing our blessings and had just said there was but one able man who could in wisdom be withdrawn from his work, when the evangelist himself stood in the doorway, and upon the subject under discussion being explained to him, after a moment's deliberation he replied, "If you send me I will go," although this meant leaving wife, home, friends and fields of produce, to go to a country to him as distant as is Africa to an American. The other man joined the party at Mpalabala.

The Training School opened in February with seventeen young men enrolled. Several unable to endure the mental strain, and several others asked to leave because of un-

fitness, dropped out. Mr. Welles taught as usual, four hours a day the first term, although his health was below par much of the time. At the close of the term he was prostrated with a continued fever, which he was not entirely free from for more than four months. The last term was accomplished with the assistance of a native teacher. The school closed October 30, with eleven men in the class. The majority of them were returned to work they had been doing voluntarily previous to their entering the school and a few were sent to new stations. One fine fellow felt called to a populous district lying back of the stations on the north bank, which he had visited several times during the preceding year. The chiefs of the towns were opposed to his coming and refused to sell him a hut or food, but taking an old 6x8 tent and a supply of food, he started for the front. Fresh supplies are sent to him from his home town. If they had sold him food it would probably have contained poison. The chiefs and witch doctors were in the habit of giving poison to any of the people whom they desired to be rid of, and the evangelist remonstrated with them about this wholesale murder. Not heeding his warnings they persisted, until one day about a month ago he strode into their "ndoki" palaver and demanded the release of the victim they were about to poison, seized a piece of the "nkasa" bark (the poison used on these occasions), and said he would accuse them to the authorities and would exhibit the bark as a testimony against them. They took oath to kill him, but he is still fearlessly going among them, telling the good news of a free salvation. His latest report says, they no longer attempt to do the devil's dirty work in public as formerly and that the people are secretly listening to the gospel.

The field worked by the Swedish mission adjoins our work on the north bank. A wonderful ingathering of souls has been in progress this year, which their missionaries unhesitatingly state is in a large measure due to their men being inspired by the consecration and zeal of the men from here, with whom they have a good deal of intercourse.

The printing department, under the supervision of Mr. Welles and operated by a native youth, has not been worked as energetically as last year because of the pressure of other duties, but something has been accomplished in it. Mr. Welles has the translation of an arithmetic well started. Mathematics is a difficult study for the Congoese; a teacher from one of the small schools came recently wanting to buy an arithmetic that he "might make trouble for his head." I have the translation of an elementary New Testament History in hand and both these works are printed as far as they have been made ready for the press.

The work of the thirty-four day schools has been under the supervision of Mrs. Leslie and myself. One or more visits were made to all the out-stations during the six weeks devoted to that work. The total enrolment in the thirty-four schools is 1,726; and the total average attendance is 1,035. Six new schools were opened and several small ones have been closed on account of removal of the teacher by death or dismissal, and there being no others to fill the vacancies the majority of the pupils have moved to the next nearest out-station.

There exists a great need among the village schools of to-day of a better trained staff of native teachers. With a view to meeting this need an advanced school has been opened on the station, where the brightest and best from the out-stations receive two years further instruction before entering the training school. When the school opened twelve boys and three girls entered, willing to work three hours a day for two years to defray the expense of food and clothing. Dr. Mabie and I carry on this work for the present. The doctor's gift of teaching and modern methods promise much for these earnest scholars.

The medical department has been in the care of Dr. Mabie of the Women's Board. In the dispensary 16,792 patients were recorded, which is a decrease of upwards of 4,000 from the previous year, a blessing due to the unusual healthfulness of the season. The temperature of the cold season was higher and there was an absence of the usual epidemic. The death rate is lower by twenty-five per cent than any previous year of which there is any record. Out of the sixty-one deaths in the church, forty are known to have been from sleeping sickness, leaving but twenty-one due to all other causes. In the hospital one hundred and fifty patients were treated.

A sustained effort at self-support was made throughout the year, although the result is but little over that accomplished last year, owing to a growing scarcity of money. The principal source of income for these people has been the transportation of supplies from the coast. The railway has put an end to this work except the few loads for this station. To add to this difficulty the rains have failed this year, so instead of beginning to reap a plentiful harvest we are on the verge of a time of want. During the year 4,270 francs have been raised on the field for all purposes.

LUKUNGA—1882

A. Sims, M. D. (in America), Rev. Thomas Moody, Mrs. Moody (in America), Mr. Thomas Hill, Mrs. Hill.

Report of Mr. Moody:

I am glad to be able to report that we have had no serious sickness during the year, and that the work in the Lukunga District is improving. At the centre station we have been pushing out during the year into all the villages around about, and we have been able to baptize twenty-seven.

The work at Banza Sanda and Kinkamba is about the same; we have not been able to make much headway.

At Kindombe, where we had but four members at the beginning of the year, the Lord has richly blessed us in having been able to baptize twenty-five.

At Kinsadi the work has improved the past year, six having united by baptism.

At Ntombo, a new place that we were able to open last year, we have baptized twelve, the first fruits.

At Nkama, a new place we opened the beginning of the year, the Lord has abundantly blessed us, forty men, women and youth giving themselves to the Lord and uniting with his people.

At Ntimânse, another new place, eleven have united by baptism.

Number of baptisms from the old stations, 58, and from three of the new, 63, which makes the total number for the year 121, for which we thank God and take courage. Fifteen have been restored, five have been disciplined, thirty-three have fallen asleep. Present membership, 259.

The collection from the home church is 135 francs, which is used in supporting native evangelists. The out-stations also gave 222 francs, which was used towards the support of their preachers, besides building four new chapels, we helping one-fourth.

We have also started work at Buka Kinfuma and several are waiting for baptism. At Nyenga, where we have labored during the year, I hope soon to baptize. We have also been able to open work up at Kingayo, which is very promising.

At Nkani we have commenced work among a people that a few years ago gave the

state considerable trouble. They are now eager for teachers, and we hope that by God's blessing they will soon receive the gospel.

I had the evangelist, Tenhur, and others in for three weeks in October, giving them instruction, and it has been a great help to the work. Several went back to their towns and commenced teaching school and preaching and visiting the towns near them. This is all voluntary on their part. In this way I hope to train and get efficient evangelists and preachers for the work. I have visited all the out-churches three times, and some four, during the year. I have spent a great deal of time in the native towns. There is only one way to get a hold of these people, you must sleep in their town at night or you will not see any of the men, as they are all away in the day time at their work.

This is very hard work, but it is the work that pays. I have passed more than one hundred days this way during the past year. I expect this year to be one of blessing. We have more than one hundred catechumens waiting for baptism, and when the doctor comes what a blessing it will be to the sick people, and I trust also the means of opening up new towns to the gospel.

Report of Mr. Hill:

As we look back we see very much cause for thanksgiving to our Heavenly Father, who has kept us in health and strength while others have been obliged to return to the home land because of serious illness and some have been called to their home on high.

During the past year we have made a number of trips out among the people, and have been able to preach the gospel to many who otherwise would not have heard it. In the villages we find many sick who are left to suffer without help of any kind from their own people, and are glad to say that we have been able to relieve many and to save some lives. We have administered to the physical needs of 2,574 people, either on the station or in their villages. We have to combat with many kinds of diseases but the greatest scourge of this country is the "sleeping sickness," which means certain death to its victim, for as yet no remedy has been found.

There is plenty of work for a good missionary doctor here, one who will devote his time to the healing of the sick, for the healing of the soul will more easily follow the healing of the body, and one who will seek to find out the cause of that dread disease—"sleeping sickness"—that a remedy may be found.

At Mbanza Nsanda a church has been built mostly of native material, the work having been done by the people, heathen and Christian, men, women and children working side by side. The building is thirty-three feet long by twenty feet wide, thatched with grass and enclosed with iron sheets from the old church building.

We are trusting and praying that the new year may be filled with greater service than the past, and that the Lord will send "showers of blessings" upon us, that many may be turned from darkness unto the "Light of the world."

MUKIMVIKA—1882

Rev. C. B. Antisdel, Mrs. Antisdel (in America), F. P. Lynch, M. D. (in America), Rev. W. A. Hall, Mrs. Hall.

Report of Mr. Antisdel:

This is one of the older stations, but for various reasons not much evangelistic work has been done here. The early missionaries had the building and pioneer work; others have remained scarcely sufficient time to acquire the language, then have located at other stations. I have been free to give myself to evangelistic work. It is a fairly populous

field, every few miles are towns, and often several towns within a single mile. Mr. Harvey, who is well acquainted with Congo missions, while visiting me, said that as far as number of people and accessibility to them are concerned he knew of no better field. At first my entrance into many towns was opposed even by threats of violence—threatening is one of the noted characteristics of this people, unless drunk they seldom carry them out, however. With patience and persistence I have always succeeded in entering the towns. Not once have I turned away, and have always been able to secure a number, and often many, to listen to me at any time of day; this people have not yet been introduced to the pleasure of rushing about from morning until midnight. For half or more of the time they do nothing, so easily are their wants supplied, or through laziness they go without supplying them. Now in nearly all of these places the attitude of the people is quite changed; there is no opposition, that is, outward opposition. The witch doctors oppose our teaching, knowing full well if Christianity is accepted their occupation, with all its gains, is gone. This opposition is seldom in our presence; the people agree with us altogether too readily, it is easier than to discuss the point; they readily say they believe the gospel and will make any promise, and turn about and break every one of them, never intending to keep them. I have visited some towns never before entered by a white man; there are hundreds upon hundreds such; there is so much to do and so few to do it. Several towns have asked for teachers, but I had no one for them; most of the time I had no native helper; I have just secured two from Banza Manteki. That station is not only doing an excellent work in its own field, but, notwithstanding, the need of evangelists there is greater than the supply. Dr. Leslie is willing to part with two, that they may go out to the "foreign" field on the coast. Several years ago two were spared for Palabala. I cannot report any converts as a result of the year's work, although there are some who have given fetishism up and I think truly believe in Christ as their Savior, yet we dare not accept their profession until they have been thoroughly tested. At the station chapel services there have been from fifteen to forty—twice as many usually on the Sabbath. Then each day some town is visited, where we usually find from seventy-five to a hundred in different groups to listen to us. Thus much seed is being sown and the Lord of the harvest will see that it grows and bears fruit. If results are not yet visible there is no ground for discouragement. At other stations there have been blessings and they will reach Mukimvika.

As to school work, although Mrs. Antidel has had from fifteen to thirty-five pupils daily, there is more eagerness to learn on the part of the people far away than near the station, in Kimputila especially. Schools will not flourish until there are converts: then it has been the experience that they are eager to learn to read that they may have access to the Bible. It is pathetic to see the middle aged and often old people learning to read, so eager are they for God's Word.

Ten weeks ago the work was seriously interrupted by the dangerous illness of Mrs. Antidel. After almost perfect health for a year, she was prostrated with a fever. The usual remedies had no effect. At length we took her over to Banana, on the sea beach, hoping that the change and the constant attendance of the physician would conquer the fever. Eighteen days passed and we were unable to break the fever, so there was nothing for her to do but to embark for home. Before this I trust she has arrived in America. This is one of the things the missionary—especially in Africa—may expect. My own health has been very good, even during the weeks of watching, night and day. I have had only one severe fever, contracted through exposure in one of my evangelistic trips.

Report of Mr. Hall:

The past year has been one of steady, aggressive evangelizing work. As I have been working new soil, I have no conversions to report, but can say we had continual cause for thankfulness and hope, which nerve us to conflict with the powers of darkness; and we trust that the seed that has been sown will bring forth fruit as soon as the message is clearly understood by those who heard it.

Our beginning in this section of the Congo is small and almost insignificant, but we are not discouraged. "The Lord of hosts is with us;" our trust is in him, and we feel sure that the work will continue gradually to grow until its influence shall be widespread.

I left here early in February for Kimputila, where we planned to open an out-station at Lunuangu, as the people asked us to come and teach them. Having obtained permission of the Portuguese Resident at Santo Antonio seven months previous, we took with us materials for the erection of a temporary building for school and worship, but while the people were busy collecting bamboos and sticks for the building, the Resident wrote to the chief of Lunuangu saying, the "Padres" expect to build there, and if the people allow us to build he will make palaver with them. Four weeks later the Resident, with one Padre and two traders, entered the town with demijohns of rum and remained there for one week, during which time they gave rum freely to men, women and children. We had an evangelist there, but the people, with very few exceptions, left him and went to the Padre, as we had no rum to give.

The people still cling to their old idea that we are here to purchase their souls, but they receive us pleasantly and listen attentively to the word, when they are not under the influence of rum.

Not long ago, during one of our trips, we had to sleep in a town where the chief and his people appeared very friendly and listened attentively to what we had to say. At nine o'clock the chief went through his town crying audibly, "The devil is in our town to-night; he is travelling about the country buying souls. He came and found us well; he must leave us well to-morrow; if any one sells spirits to him that person will be killed." And when he was through he came to my tent door, bade me good night and went to bed.

Rum and immorality are the two greatest evils with which we have to contend. The assumptions of priestcraft have asserted themselves, and serious hindrances have been thrown in the way of our work in Kimputila; but these circumstances afford evidence that our work is telling on the community. We are on the Lord's side, and with such a leader we are sure to win.

BWEMBA—1889

Rev. A. Billington, Mrs. Billington (in England). Rev. C. B. Banks, Mrs. Banks (in England).

In the absence of Mr. Billington no report has been received.

KIFWA—1890

Rev. P. Frederickson and Mrs. Frederickson (in Norway). Rev. Christian Nelson, Mrs. Nelson.

Report of Mr. Frederickson:

In the past as in former years, much time has been given to preaching in the villages and to visiting out-stations, where we then baptize such as confess conversion and show signs of change of heart. This is the most blessed and pleasant work we have. We

Eighty-sixth Annual Report

we regret that the travelling in Congo is so expensive and our appropriation for that is so small that we cannot do so much of it as we should like. There has been a constant growing interest in the gospel throughout all the country where we have been to visit, and many new people have welcomed the news of salvation to their villages. We have baptized during the year 406, thus more than doubled our church members. Eleven have died and a few have been expelled. Our membership is now 622. Our mess has of course aroused a good deal of opposition, especially from the Jesuits. Many of our Christians have had to suffer for Christ's sake. One man was very severely killed, and it seemed quite a miracle that he was not killed. Others have been tied up because they were baptized by us in spite of warnings not to be. A short time ago I was told that some one said, in the presence of a number of our Christians, pointing to our mission, "We should like to cut them up like pigs," yet through it all the Lord has blessed to him we give the glory.

In a work like this where the converts are from a district of more than 1,000 square miles, there must of necessity spring up many small, unorganized churches. Of such we now have nine besides the Kinjila and Kifwa places, which makes eleven in all. Three of these are self-supporting,—that is to say, they keep their own pastor, build their own houses of worship and look after their own schools. The other eight which have mostly been gathered this year by our itinerating evangelists, have not yet been able to do so much. Some of them have begun and others will soon begin to build their houses of worship. They are constantly being trained on lines of self-support and giving to the Lord's work. One by one, we hope, they will soon follow in the steps of their self-supporting sister churches. The Christians have, during the year, contributed to the different branches of the Lord's work in all 900 francs. The most of the Congo people give of their poverty; it is not an uncommon thing for them to give their last cent to the Lord. The above 900 francs do not represent all they have done. Several houses of worship are being built. One has been finished this year which can hold from 400 to 500 people.

We have one station and eight village schools, with 229 enrolled, and with an average attendance of fifty-four. That is not quite so encouraging as we should like, but perhaps this is not to be wondered at, when we remember that not one cent of American money is used for school work. The scholars have to buy their own reading books, writing-books and pencils, etc., so they have not much encouragement. We could use \$50 a great advantage for that work.

The Sunday-school, under the care of the Rev. C. Nelson, has 180 names on the books, with an average attendance of sixty. This is a very promising work, not a few of the children have confessed conversion and been baptized.

The medical work is also under Mr. Nelson's care. Seven thousand seven hundred and eighty have received treatment during the year, but that number by no means includes all who have received medicine from our station. The evangelists are constantly using remedies to sell again to the Christians and village folks who are too far away to come to us.

The evangelists and preachers have, on an average, numbered fifteen during the year. None of them have been paid from the united contribution of the native churches. They are not educated men, any of them, but they are good and faithful laborers in the Lord's work. Some of them have been tried severely by our enemies; but that has only helped

em to grow more firm and to do still better work for their Master. The most of them have been in twice (a month at a time) for instruction, of which they are much in need.

It has now become a necessity for us to have a school for evangelists, but want of money has prevented this up to the present. One hundred dollars would keep from six to eight men in the school during the year. It is not intended for high education, but simply to make the men truly acquainted with the teachings and doctrines of the Bible, and whatever will improve them and make them more able pastors and preachers of the word of God.

Never was there a time when the future looked brighter, nor hopes of success in our work more encouraging than at present. As I look over our field with its many villages, and as I pass them one by one, seeing numbers of young and old who hear us gladly, and the groups of inquirers here and there, I can not but thank God and take courage.

Report of Mr. Nelson:

Spiritually the year has been as a whole one of great blessing to us. In spite of many drawbacks we have seen the work prosper, for which we have great reason to take courage, rejoice and praise God's name.

Sunday-school Work.—We did not have so many names on the book as the previous year, but the average attendance has been better. The children show a good interest in the lesson, and not a few of them have confessed faith in Jesus as their personal Savior. The children have collected during the past year \$9.

Educational Work.—Beside our day schools we had a class for preacher and teacher about three months of the year. And while pushing secular education just as far as our means and opportunities allow, we have steadily kept in mind the fact that the primary object of our training school is the study of God's word.

Medicine.—As the people are losing faith in the Ngangas and their witchcraft and learning the good of the white man's medicine, the number of patients is greatly increased. Last year we gave treatment to 7,780, and beside these all our more intelligent evangelists gave a great number of doses in their districts. We collected about \$42 for medicine. We believe another year will show a still better income.

In March Brother and Sister Frederickson will leave here for Europe, and I do not know how we (my wife and myself) will be able to take care of all this work alone. It was very disappointing for us to hear that the financial condition was in such a state that it would not allow the board to send some one to Kifwa. We do pray that things may change, so you may be able to send us a much-needed companion in the work.

IKOKO—1894

Rev. Joseph Clark, Mrs. Clark, Rev. E. V. Sjoblom, Miss Margaret Suman.

We regret that no report has been received from this deeply interesting work. A letter just now at hand leads up to think that the report had been sent but was lost in transmission. In a letter written in November, Mr. Clark describes the baptism of seven young disciples which had just taken place.

"It is with joy that we write you that last Sunday we baptized seven young people. Two were young mothers whose husbands were already church members, and three are girls of sixteen or eighteen years of age. Several of these have been under careful surveillance for eighteen months, and no charge of any moment has been made against them. One applicant for baptism was put aside because she had given way to

passion, and another because she had made sport of, and so had aroused, the other applicant. A husband and wife were both put aside because they had engaged in an angry dispute. This is the third time this man has been refused baptism. Another young man was refused because he had participated in what was play to him, but pain to another. Previously to her baptism one of the young women told of having lived in darkness, and of Jesus, her Savior, in whom she put her trust. Her experience had been most startling. She had often seen women cruelly tied, beheaded and eaten in honor of some dead chief; others were cut or strangled to death before her eyes for witchcraft. One of the young mothers told of seeing people buried alive with their heads above ground, who for days had furnished amusement for a large crowd by their heartrending appeals for water.

"The baptismal service was a beautiful one, the schoolgirls being dressed in white, and behind them standing the schoolboys neatly dressed. Outside the circle there was a dark dirty crowd of heathenism. The scene showed the great contrast between the kingdom of light and darkness."

The remarkable school work of this station has continued prosperously. A missionary from another society who recently visited it has written us in strong commendation of this school.

Mr. Milne had but recently returned to Ikoko when his health failed and he was carried to the sea, there to take passage upon the steamer upon which his death occurred. Our missionaries write warmly of the kindness shown by missionaries of the Congo Bololo Mission and the Baptist Mission Society, who with not a little inconvenience to themselves assisted Mr. and Mrs. Milne.

Mr. Sjoblom, who returned from furlough in the fall, remains for the present at Ikoko.

PHILIPPINE ISLANDS—1900

Rev. Eric Lund, Rev. Charles W. Briggs (under appointment).

As indicated in our general introduction, it is expected that Mr. Lund, who sailed from Spain on March 24 to enter upon this work, will make choice of Iloilo as a place of residence. This town is the capital of the province of the same name on the island of Panay. It is 355 miles south from Manila, and has a population of upwards of 10,000. It is a town of much importance commercially and will remain one of the leading ports of the island. It is expected that the work will be prosecuted mainly upon the neighboring island of Negros, a fertile island of 2,000 square miles with a population of about 225,000. It is desired that Mr. Lund's relation to this work shall continue during its initial stages, after which it is possible that he may return to his work in Spain. It is expected that Mr. Charles W. Briggs, a member of the graduating class of the theological department of Colgate University, will join Mr. Lund in the fall. As recorded elsewhere, Mr. Lund is accompanied by Mr. Braulio Manikan, a native Visayan, who will labor with him in the work. We take pleasure in reproducing a letter recently received from Mr. Manikan and printed in a recent issue of the *Missionary Magazine*. We are sure that this greeting from the first Visayan convert will be read with warm interest.

"I have received your brotherly salutation and Christian love through Mr. Lund, for which I thank you very much. It seems to me no one more than I ought to praise God

what he has done for me. I see clearly his mercy and infinite goodness, and I will always sing praises to Jehovah, my God. I hope to be able to correspond to your remarkable favors, as I desire to work with decision and enthusiasm to evangelize my countrymen. I hope they will not refuse the Lord's calling, but accept Christ Jesus as the only Savior given to the world.

"The enterprise will be arduous, because our countrymen have for so long time been deprived of the light through the errors of Catholicism, but the Christian can do everything through Christ, who comforts him, and those who are in Christ's hands need not fear. Besides, I am sure that you will help me with your prayers, which will greatly encourage me. I love my countrymen very much, therefore I wish they had the riches that I have.

"Though I have not the honor of knowing any one of your board, I send them my Christian love, and bidding you farewell I place myself at your disposal in the Philippines, where I hope to be shortly.

BRAULIO MANIKAN."

EUROPEAN MISSIONS

FRANCE—1832

Report of Rev. Ruben Saillens:

During the year ending September 30, 1899, the seventeen churches which form the three associations, Paris and West, Southern, and Eastern, have received by baptism into their fellowship 122 new members, the total membership having reached 1,248.

The gifts of the members (exclusive of any other source) for all purposes have amounted during the same period to francs 24,830, or about \$4,800, an average of nearly \$288 per member. Considering that the Baptist churches in this country recruit themselves mainly among the poor, these figures are a proof of genuine self-denial.

Most of our churches being of new formation and being located in large cities, where building is expensive, have to worship in rented halls, some of which would, no doubt, be judged very inferior in America. We thus labor against great odds, for France being a classical land of external refinement and the established churches enjoying (both Protestants and Catholics) very suitable buildings, the poverty of our places of worship drives the wealthy away from them. On the other hand, there is no doubt that the poor, for the same reason, are sometimes induced to come to us.

In addition to the chapels we have twenty-six out-stations, where our twenty pastors and evangelists preach the gospel regularly. Some of these stations are entirely supported by the members themselves. Thus, a member of the Marseilles church, by no means a rich man, contributed \$100 for the express purpose that a new mission should be started, and the little town of *la Ciotat* (12,000 inhabitants) has thus, for the first time in its history, seen a mission hall opened, in which meetings are held every week by the appointed pastor of Marseilles, M. Sagnol.

All the workers in connection with the three associations are cordially united, and the churches under their care have all, with the exception of one, made some progress during the year.

Paris

The church of *rue de Lille*, with its six out-stations, has progressed vigorously. Ninety baptisms have taken place. Pastor Sainton has shared his time between his

church and a new work in Brittany, which seems to be promising. As he has, or will, no doubt, sent you a special report, I shall confine myself to my own branch of the Paris work.

The church of rue Meslay and its two out-stations has prospered, thanks be to God. Thirty-two baptisms have taken place in twelve months.

We have lately baptized seven persons belonging to one of the suburban towns *Colombes*. They form a bright family, filled with new-born love, which, we hope, will not die out. They have arranged to have a room in one of their houses fitted up for meetings, and some of us go every week to speak there. They invite their neighbors and friends, so that the house is full every time.

One of our young members, a gentleman of good education, who was for two years a monk, and having failed to find peace in the Romish superstitions, was providentially led to us and through us to the whole truth as it is in Christ, has just given up a lucrative situation in business to go with his wife—also a member of our church—as a voluntary evangelist in the city of Rennes, in Brittany. Unpaid by any society he depends on God for his living, and goes about selling the Scriptures and preaching Christ from house to house.

Another of our young men has now been for two years employed as a missionary at Bonginda (Congo) by an English mission, and sends us from time to time most encouraging accounts. He was a Roman Catholic before his conversion, and now rejoices in being a pioneer of the true cross. His name is Boudot.

I am greatly helped in my work by a faithful band of gifted men, two of whom are my regular assistants. The first is Brother Pinon, formerly a Roman Catholic, who was converted years ago and became an esteemed evangelist in the Reformed Church. But through no endeavors of ours—simply by the study of the New Testament—Mr. Pinon became convinced that infant baptism and state religion were not according to the mind of Christ. He came up to Paris and asked me to baptize him, regardless of consequences. Of course he had to resign his connection with the Reformed Church, and became my assistant in Paris after a while, during which his faith was much tried. He has a large family of children, two of whom, as well as his excellent wife (who had special training as a deaconess before her marriage) have also joined the church. Brother Pinon is a good acquisition to the cause, and we thank God for him.

My other assistant is Mr. A. Blocher, a young man born in Alsace, but thoroughly French at heart. He was living in London, in business, a few years ago, and made the acquaintance there of one of our young men whom I had sent to the Pastors' College (Spurgeon Tabernacle) as a student for the ministry—as we have as yet no preparatory institution in France in connection with our own churches. Through this student, M. Dubarry, our friend Blocher became a Baptist and eventually entered the college and prepared himself at his own expense for the work in France. He is now—as well as his former co-student—laboring with me. Dubarry, however, is not on our regular staff of paid workers; he is in business, but gives us all his evenings and the whole of the Sundays.

With the help of these men and half a dozen others besides—all in business, but full of zeal for the Lord—we are able to carry on eight regular preaching meetings every week, besides Sunday-schools and prayer meetings.

Madame Lepoids, widow of the former pastor at rue de Lille, is the president of a goodly number of ladies, among whom two American sisters, Miss Johnson and Miss Chickering, whose activity among the women and the children is invaluable.

Thus, so efficiently and lovingly supported by a noble band of workers, I am able to leave Paris frequently and to assist our provincial brethren in their difficult work.

I have been able to visit the south twice during the year and the other churches once. In every case my plan is to remain several days and hold meetings in succession every night. The halls are generally crowded. We always hold a kind of after-meeting, and it is very seldom, if ever, that people do not answer the simple question, "Will you accept forgiveness from God, through Christ, to-night?" Sometimes one, sometimes two, and as many as ten or twelve, will either stand up or raise their hands. Baptisms do not follow in every case, for the difficulties in the minds and lives of these poor people are sometimes incredible; but good work, nevertheless, is being done.

Thus I receive to-day a letter from the pastor of *Saint Etienne*, a young man of promise, Mr. A. Gross, formerly a member of my church in Paris, and who has also studied at the Pastors' College, London. He writes that the little church (forty members) in that thriving city are about to enter a new and larger hall, well fitted, etc., and wish to use the occasion for a special effort. So they ask me to go for March 25, and add that *they will pay the travelling expenses*. Now, this is most touching, as they are among the poorest of our people and have just suffered from a very severe and prolonged strike. Of course I shall go.

I was going to forget an important item of our work in rue Meslay. One of the shops of the house in which our chapel is situated became vacant, and the landlord told me that he was very sorry, but could find no better tenant than a wine seller. I was very much exercised. A public house, a "saloon," just on our premises—that would never do. As the proprietor gave me the option I decided to take the shop, though what to do with it I hardly knew. A few members of the church, however, formed themselves into a special committee and have established a temperance restaurant, which promises to be self-supporting. Many employés, both men and ladies, are glad to avail themselves of this institution, and are thus brought into contact with us and with the gospel of Christ.

Provinces

In only one of our churches no baptism has taken place, all the others have been blessed with additions. In *Chatellerault*, a town of 20,000 inhabitants in the west of France, ten persons have been baptized; the little church had only eight members before. Now they are a thriving and loving family, in the midst of much opposition from the priestly party. It has done me good to be among them.

Lyons is doing well. Pastor and Madame Jaccard are laboring faithfully in the midst of that huge city. They have two halls, besides an out-station, with twenty members, at *St. Didier*. Eight were baptized during the year, and the present membership is seventy-two. Lyons is an old Baptist city; I never go there without reminding myself of that noble church of Lyons, whose pastors, Treneus and Pothinus, suffered martyrdom in the second century. Old baptisteries are still to be seen in some of the Roman Catholic churches.

Marseilles has greatly prospered; ten members have been added by baptism, bringing the present membership to seventy-one. That church was started only seven years ago with seventeen members.

At *Toulon* we have had some internal difficulties, which, however, have not prevented the good work from going on, especially among the sailors and soldiers, and among a

special class of the army called "les Exclus," young fellows who have done wrong and are kept in semi-seclusion for a term of years. Several of them have been converted by means of our reading room. Five baptisms.

Nice, after a long struggle for life, has now become firmly established. Six baptisms have taken place there, the membership being thirty-eight. It has been my privilege to visit this church lately, and I was struck with the devotion of some of the members, among whom I found a young Russian lady of noble birth, a former disciple of Tolstoi. Now she gives every day several hours to the work, keeping the chapel open as a Bible dépôt, and I even found her once scrubbing the floor for the next meeting. The pastor of Nice, Brother Long, is a great believer in open-air work, and has much success every year by his stand on which Bibles and Testaments are put for sale during a large fair, which lasts three weeks in September.

Our *Eastern Churches* have kept their ground faithfully, without any extraordinary manifestation of success. But their life is healthy and they are the most liberal of our churches.

Press Work

We have two Baptist papers in connection with the mission. The first, *L'Echo de la Vérité*, is now under the management of Prof. Paul Passy, LL. D., of the Ecole des Hautes-Etudes. We have about as many subscribers as we have members in our churches. This paper is the doctrinal and ecclesiastical organ of the mission. Pastor Sauton edits *La Cloche d'Alarme* (The Alarm Bell), a gospel magazine, monthly, of which 6,000 copies are issued every time. This is circulated by our members among the unconverted.

In connection with this I would mention that for the last eleven years my wife and myself have been editors of the two French illustrated magazines, *L'Ami de la Maison* and *La Rayon de Soleil*. These are the property of a noble company of English "Friends," who do not make their names known. These papers are doing good in many directions, being the only ones of their kind.

It has also been my privilege from time to time to publish tracts, which are extensively used by all churches and missions in the French countries, about twenty so far, some of them having had many editions. A set of fifteen new tracts are now being printed in view of the coming exhibition. I have prepared them at the request of the London Religious Tract Society, at whose expense they are being published.

While rejoicing that we are thus able to take our share in the great work of evangelizing our country, in common with other denominations and on simple gospel grounds, we regret that lack of funds prevents our giving much extension to the specific work of Baptist literature.

Temperance Work

A large number of our members belong to the national temperance society, The Blue Cross. In my own church about seventy belong to it, and I am a member of the National Council of the society. Much has to be done on these lines. It is our privilege from time to time to rescue some drunkard from ruin, shame and death, and the work of prevention accomplished by the society is also very important. Our eastern churches are the strongest on the temperance lines. In the south, which is a wine growing country and (curiously enough) the soberest part of France, there is more difficulty for this kind of work. All our temperance meetings are also gospel meetings.

I could fill many pages with incidents and remarkable cases of conversion, that would, I think, interest our friends. I could also make this paper much longer by mentioning all our needs, our *desiderata*. One of the most urgent is a *training institution for pastors and evangelists*. But this paper has been long enough. The Lord knows, and he will help when his good time comes.

Let me close with an earnest entreaty to the numerous American Baptists who propose to come during this summer to visit our beautiful international exposition to remember us and to seek us out. There will be a service *in English*, on Sunday mornings, 48 rue de Lille (10.30) not far from the exhibition gates. French services at 2.30 P. M., both at rue de Lille and 61 rue Meslay. In this latter place another service (for evangelization) at 8.30 P. M. Come and bring us all the help, the sympathy and the love which is so much need, and which we expect from you, our more favored brothers and sisters.

Report of Rev. Aime Cadot:

Ougrée.—A month ago I was called to Belgium to officiate at the marriage of our old pupil, Urbain Taquet, now a brave and faithful worker in our Belgian Mission. I took advantage of this opportunity to pay a visit to the Baptist church at Ougrée. The religious life of this flock seemed to me to be intense, and it shows itself in the remarkable activity in Christian work, which one observes among its members. Pastor Brogniez and his colleague Taquet are full of enthusiasm. The meetings are well attended in the five or six different places where they preach the gospel, and are crowned with much blessing. Especially are they encouraged at Ans, a large district quite near Liège, where there are several new families who come to listen to the gospel message every Wednesday evening. The church has been strengthened by some new additions and some rethren, who had allowed themselves to be led away by two formerly active members of the church (but now excluded), have returned humble, penitent and desirous to come back to the fold. They are soon to be re-admitted. The pastor thinks that five or six persons also will be baptized at Easter.

Our brethren at Ougrée are desirous to extend their work and to have another chapel which should be built at Seraing, a town of 40,000 inhabitants, quite near Ougrée, which is, moreover, very open to the gospel. The pastor has already collected for this object three or four thousand francs, but the Transvaal war prevents him returning to England to make up the 20,000 francs which he requires. It is certain that there has never been any work in France more prosperous than our Baptist missionary field of Ougrée. Glory be to God!

Roubaix.—Three weeks ago I went to visit the group of brethren in this large town. I was welcomed as usual by our Sister Louise Dinoir, who is maintained there by the generosity of a noble lady in connection with the Women's Baptist Foreign Missionary Society of Boston. This American sister could not possibly employ her money more usefully. Brave Miss Dinoir is simple in her habits, thoroughly upright and a faithful Christian worker. She entertains those who go to preside at her meetings, tells them what visits to pay and takes them round herself to see the people. She superintends a Dorcas meeting, where she reads and sings to the assembled women. She has a Sunday-school and a class for children on Thursdays. She has with her a young Christian factory girl, who follows her example in devotion to the holy cause of God, and I should add a thing that looks like an exaggeration, but that is nearly always true,—these two noble souls have promised their salary to various holy objects before it is due, keeping only sufficient for the barest necessities.

We had at Roubaix a very good evening meeting, which was attended also by our brothers and sisters from Croix (three miles distant), and at it we made the acquaintance of a Belgian Baptist brother, whose story interested us. Here it is in a few words. This gentleman, who is called la Gravière, was, before his conversion, a Free Mason and a journalist, also a lecturer. His presence at our meeting was a joy and encouragement for me. He decided of his own accord to remain over the next day in order to be with us at

Croix.—It was in this church, composed mostly of former members of the Dinoir flock, that the journalist la Gravière and one of his friends were baptized by Brother Mafille, pastor at Croix. Brother la Gravière lives at Frameries, Belgium, where there are two brethren that I baptized in Belgium some time ago. I suppose it is through one of these who had joined the church at Croix after his baptism, that the journalist and his friend went to M. Mafille to be baptized. La Gravière was an atheist as well as his wife and other members of his family. But one day, as he was in search of ideas for a lecture, the object of which was to contradict the existence of God, he passed a chapel where they were singing, "*There is Life for a Look at the Crucified One,*" he entered. They began to pray. The infidel was affected by the prayers and praises that he heard. Then there came a very simple address upon salvation by grace, which made such an impression on him that when he went out, his mind was no longer the same. Alas! since then this brother has had to suffer for his faith. His wife remained an atheist and left him. And as he cannot now continue his work as an infidel journalist, I do not know what he is going to do. Oh! if some rich, pious American could, after having looked into the situation, send me the necessary help, so that I may be able to support this brother, who could then do great good in our new field of labor in Belgium, how happy I should be. We had a good meeting at Croix. Our brethren there have built a place of worship in a fine street. The pastor, who has an independent position, receives no salary. We could wish that all our pastors were in the same case.

Péruwelz (Belgium) is a pretty little town just the other side of the frontier. The work in this locality, in the hands of Pastor Rafinesque, is going on well. Our brother is extending his field of labor all around him and souls are being converted. What is needed at Péruwelz is a suitable place of worship. It ought to be built in the fine avenue where the electric cars pass. These go to the end of the town to a shrine called Bousecours, which is resorted to every Sunday by hundreds of pilgrims coming from all parts. This shrine is erected in honor of the Virgin Mary. Ah, if it were only possible to draw the attention of these pilgrims to Jesus, and to snatch them from the idolatrous worship of Mary. The Catholics of Péruwelz for the most part have no confidence in their "Notre Dame." Many have subscribed for the temple which is to be built. At least 10,000 francs will be necessary, and our friends have hardly 4,000. Brother Rafinesque does all he can. He is brave, zealous, pious. His flock helps, but here, as at Croix, Roubaix, Ougrée, our hearers are working people whose resources are very limited, and there are about forty of them. Now, if they were obliged to support their pastor, it would be very difficult for them to build their chapel, for which each one has subscribed according to his means. Our meeting at Péruwelz was very good.

Denain (Nord).—It is here that we find the largest of our churches. What a magnificent audience! And how happy one is to speak to an assembly so eager to listen. Fine Sunday-school, with many teachers of both sexes. A large young people's union and a good choir. Everything is prosperous. The religious life is aggressive. There

more faith at Denain than in many other parts of France. But superstition is still common in the surrounding localities. When we were there, a woman with a sick child in her arms arrived from a neighboring village with her husband, to ask Pastor Vincent to be so kind as to deliver her dear baby from a bewitchment. We tried to enlighten these poor people. They went even so far as to offer us money. There are several others who came from the same village, thinking themselves bewitched, and as M. Vincent tried to disabuse their minds of these ideas and prayed for them, they were no longer ill and they believed that he had delivered them. In this new case we prayed again for these poor people, and they came afterward to the temple, where the Lord gave us much blessing. Many of the brethren of the Denain church, which is formed for the most part of miners and factory hands, are beginning to acquire the habit of giving more liberally for the work of evangelization. The appeals which have been addressed to them on behalf of several places of worship have accustomed them to make sacrifices. We hope that the spirit of self-denial and generosity for the service of God will develop more and more. Our brethren in Denain gain generally more than those elsewhere. Our ardent desire is that they may eventually be able to maintain their pastor, though that is not yet the case by a long way. But there is progress and we bless God for it.

Lourches (Mission Station of Denain).—A good number of the hearers that we had in the afternoon at Denain came in the evening to Lourches, for the weather was fine. We had never seen so large a congregation there. There were about 120. God was with us, and we, helped by him, were able to give testimony to his faithfulness and mercy. What an encouragement for the speaker when he feels himself sustained by the sympathy, the eager attention and the affection of his audience. Lourches has already borne fruit by giving to the church at Denain voluntary workers who go into the surrounding villages to hold meetings. There are at Denain, at Lourches and in all the other mission stations, pious men who help and supply the place of their pastor on occasions. There is a model colporter, who sells from eighty to one hundred New Testaments a week. There are two brethren schoolmasters and many young men who preach in the open air or in private houses. Hence, the conversions that result.

At *Anzin*, a room having been built through the efforts of Pastor Vincent, the brethren of that locality have formed themselves into a church, having its own deacons and its finances apart, although still united to the mother church (Denain). A young man from Anzin, who has been converted for some time and who is very pious, has been recommended to me, and I am thinking of taking him with me on trial, to give him lessons and to prepare him to take the place later on of the older pastors, whose strength is declining. I have the confidence that God will give me the necessary means to provide for the wants of this young man. The young church at Anzin is full of brethren who have life, ardor and aggressive piety.

Préseau contains still some of the choicest believers. But as there are no mines, no factories occupying many hands, and village people who always stay at home are less accessible than those coming from elsewhere, therefore the work is stationary in consequence of the going away of a great number of our dear converts, who have been and remain models in other churches.

Béthune (Pas-de-Calais).—I was not able to visit our brethren in this locality as I would like to have done, as I had only one day at my disposal, and the pastor, M. Samuel Farelly, having been called to officiate at a funeral twenty miles away, I had to accompany him to take part in the service. But I had thus an opportunity of admir-

ing the oratorical talent of this distinguished colleague. Pastor Farelly continues to spread the gospel among the miners around him. In company with a brother belonging to the flock, he goes, in the winter time, from place to place selling religious books. Between them they during that season sell four or five thousand Protestant almanacs, to say nothing of the portions of the gospel which they offer to the people. They do this in order to find out families whose minds are open to the truth, and to speak to them of the Savior. In the summer with Pastor Vantrin of Bruay, M. Farelly holds open-air meetings for the miners, who, having finished their work early, are free in the afternoon. This is pioneer work. Here and there souls, thirsting for truth, turn to the gospel and come to the Savior. In order to group them, Brother Farelly borrowed last year money to build a pretty little place of worship at Béthune. When will he be able to pay it back? I do not know. The brethren of the flock have engaged to give so much a year; but they are few in number, and are nearly all as elsewhere simple working people. Thus they will require time to liquidate their debt, and in the mean while they can do nothing towards the support of their pastor.

Bruay (Pas-de-Calais).—Except some additions by baptisms, the flock of this town is about in the same condition as last year. The church, especially the pastor, is trying to collect money to buy a piece of land, which we had rented for the purpose of building a wooden chapel upon. Now, as the lease runs out in the month of May and the owner wishes to sell his land, we are obliged to buy it. Consequently, the pastor has been making a collecting tour through our churches, as he was not able to find among his own members the sum necessary. Our evening meeting was encouraging and useful. But I noticed there, as elsewhere, that the miners did not make enough sacrifices for their pastor, who receives scarcely anything from his brethren, in comparison with what he ought to receive.

Lens (Pas-de-Calais).—I was not able to visit this church, as it would have been necessary for me to pass the Sunday there, as I did last year, and that was impossible, but I was able to see some of the members. The brethren of this locality have only a wooden chapel in an out of the way place, and they wish to buy a piece of land to build a suitable place of worship on a better site. With this object, they take so much per cent on their profits, and consequently cannot help their pastor, as they are only working people with large families or small shopkeepers. The work of God in this town seems to be going on well.

Auchel (Pas-de-Calais).—I had here a very good evening meeting. The general state of the church seems to me more prosperous than last year. Pastor Hugon is in better health. His two oldest daughters have just been brought to the Savior through their uncle, Pastor Philémon Vincent of Paris, who did much in this place as well as at Béthune and at Denain, where he was visiting. The addresses of a stranger are often much enjoyed and very useful. It is not seldom by this means that well-prepared souls are brought to a decision. There are in Auchel some very pious brethren who work for the advancement of God's kingdom. One of them who has lost his sight and a hand in the mines, and who has only seventy centimes of pension a day, finds the means of saving from that to give to the Savior more than many rich people. There were many people and great attention at our worship, and more joy in the heart of the pastor, who, in order to help himself to live and to bring up his five children, has just rented a field which he cultivates with his own hands, because the salary that he receives is not sufficient for the family needs. No fine garments there; all that can be spared is used for the education of the children.

Saint Sauveur (Oise).—The work here is going on pretty well. It counts among its members some who are real pillars in the church of God: brothers and sisters full of faith and piety. But they are also poor and if their spiritual leader did not receive a little salary from a Scotch Bible society, the church would have no pastor.

Compiègne (Oise).—It is our brother who conducts the work round here. He has good meetings in new places and persecutions and also encouragements. Some time ago I received from a village called Canny-sur-Matz, situated between Chauny and Compiègne, a letter from a poor farmer begging me to go and preach the Gospel in his village. I went and had a very good meeting. Then I sent Brother Meyer. About ten persons I think have put down their names saying they wish to become Protestants. Some of them seem considerably impressed. Brother Meyer has been called to another place near there, where he hopes for success; but the opening up of these new places costs us money. Brother Meyer is rich in children only; he has seven and he begs me always to have pity on him and to do what I can that his salary may not be diminished. We put his appeal before our dear brothers of the United States, who might be able to respond.

La Fère.—The pastor, our Brother Andru, is one of our best preachers but is weak in health and cannot hold meetings in the surrounding villages. The church does its best to extend the Kingdom of God, and as La Fère is a garrison town, our brothers have decided to open a reading room for the soldiers near the temple. The members of the church do what they can to encourage their pastor in giving for evangelistic work, but their resources are much more limited than their wills. The pastor has tried to work as a bookkeeper while at the same time caring for his flock. In this way he would have left the salary, which comes to him from Boston, to the other brethren who are in very straitened circumstances. But the health of Brother Andru did not allow him to carry on the two occupations and he had to give up, much to his disappointment, the bookkeeping.

Chauny.—The pastor feels that his strength is not what it was, consequently he is happy to have the help of outside preachers who are appreciated. He has had this winter some good meetings in the village round and he hopes that they will yield results. He has for years written and published tracts that have been circulated by the hundred of thousand, both against infidelity and against the errors of popery, spiritualism and Mormonism. Many people, priests and others, have written him to tell him how much they had profited by his writings. The visits of the Chauny pastor to other churches oblige him to leave his own. But the principal deacon of his church is a very good preacher, as well as very obliging and wise in counsel. Unfortunately the indifference of the people is heartbreaking. Rome has spoiled everything. We hope to have soon a young student here, to whom the pastor and his wife will alternately give lessons.

THE GERMAN MISSION—1834

Report of Rev. J. G. Fetzer:

In looking over the field on which your committee has during the past year been enabled to aid forty-two men with sums ranging from \$25 to \$400, there are many things that deserve to be noted. But such a report would become rather lengthy. For this reason I shall omit much that might be mentioned.

Your committee assists brethren in Germany, Switzerland, the Austria-Hungarian Empire and Bulgaria.

Work in Bulgaria

To begin with the latter as the remotest from the writer's place of residence, the church at Lompalanka has been pastorless, but as Brother Klundt informed the writer in a letter dated March 13, this winter has, nevertheless, been a time of blessing. Nine souls have been converted and baptized and the church now numbers forty-one members. In spite of painful experiences in recent years the outlook seems brighter than ever before. What the work in Bulgaria evidently needs is a good, strong and tried man, a man who has quite an experience in missionary and pastoral work, and, if I see and draw correct inferences, it should not be a native, no matter where he has been converted and educated. A native or natives might by and by be engaged to work under a thoroughly experienced man. Then I think that the work would be sure of greater advances and more stability. The Rustchuk church is at present the only one with a pastor, Brother Herasimenko, a Russian by birth, but he labors at present under serious difficulties. One serious difficulty is found in the famine which has come over that part of the country, and a second is a rather large debt on a chapel built a few years ago. These greatly hinder the church and leave the brother in absolute want. What the coming century will bring for the nations on the Balkan Peninsula religiously no one can know, yet if we could secure a good leader the prospects would brighten up exceedingly.

Work in Austria-Hungary

Going from thence up the Danube we come to the Hungarian and Austrian states. Here we first meet Brother Peter at Neusatz, where he has labored for quite a number of years among Germans, Slavonians, Bosnians and Servians. His parish extends as far down the Danube as Belgrade, and in the other direction as far as Fünfkirchen, and his work is not an easy one. Obstacles have to be overcome that would be enough to discourage many a man, nevertheless our good brother holds out.

Farther up the Danube we find Brother Meyer, now more than twenty-five years in the capital of the Hungarian monarchy. Formerly his work extended over a great part of the kingdom, but the Magyars, being rather an independent people, have emancipated themselves from him, so that his influence is now chiefly confined to the Germans. He works harder than any single man I know of. During this winter he held a training school, in which eight German brethren were instructed chiefly by himself, Mrs. Meyer and Brother Peter assisting him for a while. At the same time the Magyars were gathered together for the same purpose in the same city. Here the brethren Balogh and Udvarnoki were the principal instructors, while the number of students was much larger.

This divided work has its cause, first, in the entire difference of the languages; secondly, in the inability of Brother Meyer to speak the Magyar language; and thirdly, in the fact that the union which was reported last-year as having been effected is not as close as it should be. The entire number of Baptists in Hungary must amount to about 3,000. A native of Hungary, at the time a student in our seminary, estimates them at more than 6,000. He says there are about 1,000 Rumanian Baptists alone in Hungary.

At Vienna, where Brother Koch has been laboring for more than four years now, the work is steadily growing. The church, with its six preaching stations, has reached a membership of 224. Side by side with Brother Koch, Brother Bauer works on this important field. Still that is not all that is needed in Austria. There is a small church in Graz, a city of 120,000 inhabitants. The brother who has charge of it is a business man

not devote the time to it that is really necessary. An efficient work can only be if a missionary is stationed there. Then there are other important places in Austria. Mr. W. S. Oncken, the only surviving son of J. G. Oncken, has been pleading for among the English friends of the mission in these Catholic countries, but the result has not been such as he had hoped.

In the Markgraviate Moravia, Brother Capek, of whose work mention was already in the last annual report, is quite encouraged by what the Lord has been doing in capital, Brno. Two years ago he began to labor there with no one to help and age him but his wife, and now in spite of opposition the number is already above . . . Several months ago he wrote: "We are now intending to hire a locality separately dwelling for meetings, and we are moreover earnestly asking the Lord to double members before the end of the year." He also began in company with other brethren to print and publish cheap tracts and to issue a monthly called *Slova pro Život* (Words for Life), believing that pen and paper are nowadays mighty factors in mission work in any country, and especially among the Slavs.

In Bohemia proper and Galicia the work seems at present to be interfered with more everywhere else in the Austria-Hungarian monarchy. This may be owing to the cry from Rome." The brethren laboring there, Novotny in Prague, Kraliçek in Olomouc and Massier in Sniatyn, report persecutions. Novotny writes: "Among much encourages me in the work I have had some sorrowful work to do. At our stations, Olomouc and Braunau, all our meetings have been forbidden. Families only are allowed to assemble for worship, and even the children of the family, as long as they are bound to go to school, are to be excluded from participation. Besides our people are held to force their children to go to the Roman Catholic church. One father has already been fined twice for disobeying with this order of the authorities. I have appealed to the government, but have as yet no information as to how the decision will be made."

Brother Kraliçek writes: "Our meetings are more and more restricted by the authorities. The officers are inclined to be friendly towards us, but they must do what the authorities command to do. Just now we are accused of making religious propaganda. We are forbidden of visiting Catholic families and inviting them to our religious meetings, and must be stopped." Brother Kraliçek has had a severe winter, not only on account of the intense cold, but also on account of illness. His wife was seriously ill for several months, and he himself also ill for a while; then in consequence of the strikes in the coal mines the enormously high price of coal, with a salary such as he gets he was often out of a fire for days, being unable to purchase the necessary fuel. Brother Massier is having trouble with the authorities. In every instance the clergy are the real instigators of these persecutions.

Brothers Koch, Bauer and Massier, work among the Germans and Novotny, Kraliçek and Capek among the Slavs. They deserve all the moral and financial support they can get from Christian friends in all lands, and we bespeak for them as well as for brethren in Hungary and Bulgaria a hearty and prayerful interest.

Work in Germany and Switzerland

Evangelical work thus lingered quite a while in the countries where Roman and Greek Catholicism, together with some Islamism, are supreme, I shall now try to give a short view of the work among the more than fifty-five millions of Germans in Germany and Switzerland. One would perhaps think that in Germany at least, where learning and culture.

as well as a liberal atmosphere prevail to a very large extent, experiences like those spoken of in connection with the work in the countries darkened religiously by Roman Catholicism would be impossible. But this is not so. In the last report mention was made of the fact that our brother, Pastor Mascher of Dresden, together with four members of his church, had been arraigned before the court of justice for offending the ecclesiastics in a pamphlet he had written, "Does Religious Liberty Exist in Saxony?" and in an "Open Letter to the General Consistory of the Kingdom of Saxony." This letter was signed by himself and his advisory committee. They were accused of having *knowingly* made untrue statements, with the object of bringing into contempt state institutions.

The hearing was repeatedly postponed. Finally it came off on the first of June. An eyewitness writes: "Only two witnesses were called to give evidence as to the effect of the annoyances of the police from which the Baptists in Saxony had to suffer. After a hearing of six hours the case was adjourned to June 5, when Pastor Mascher was called to state his case. He made a very lucid, closely reasoned and fearless speech in his defence, with which the four other accused in a few words declared their entire concurrence." The same writer continues a little farther on: "There was a large audience in the court from all ranks of society, even our high aristocracy was represented, who followed the various phases of the case with much interest, and when Mr. Mascher concluded with the words of a well-known German author, 'You must honor the rights of men; the first right is the right to pray, and no monarch dare prohibit this,' it was as though a breath of the spirit of the old days of the Reformation thrilled every breast." After this the judges withdrew, and after half an hour's consultation returned, when the presiding judge gave judgment of an entire acquittal without cost of all the accused and sentenced the *State Treasury* to pay the costs of the proceedings.

This was quite a victory, which has inspired our brethren with new courage, for they well knew that persecution would not stop at once. Nor had they long to wait for it either. For *in spite* of the clear and forcible judgment rendered and the reasons given by the court, and *in spite* of a passage in the Saxon constitution of 1831, according to which "perfect religious liberty is guaranteed to every citizen of this country and protection accorded in divine worship according to his faith in the measures as heretofore or as shall hereafter be legally provided," the persecution did not stop, for in Sosa a chapel which had been built under great sacrifice to the members, nobody dreaming that Christian service would be prohibited, was not allowed to be opened for worship. Consequently the brethren are there even now compelled, if I mistake not, to meet for worship in private houses and behind locked doors.

And in Chemnitz Brother Kromm has received a new prohibition not to hold any meeting having a religious character with the children; neither are the children to be admitted to any meetings of the Baptists for adults. This means, keep them away from divine service and do not attempt to start a Sunday-school. In every contravention he is to pay a penalty of Mk. 100 (\$25) or ten days' imprisonment. Brother Mascher, referring to this last official mandate, writes: "It is not to be wondered at, for the authorities cannot break off at once. Nevertheless their power has received a severe shock."

In consequence of these troubles and indications made by the Minister of Religious Affairs that while Mascher remained pastor of the church in Dresden, the church would not receive the recognition asked for, he saw fit to resign his pastorate on the first of January. In Brother F. Hellwich he has an able and intelligent successor,

ile Mascher is now working as missionary at large in the kingdom and province of Saxe-Coburg, helping the several churches. It is now to be hoped that the time will soon come when the churches will enjoy the protection of the state. They have petitioned the respective authorities for recognition, and Brother Hellwich writes under the twentieth of March that the one in Leipzig was quite certain of recognition, but that Chemnitz had been refused on account of having too few adult male members (only twenty-two). In Dresden they propose now to take initiative steps in the same direction, hoping to be as successful as the Leipzig church. If once the ice is broken it will no doubt be easier for the others.

Thus far the outlook is very encouraging. Brother Hellwich writes: "Saxony is ripe for the harvest. Every now and then inquirers, who do not find what they want in the other churches, come to us, and the authorities seem to be inclined to give up the position hitherto occupied towards the Baptists." How much a visit of a delegation of the English Branch of the Evangelical Alliance in Dresden last September and an audience with Minister von Seydewitz has to do with this beginning of a change for the better no one can say. It may all be owing to the decisive verdict rendered by the court, which strengthens the authorities against the insinuations of the clergy, for these have not changed their attitude in the least. The Lord, who has all things in his hands, will certainly lead everything to the glory and praise of his name and to the furtherance of his use.

In other parts of Germany and Switzerland the work is going on quite unhindered, though not without opposition on the part of the church. Souls are converted and added to the churches by baptism. Space and time forbid going into greater detail. The 762 baptisms in Germany show that the work has not been in vain. One thing, however, is to be greatly deplored, viz., that the actual gain this year is smaller than in any previous year for some year back, only 227, while in 1897 it was 1,141. The reason for this I cannot give. So much is evident that while there has been no relapse in preaching and other work, the Word preached has not been so effective in preventing relapses and causing exclusions as it should have been. We need evidently more of the power of the Holy Ghost.

The Theological Seminary

Regarding the work at the seminary I can say that the Lord has been with us. Last July twenty-four brethren left the institution. They have all of them found fields of labor. One in South Africa, one in India, several in Russia, and the remaining ones in different parts of Germany; one here in Hamburg-Eilbeck, one in Chemnitz, Saxony, and so on. In September last a new class of twelve entered for a four years' course and six who take a partial course, and hence will remain only one or two years. We now have altogether eighty-one students attending our classes. Of these six are from the great Russian empire, one from Hungary, one from Holland and one from Switzerland. The remaining twenty-two are from Germany. Thus far 146 young men have been here preparing for the gospel ministry. With but few exceptions they are now preaching the Word in some part of the world. Our teaching force has not changed any during the last few years. What some of us feel as a thing to be desired has already been mentioned in the last report, viz., increased funds, in order to increase our teaching force and to extend our course of instruction from four to five, or, better still, six years. This arm of the general work needs strengthening in order to be able to meet the increased demands.

The Publication Society

As to the *Publication Society's* work, I can say that it is making steady progress, under the leadership of Dr. Ph. Bickel and his efficient son. The removal of the plant to Cassel was effected without any serious interruptions, and there the work of printing and publishing is now carried on with increased facilities and improved machines. The local trade is still small and very likely never will be large, for Cassel is not the place for it. "On the whole," Brother Ph. K. Bickel writes: "Our work goes its even, steady and upward course even in Cassel, and we can feel encouraged that it is so. All in all our people support the workings of the society." Most of the sale is done by colporters. From this it will be readily seen that the colporter is a helper that cannot be spared. At present there are forty men thus engaged. "Twelve of these work without any salary or direct engagement on our side, but are good distributors of our publications." The others are distributed as follows: "Ten regular colporters on the Bible Society's staff and six winter colporters all in Germany. The Publication Society employs twelve men, of which two are in Switzerland." These forty men are the chief agents and salesmen of the society. Of what importance they are will be readily understood when it is remembered that they have been the pioneers of the Baptist cause in the past and will be so in the future, and that not in Germany, but, as we have seen above, also in other countries.

From the fact that the appropriation for this work has been cut down their number has been reduced and hence there is a slight decrease in the sales of Bibles and Testaments. The sale for 1899 amounts to 48,400 copies, and owing to a considerable deficit by the Bible Society, this too has cut down the appropriation. Dr. Bickel writes: "In consequence of this the work is made more difficult for me and cares put in their appearance as to how to carry on the work of Bible distribution."

Regarding the periodicals published by the society, I am informed that the number of subscribers is in most instances increasing slowly indeed but surely. The number of tracts published amounts to 6,500,000 pages, and the *Friedensbote*, a cheap weekly paper for missionary purposes, has reached the respectable number of 40,000. The other publications both weekly and monthly serve other than missionary purposes and can therefore not boast of such a large circulation.

New publications were issued during 1899: 1, three of Mr. Moody's books; 2, J. Lehmann's "History of the German Baptists, II part"; 3, Theo. Duprée, "Oncken's Life and Work"; 4, Wurts, "Catechism"; 5, 6, two different editions of the hymn books in use in the Baptist churches; 7, Spurgeon, "Till He Come"; 8, three small leaflets for Sunday-schools.

IN HONOR OF J. G. ONCKEN.

I can but mention the *celebration* held on the *twenty-sixth of January* in Hamburg in commemoration of the one hundredth anniversary of *J. G. Oncken's birthday*. The largest hall available in Hamburg was secured for this occasion and the public invited. Many who never attend a divine service in any of the Baptist churches were present. Four of the pastors of the churches in Hamburg and Altona made addresses. And the united choirs gave the large audience an entertaining and acceptable musical treat. The whole was a perfect success. On the following Sunday the churches as such gathered in the spacious house of the mother church for a feast among themselves. This also was spoken of as a successful affair.

On a smaller scale a similar celebration was held at *Varel* in the duchy of Oldenburg, a beautiful little town, the birthplace of Oncken. It, too, gave the brethren there a chance to speak to people who otherwise would not enter a Baptist house of worship. It is to be hoped that the Lord's blessing will rest on both these occasions and the words spoken there.

IN MEMORIAM.

During the year, with which this report has to do, we have *lost three men by death*, each of which had served his generation with much acceptance. The first in point of time and of age and the one most widely known on both sides of the Atlantic was Professor A. Rauschenbusch, D. D., in the eighty-fourth year of his age. He was for thirty years professor of the German Department of the Theological Seminary at Rochester, N. Y., where nearly two hundred young men were instructed by him. The last ten years he spent in Germany visiting among the churches and doing literary work. The most important was the edition of a new hymn book, and his last work now about ready for sale is a book on popular Homiletics. The last four years and a half he lived with his daughter in Wandsbek. The second was Brother M. Palm, for many years assisted by the committee while laboring in Eberswalde. The last years he spent with his son most of the time; and the third was Brother J. Harnisch, who only died on March the twenty-second, in the sixty-fourth year of his age. Brother Harnisch was one of our foremost men, clever, earnest, wide-awake and practical. We mourn the loss of these brethren, but are not sorry, for God took them. The last one only held a pastorate at the time of his death, and was at the time assisted by the committee in his work at Herisau, Switzerland.

SPAIN—1870

Rev. M. C. Marin writes of this work as follows:

It has pleased God to see us carried through many tribulations and at the end of the year to make us praise him for the manifestation of his power and love.

Unwilling to dwell, at length, upon our trials, it may not be out of place to at least mention them.

1. *Lack of Funds*.—This is and has for the last three or four years actually prevented us from pushing the work on the lines which were initiated some eight or ten years ago, and gave so gratifying results.

Many villages could have been visited that have not been, some new, where the message of glad tidings could have been announced to those who were eagerly asking for the privilege of listening to it; others old, where we are well known and where the edification of the converts demanded such visits.

Can you imagine a greater tribulation than this, the knowledge that the word of God is unknown, yet anxiously hoped for, and be unable to fulfil that hope?

2. *Indifference Towards Religious Affairs*.—In the larger centres of population, especially, this has been one of the most discouraging facts that we have encountered. It was to be expected, the distress caused by the war, the losses, the internal dissensions and political corruption, would be the topics of thought and conversation amongst the people, in the fields and villages, but more preëminently in the cities. Thankful have we been and cheered in our work when on Sunday evenings we have been greeted with our usual good-size congregations.

3. *Sickness*.—This has deprived us of the services of two of the members of the mis-

sion. One has for eight or ten months been unable to visit any of our groups, obliged as he has been to watch at what has, for these weary months, seemed to be the deathbed of his wife. Another of the laborers has been obliged to leave the field altogether, at the advice of the physician. Death, too, has been busy amongst us, depriving us of the co-operation of one of the most earnest and intelligent laymen we had. It was his gain! Praise the Lord.

4. *Brother Lund's Departure.*—No one outside of the field can imagine the trial this has been to those who have been intimately connected with him in this work for years.

It seemed at first as though *this trial* could not be permitted, his stay in Spain meant so much to him, the best part of whose life has been spent on Spanish soil, with whom every part of the work is so intimately connected; and then to us, whom he has led to Jesus, whom he has guided when in doubt, and upheld when fainting. We hope, we feel sure that our loss is but the gain of the Filipinos, and if His will is done we are satisfied that we all shall praise Him for his *ways* as well as for his love.

Yes we shall praise Him and we are doing it even now. It is a matter of fact that loss of funds and sickness have deprived us from pushing on the work personally as extensively as we desired, but our converts have taken up the burden and I believe there has been not one of the sixteen or eighteen stations we hold to-day that has not been visited. The results of these visits, both as to the visitor and the visited, are most encouraging.

The very indifference towards religious things we hope will be turned into a real blessing to the benighted country. This indifference arises in many, I think, more from the failure of consecrated swords and blessed scapularies to overcome or withstand the heretics! Yes, superstition has received a heavy blow through the recent defeat of Spain even amongst the simple-souled and ignorant peasants who are now weeping for their dead husbands, fathers or children.

Children have been easily gathered in the Sunday-schools.

The young ladies' society, "Priscilla," of the church at Barcelona, has taken advantage of this state of the mind of the people and has appointed one of their number as a Bible woman. Amongst the baptisms to be reported is found that of a young couple, husband and wife, both sufficiently independent as to this world's goods and consequently far removed from the influence of the priesthood. The young man is the son of one of our veteran converts and self-supporting preachers, and under God we hope great things from the son also.

If for a time we have to be deprived of the coöperation of Brother Lund, we are sincerely thankful for the service of Brother McGovern. In the field always he seems to be happy and constrained by love to teach others the love of Jesus. May God grant him and us power from above that we may rejoice together in an abundant harvest of souls saved.

We need Christian men ready to *live* Christ as well as *preach* Christ in Spain. We need men to *die in Christ* in Spain. We have some such men in Spain already. Will you help them so to live and die? Will not other American brothers feel it a privilege to teach more Spaniards so to live and die? Will you not send them to us?

SWEDEN

Report of Mr. Broady:

I submit to you the following brief outline of the work of the mission in Sweden during the year past, which year, through the grace of God, has in many respects been a prosperous one, abounding in untold mercies. First, a few words as to

Our Field.—The whole country lies open for evangelization. By this I do not mean that the people everywhere are hungering for the gospel, or are at once ready to receive it. Far from that. I only mean that there is not a nook or corner in our land where entrance for the proclamation of the gospel may not be had or made. Not that there are wanting efforts to hinder this good work. Such efforts, in one form or another, are constantly being made. But they are counteracted by God and his providences. It is to be denied that Sweden has during the century past, especially during the last half, made great strides forward, morally and religiously. But in view of the fact that, as the matter of righteousness, formal morality, religiousness and culture count for nothing in the sight of God, Sweden is to this day as much in need of salvation as is the heath-world. Nominal Christianity prevails throughout the whole land. The doctrinal andlesiastical system of the state church naturally creates it. To teach men to rely for their salvation on the church, on the finished work of Christ, and on the sacraments, does not come from a life of sin. The ungodliness and lusts which fetter the millions sufficiently prove this. The best that can be said of the system is that it, in a measure, is religiously captive. But effectually to train the people to love God and to serve Christ, it never has done nor ever will do. To do this is needed the whole truth, the whole of the gospel.

Our Churches have, under God, even during the year past, by earnest evangelical efforts, endeavored, in a measure, to fill this need. Nor have their efforts been futile; in many cases they have been abundantly blessed. Additions by baptism have not been so large, the churches reporting only 1,447. The total of membership counts up to 185,9, a diminution of 146 as compared with the statistics of last year, and accounted for by the large number floated up by deaths, removals, exclusions, and emigrations, which numbers together run up to nearly 4,000. But still, even if the statistical lifting up figures were smaller this year, we have reason to expect that the Lord will make them larger another year, feeling assured that the labors of the year past will, under God, in many directions bear fruit towards future advancements of Christ's cause among us.

Our Preachers.—The Lord has given the churches good and faithful brethren, who do not spare themselves in the service. But we grieve that there are so many churches among us unable to support permanent preaching. Of 564 churches and 749 preachers there are only 259 of the latter who give their whole time to the service of the gospel. This means that no less than about 300 of the churches, or more than one-half of them, are without proper pastoral oversight and training, and consequently also deficient in genuine aggressive work for the building up of Christ's kingdom. It shows how new and undeveloped our work as yet is, and how limited our resources are. Willingness to labor and to offer is not lacking. This is shown by the fact that the churches during the year past have given some \$171,652 to the support of the work in its various branches, a little over four dollars per member. Still, notwithstanding these offerings, great gaps remain unfilled. And even the preachers who are sustained by the churches and who give their whole time to the service are in most cases limited to so small salaries that it is exceedingly difficult for them and their families to subsist. It is easily seen how greatly our work is hampered and curtailed by these circumstances. But what will we do? The stringencies, which hold us in their grasp, only prompt to more earnest pleading with God, a pleading mingled with overflowing gratitude for what is, notwithstanding all drawbacks, being done and being given, all of which is of him and through him and unto him.

Our Sunday-School Work.—These schools are the nurseries of our churches, and they

receive constant care. The number of scholars has increased about a thousand during the year, the total now summing up 45,163. The children have been visited by the Spirit of God, and a number of them, whose hearts have been quickened, have taken a stand for Christ. Thus the harvest is begun even among this class of the hearers of the Word. Slowly but surely parents and churches are beginning to reap the fruits of years of earnest prayers and faithful efforts.

Our Young People's Societies.—These are a later branch of church enterprise among us. But the work is followed with unstinted interest, and is gathering force from year to year. The societies' centres are made up of young people belonging to the churches, and to these centres are added other young people whose hearts are bent on following Christ. The first step taken by many of the young, when they, through a religious awakening or revival, have become converted, is to join these societies. The sole purpose of the activities of these organizations, directly or indirectly, is the salvation of the lost and the building up of the Christian life. It follows from this that the work of our Young People's Societies is intimately associated even with the building up of the churches, which, of course, indirectly exercise the leading control.

Our Home Mission Work.—This is meant to be a complement of the mission work carried on by the associations respectively. The efforts of these to extend the gospel are limited to their respective fields. Our Home Mission, which during the year past has had about fifty laborers in the field, some all the time, some only part of the time, is an organization embracing the whole denomination. It essays not only to aid the work of evangelization carried on by the associations within their fields, but also to make Christ known in regions beyond, the ultimate aim being to carry the light of the gospel to all parts of our land. We have large tracts yet where the spiritual darkness of the people is appalling. The north of Sweden, till recently an unknown territory, is now being opened to thriving industries, and our Home Mission has during the year past begun to extend its field of labor even to these parts. The outlook is good. The church already planted there is slowly growing, and we have every reason to believe that God will further own and bless the work thus begun.

Our Foreign Mission Work.—Even this is the concern of organized effort, embracing the whole of our denomination. Of course, with our limited resources, it can only be carried on on a very limited scale. Still, the churches must be trained even in this important branch of Christ's service. We have eight missionaries in the foreign field, besides the wives of the missionaries and native assistants. Two of the brethren are laboring in Finland, one in Russia, one in Spain, three in China, and one in the Congo district in Africa. Even the work in these fields is owned and blessed by God, the reports sent us by our brethren laboring there being most encouraging. The light of the gospel is spreading, souls are being drawn to Christ and churches are being formed. These results bring blessings to the churches at home in the form of enlarged sympathies for all Christ's work and enkindled gratitude and praise to God.

The Bethel Seminary.—Through God's faithfulness and mercy, the work in the school has during the year in every way prospered. It has been a joy and a blessing to both teachers and pupils. Forty students have attended the classes, all good and true men, loving Christ and his work. Our teaching corps continues, as hitherto, to consist of four regular tutors and two assistants. Among the regular tutors is Brother Drake still alert and at it, serving faithfully. The course of studies has not yet been changed or enlarged, being still limited to four years, and divided into four classes. Last year eight brethren graduated. This year nearly the same number will leave the school. As

a rule, their fields of service are in most cases fixed before graduation. The instruction in the school aims high. Various branches are pursued for the purpose of training and education and in order to open the paths to the original languages of the Word. But the aim is vastly higher, nothing less than to know the mind and the will of God in Christ. And it is wonderful how the vista enlarges and the heights come in sight from above and the depths come in sight from below, as one sits at Christ's feet listening and receiving, giving to the work copious prayers, heart cries, and intense application of mind, and all in order to do the will of God more humbly and more perfectly and to preach the way of salvation as it is revealed through Christ and given us in Holy Scripture. How systems and philosophies lose their charm and come to naught in the light from above that thus comes to one. This is what the instruction in our seminary aims at, which aim we daily hold before our eyes in the sight and in the fear of God.

Closing Words.—During the late Christmas vacation the students of our seminary were greatly blessed in the work then in hand. On the various fields where they were preaching the Spirit of God bore witness to the truth and made it the means of leading many to Christ. The Week of Prayer, followed by many weeks of prayer, has brought with it seasons of refreshing to large numbers of God's people. And most encouraging reports continue to come in from the churches, telling of the conversion of souls and of additions of believers to the body of Christ by baptism. There is no great awakening anywhere, but the ingathering of souls into the kingdom, though going on in a quieter way, is more general, creating widespread rejoicings and praisegivings upto God.

The mission in Sweden most thankfully acknowledges the aid rendered it by the Missionary Union. The record given above is meant to show that, under God, your assistance is not given in vain. But the record is also meant to show you how greatly we need your aid. This is especially the case as regards the Bethel Seminary. As yet it has no endowment. Nor, looking about among ourselves, do we in the least know where the institution is to get this. The churches are not indifferent to its needs, but they are not able to fill them.

Our earnest and constant prayers are that God may graciously and increasingly listen to your heart's cry, filling all the needs of your society and giving ever enlarging prosperity and success to your worldwide interests consecrated to the building up of Christ's kingdom.

RUSSIA—1887

For the Baptists in Russia the report of last year might be repeated. Suffering from famine has continued among dwellers in Southeastern Russia. According to law the Baptists should be exempt from persecution, and they are to a large degree free from suffering from this cause. But in many instances they are confused with the Stundists by the Greek priests and by the officials and suffer embarrassment thereby. Spiritually the Baptist churches in Russia continue to prosper in a manner which would be inexplicable were it not that we know that a divine power is enlisted on their behalf.

FINLAND—1889

Report of Rev. E. Janssen:

The year under review has ecclesiastically and temporally been one of many changes. Unrest and care, but also blessings, have constantly been shifting.

Politically has the year been one of deep sorrow and distress for this country. Though the dark clouds gathered last year through the manifesto of February 3 by the Czar, have not as yet entirely discharged their contents over us, it has still variously injured the peaceable development of the people, and caused that thousands of our young people have emigrated to other countries. This emigration of the best working powers will be an inestimable injury to a country like this, where the industrial character is based on a hard and urgent agriculture. Evident tokens have been visible that the present "Governor-general Bobrikoff" is also seeking to check the intellectual proficiency, trying if possible to lead this people back to the same slavery of darkness and ignorance as oppresses the Russians. But we trust, however, that the Lord will deliver us.

Ecclesiastical.—On this point we have had some inconvenience also. We have not been so happy as in some foregoing years. But during circumstances like these blessings from God are best recognized and appreciated when, through his providence, dangers are averted. Even if the clouds have as yet not entirely disappeared, we dare yet hopefully look up to him, who will lead all things to "work together for good to them that love God." Through the whole, I have still the joy to report that the year gone has been a year with rich blessings in regard to the salvation of sinners. The number of conversions and baptisms is higher than in any foregoing year. Two hundred and forty-four were baptized, but the great emigration to America makes the net increase to be only seven per cent, that is three per cent less than 1898. The membership on December 31, 1899, was 2,030. Other branches of the work have also grown and continued as usual.

Needs on the Field.—As the doors open more and more for the Gospel there is an increasing need for preachers and pastors to occupy this waste field. It is indeed hard for us to be compelled to act as if the Macedonian call sounded as in deaf ears. We are obliged to answer the most part of these cries with, "We have none to send." This is yet more the fact regarding preachers and workers among our Finnish-speaking people. This people are begging to hear the Gospel-message but we are lacking men to carry it to them; and yet it is our duty to give them the "bread of life." But in order to do this in a more effective manner than hitherto, we must have the power of preaching better cultivated. Our great need here is native evangelists.

Our theological school has certainly served as a guide in the matter, but it is not of that character that it would respond to the needs. We are therefore, as I mentioned in the letter of September 28 last year, arranging to establish a classical college here; and we need not say that we are wanting such an institution. If a seminary for the Baptist mission somewhere is required it is here in Finland. And now is the proper time to begin, while we have the privilege, and while we as dissenters according to present laws have right to do it, and besides are entitled to receive state support for one native teacher. With God and his people, and our own efforts we hope and trust to get this great enterprise put into effect ere long.

Present Views on the field are promising. Good news is coming in from many parts of the field, and sinners are gathered into the Kingdom.

With much gratitude to the Union for the aid rendered to the mission here in the "land of the thousand seas," I close, praying that you will have special consideration for Finland, which in many respects is separate from other European countries and which at present stands in a plastic condition for forming its future character.

DENMARK—1891

Report of Rev. August Broholm:

In the past year the Baptists in Denmark have striven to "lengthen their cords and engthen their stakes." How far this has been accomplished in the different parts our missionary work may be seen of the following facts from this year's history:

Increase of Membership.—Two hundred and fifty-one were baptized during the year. deducting our loss by death, exclusion and emigration we had, however, a net increase 128. This is not as large an increase as we had the previous year (then we baptized 7 and had a net gain of 190). Still we think by comparing with other years that it is a good harvest. The Baptists in Denmark now number 3,906.

Advance in Educational Work.—The year was witness to the opening of our first high school. This undertaking has been planned for years; now it is accomplished. I told about the erection of this building in *The Missionary Magazine* for September, 1899. Now it may be added that the dedication took place November last and the school has been in progress since then. Thirty-one young men and women are studying this winter. Others of our young people are already planning to attend next year. The pupils pay eight dollars a month for their tuition and board as they do in similar schools in this country. This cannot cover the expense of teachers' salary, etc., and therefore the Baptists, scattered all over the country, have agreed to pay three kroner each a year and thus the expenses are met.

It seems that the influence of this school is already felt in the surrounding country. Some of the pupils are from Lutheran families living in the vicinity, although they have a high school of their own not more than two miles distant.

Progress in Chapel Building.—Besides the building of the high school we built a chapel for the church of *Logstor*. This church has existed thirty-six years, but has hitherto worshipped in private houses. Now it is plain that it was a day of great joy for this people that they were able to dedicate their own chapel to gather in. We have now twenty-eight churches with thirty-nine chapels, some of our big country churches having their members scattered over so large an area that they have two, sometimes three meeting houses.

Interest for the Young.—The statistics show that we have 4,005 children in our Sunday-schools. This is a larger number than we have members in our churches and this is reckoned a good standard. But we are not satisfied, as we have become aware of the fact that the number is a little less than the previous year. The reason for this may be that the work for our young people, their societies, etc., which is comparatively new in this country, has been forwarded at the expense of the work among the children. Now this will be altered so that we may "do the one and not leave the other undone."

Willingness in Giving.—The contributions of the churches amounted to 61,792 kroner (16,700.60), exceeding last year's amount by a few hundred kroner. It shows that our members give liberally to the cause of missions, although the great majority of the Danish Baptists are not a well-to-do people as it has been stated. On the contrary, they are quite poor, as those Americans who have travelled in this country can testify, but everywhere among the poor we find many who "offered willingly to the Lord." (Chron. xxix. 9.)

For the work in the future we have no reason to be discouraged, but we pray, however, for more consecration of our people to the cause of the Lord and for larger blessings from on high.

NORWAY—1892

Report of Rev. J. A. Ohrn:

Our statistics are just coming in and before it is too late I want to let you know something of our circumstances and the work during last year that you may know something about us before the annual meetings.

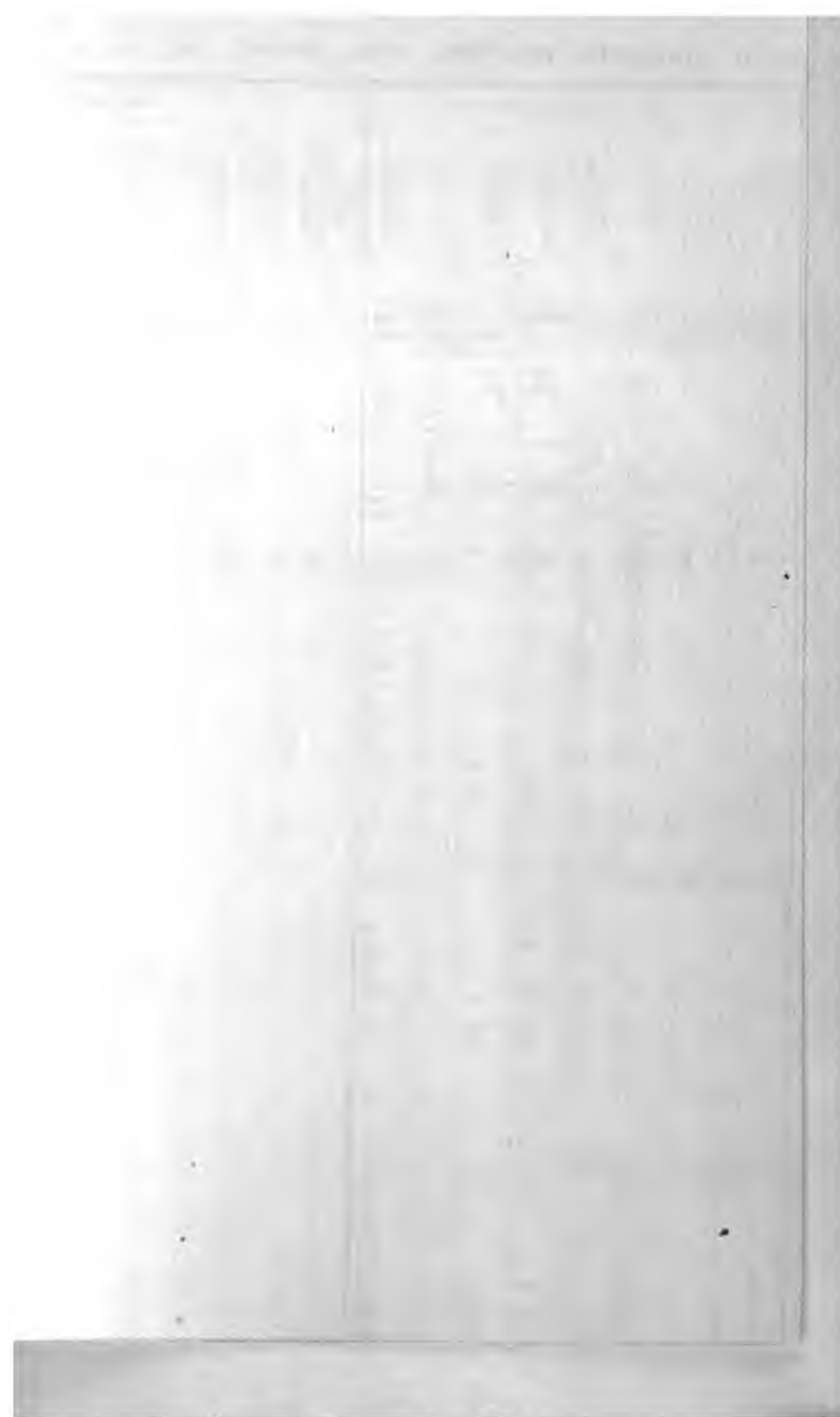
Norway has a population of 2,185,000 inhabitants. The Lutheran Church is recognized as the state church and has been as dead as it was possible to be, but since the "Dissenters" begun work the Lutherans have realized that something must be done to hold the people. The Baptists of Norway are as yet a small body, but we are not discouraged, although the work is not easy. We enjoy to a certain extent religious liberty and can preach and organize churches anywhere. Different dissenting denominations are at work and of these we are the third in strength. We have now 2,671 members divided into 32 churches. These churches are scattered all over this country. Some of them are north of the Arctic circle and among the mountains which makes the work difficult.

We have sixteen brethren who wholly or in part give their time to preaching the gospel. Our churches are divided into four associations or according to the natural division of the country. We have thirty chapels valued about \$120,000. Last year our churches raised 66,858 crowns (or about \$18,070) for all purposes, which is more than \$6.50 for every member we have. That is quite a sum of money in this country.

The churches in Christiania, Bergen, Trondhjem and Tistedalen have had the largest additions. Those four churches had 168 out of a total of 278 additions during the year. A number of our churches, indeed more than half of them, are without pastors. We need money and men. The country is open before us but it is impossible to meet all requests for preaching the Gospel. What we need more than anything now is a general missionary and what a blessing it would be if some brother or church in America would appropriate \$500 for that work.

Last year has been a year of organization. We must organize for more aggressive work. Before this time our two papers with a circulation of about 4,500 has been edited by two men. Other brethren have printed tracts, etc. But we have now called one man to take hold of this work and superintend all our literary publications. He is an able brother from America. He is already in Christiania and will assist Brother Myrland in that large city.

Some of our large cities are still without Baptists and we long for the time when we shall be able to send them a missionary to preach to them the good tidings of joy. Is it not possible that the appropriation to Norway could be increased about \$500 for a missionary? We need him both for the churches that do not see a missionary or preacher for years and to take up new fields. I hope the Lord will make you able as I know you are willing to do this.



10/10/10

STATISTICAL TABLES

ables which follow will well repay careful examination, and give specific information in regard to the progress of the work under erican Baptist Missionary Union in both Europe and Asia.

US.	PREACH- ERS.	CHURCHES.	BAPTISMS.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRI- BUTIONS.
.....	749	564	1,447	40,759	45,163	\$171,653
.....	*249	*179	1,762	28,868	18,227	*144,294
.....	104	114	1,150	21,037	7,386	34,403
.....	*30	*31	244	2,030	*547	*12,720
.....	19	28	251	3,906	3,977	16,560
.....	16	32	278	2,671	*1,643	18,070
.....	*40	27	†122	2,148	*858	†4,800
.....	*6	*10	*26	*115	—	—
LLY						
.....	1,213	985	5,280	101,534	77,801	\$402,500
N....	1,254	927	6,741	105,212	34,876	87,993
.....	2,467	1,912	12,021	206,746	112,668	\$490,493

, none having been received for present year.
from Northern France.

mittee has oversight also of work in Austria, Hungary, Bulgaria, Roumania and Eastern
nittee carries on work in Belgium and Western Switzerland.

REPORT OF THE TREASURER

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1900

MISSIONS IN BURMA

RANGOON

REV. J. McGUIRE,	salary	\$1,000 00
	mission work, rent and schools, including \$37.95 collected in the field last year.....	929 62
MRS. M. M. ROSE,	salary	500 00
	mission work	50 00
MISS E. LAWRENCE,	salary	500 00
	mission work	118 67
MISS E. L. CHAPMAN,	salary, \$500; special grant \$100.....	600 00
	mission and school work	883 33
MISS J. G. CRAFT,	salary	500 00
	mission work, including \$8.00 collected on the field last year	58 00
MISS E. M. HANNA,	salary	500 00
	mission work	75 00
MISS R. W. RANNEY,	salary	400 00
MISS H. PHINNEY,	salary	400 00
	mission work, including \$89.33 collected on the field last year	850 00
REV. A. E. SEAGRAVE,	salary	1,200 00
	mission work and rent.....	750 00
	passage to U. S. Mrs. Seagrave and children, estimated	750 00
MR. HERBERT VINTON,	salary to Nov. 24, 1899	75 00
	passage to U. S., estimated	300 00
MISS H. N. EASTMAN,	salary	500 00
	mission work	7 50
REV. D. L. BRAYTON,	salary	1,200 00
MRS. J. H. VINTON,	salary to Nov. 24, 1899.....	75 00
	school work	360 00
	passage to U. S., estimated	300 00
	home allowance, two and a half months to April 1.....	83 34
REV. W. F. ARMSTRONG,	salary	1,200 00
	mission work and rent	2,307 33
REV. D. A. W. SMITH, D. D.,	salary	1,500 00
	mission work and expenses of Theological Seminary including \$1,176.44 collected on the field	3,020 56
REV. F. H. EVELETH, D. D.,	passage to U. S.....	410 51
	allowance in U. S. to April 1, 1900.....	903 33
REV. W. F. THOMAS,	salary	1,200 00
	mission work including \$166.00 collected in the field last year	1,151 95
REV. J. N. CUSHING, D. D.,	salary	1,500 00
	mission work and expenses of college repairs and new rooms	3,690 98
REV. H. H. TILBE,	salary	1,200 00
	special grant for family	100 00
	mission work	100 00
PROF. L. E. HICKS,	salary	1,000 00
	mission work and rent	462 67
	passage to U. S., Mrs. Hicks and daughter	586 40
PROF. E. B. ROACH,	salary	1,200 00
REV. W. A. SHARP,	salary	1,000 00
	mission work	116 66
REV. J. H. RANDALL,	salary	800 00
	rent and mission work	340 00
	additional passage expenses	20 17
REV. W. F. GRAY,	salary in part, \$500; grant, \$150.....	650 00
	additional passage expenses from China to Rangoon ..	140 85
	Mrs. Gray and children's passage to U. S.....	737 04
	Mr. Gray's passage to U. S. estimated	300 00
MR. F. D. PHINNEY,	salary as mission treasurer.....	300 00
	rent of D'Oyley Compound, house in Rangoon. Shady Dell Compound, taxes, repairs, treas. exp., and rent of Chinese Mission rooms.....	2,548 20
REV. J. F. SMITH,	outfit, \$300; passage, estimated, \$650.....	950 00
	salary, estimated, 71-2 months.	500 00
		\$43,641 91
Less saved in appropriations of last year		1,611 01
		\$41,630 90

MOULMEIN

STEVENS,	allowance in the U. S.	\$1,000 00	
HASWELL,	salary to Nov. 24, 1899	90 00	
	mission work	532 74	
	passage to U. S. estimated	300 00	
	allowance in U. S. estimated, 2 1-2 months	83 34	
RIGG,	salary	900 00	
	mission work and schools	1,080 33	
	additional passage expenses to Burma	40 55	
MITCHELL, M. D.,	salary	500 00	
CARR,	salary to Jan. 20, 1900	152 80	
	mission work	16 67	
	passage to U. S. estimated	350 00	
IELDON,	passage to U. S.	266 34	
	allowance in U. S., April 15, 1899, to April 1, 1900	387 50	
DYER,	salary	500 00	
	school and mission work	87 50	
HUGHES,	salary	500 00	
	mission work and school, including \$30.00 collected in the field last year	605 00	
ARMSTRONG'S	Telugu and Tamil School	450 00	
FORD,	salary, 2 1-2 months	104 15	
SLATER,	salary, including balance of 1897-98	537 23	
	mission work, school and building	900 00	
A CRAWLEY,	allowance in the U. S.	300 00	
TAYLOR,	allowance in U. S.	275 00	
LA RAGON,	salary, including balance of 1897-98	530 37	
	mission work	50 00	
USHELL,	salary	1,200 00	
	mission work and schools, including \$394.05 collected in field last year	1,527 33	
CRAWLEY,	passage self and family to England	799 99	
	passage Mr. Crawley to Burma, estimated	275 00	
	salary in part, including balance 1898-99	739 66	
	mission work	100 00	
		\$14,961 53	
in appropriations of last year		578 26	\$14,383 65

TAVOY

HALE,	salary	\$1,200 00	
	mission work	300 00	
IBROW,	allowance in U. S., 6 mos. to Oct. 1, 1899	400 00	
	passage estimated	650 00	
	salary estimated, ten months	1,000 00	
	mission work and school	1,000 00	
ILMORE,	mission work, collected on the field last year	172 55	
	additional passage to Tavoy	227 32	
R. ELWELL,	salary	500 00	
	mission work	34 33	
		\$5,985 36	
in appropriations of last year		170 71	\$5,814 65

BASSEIN

RIROLET,	salary	\$1,200 00	
	mission and school work	1,448 00	
	additional for passage to Bassein	33 08	
NICHOLS,	salary	1,200 00	
	mission work	333 33	
	B. S. K. N. Institute supported in part by income of funds	1,089 07	
	passage to U. S. of daughter	96 79	
ATSON,	salary	500 00	
	mission work	35 00	
CRONKHITE,	salary	1,200 00	
	special grant for family	100 00	
	mission work inc. \$68.67 collected on the field last year	1,309 33	
	passage to U. S. of Mrs. Cronkhite and children	595 14	
TSCHIRCH,	salary	500 00	
	mission work and school, including \$1,178.76 collected in the field last year	2,057 42	
		\$12,172 65	

HENZADA

CUMMINGS,	salary	\$1,200 00	
	mission work, repairs and school, including \$48.84 collected in the field last year	2,298 17	
	local receipt for mission work in Mr. Price's field	2,257 78	
ILMORE,	salary	1,000 00	
	removal expenses from Tavoy	71 91	

Eighty-sixth Annual Report

MISS J. H. STICKNEY,	salary estimated, ten months.....	\$416 67
	mission work	50 00
	passage to Burma, estimated	350 00
MISS M. M. LARSH,	salary	500 00
MISS V. R. PETERSON,	salary, including additional for 1898-99.....	530 37
	personal teacher	50 00
REV. W. I. PRICE,	salary to Dec. 14	250 00
	additional passage expenses to Burma	37 08
	Mrs. Price's allowance in U. S. to April 1	145 88
	mission work, care of Rev. D. Gilmore.....	275 00
		<u>\$9,432 86</u>
Less saved in appropriations of last year		84 76
		<u>\$9 348</u>

TOUNGOO

REV. H. P. COCHRANE,	allowance in U. S. to Oct. 1.....	\$400 00
	passage, Mr. Cochrane and wife, estimated.....	700 00
	salary, estimated, ten months	1,000 00
	special grant	100 00
	mission work	1,116 33
REV. E. B. CROSS, D. D.	salary	1,200 00
	mission work	682 11
REV. A. V. B. CRUMB,	salary	1,200 00
	mission work, including \$97.36, collected in field last year	628 21
MISS J. ANDERSON,	allowance in U. S.	68 88
MISS THORA THOMPSON,	salary	500 00
	mission work and school	745 33
MRS. C. MORGAN,	salary, including a balance 1897-98.....	528 98
	mission work	50 00
REV. A. BUNKER, D. D.,	allowance to Oct. 1, 1899.....	600 00
	allowance for family during passage	150 00
	passage to Burma, estimated	300 00
	salary, estimated, ten months	1,250 00
	mission work	1,879 33
REV. C. H. HEPTONSTALL,	salary	1,000 00
	mission work, including \$475.83 collected in field last year	2,897 50
REV. T. JOHNSON, M. D.,	allowance in U. S. to October 1.....	400 00
	allowance for family during passage	150 00
	passage to Burma, estimated	300 00
	salary, estimated, ten months	1,000 00
	mission and medical work	200 00
E. S. CORSON, M. D.,	salary	934 38
	mission work	116 66
MISS J. E. PARROTT,	salary, three months to Jan. 1, 1900.....	125 00
	mission work and school	661 99
	home allowance to April 1	56 25
MISS E. R. SIMONS,	allowance in U. S.	240 00
REV. W. A. SHARP'S	collections on the field last year.....	81 67
MISS B. E. DAVIS,	salary, estimated, ten months.....	416 66
	mission work	50 00
	outfit, \$150; passage, estimated, \$300	450 00
		<u>\$22,175 06</u>
Less saved in appropriations of last year.....		95 34
		<u>\$22,079 72</u>

SHWEGYIN

REV. E. N. HARRIS,	salary	\$1,000 00
	mission work, including \$3.30, collected in the field last year	1,671 80
MISS J. G. SHINN,	salary, estimated, ten months.....	416 67
	mission work	50 00
	passage, estimated	350 00
MISS H. E. HAWKES,	passage to U. S.	267 56
	allowance in U. S. to April 1, 1900	330 15
MISS KATE KNIGHT,	passage to U. S.	287 60
	allowance in U. S. to April 1, 1900	356 18
		<u>\$4,729 96</u>
Less saved in appropriations of last year		485 66
		<u>\$4,244 30</u>

PROME

REV. L. H. MOSIER,	allowance in U. S. to October 1.....	\$400 00
	passage to Burma, estimated	800 00
	salary, estimated, ten months	1,000 00
	mission work of school	733 33
		<u>\$2,933 33</u>
Less saved in appropriations of last year		142 09
		<u>\$2,791 24</u>

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THONGZE

MRS. M. B. INGALLS,	salary	\$600 00	
	mission work	346 66	
MISS K. F. EVANS,	salary	500 00	
	school and mission work, including \$28.79 collected in the field last year.....	443 79	\$1,890 45

ZIGON

MISS S. B. BARROWS,	salary	\$500 00	
	schools and mission work, including \$32.67 collected in the field last year.....	647 00	
MISS Z. A. BUNN,	passage to U. S., estimated.....	221 79	
	allowance in U. S.....	366 66	
		\$1,735 45	
Less saved in appropriations of last year		621 55	\$1,113 00

THARRAWADDY

MISS S. J. HIGBY,	salary	\$500 00	
	mission work, school and repairs.....	1,300 83	\$1,800 83

BHAMO

REV. W. H. ROBERTS,	salary	\$1,200 00	
	mission work, including \$49.50 collected in the field last year	882 16	
	Mrs. Roberts, passage to Burma	322 63	
MISS M. M. SUTHERLAND,	salary	500 00	
	mission work and school	600 00	
REV. O. HANSON,	passage to U. S.....	316 90	
	allowance in U. S. to April 1	720 00	
	mission work	125 00	
MISS L. EASTMAN,	salary	500 00	
W. C. GRIGGS, M. D.,	salary	1,000 00	
	mission work, including \$81.94, collected on field last year	936 45	
	allowance in U. S. to Dec. 5.....	205 00	
	passage to Burma, estimated	350 00	
	salary, estimated, eight months	333 32	
		\$7,961 46	
Less saved in appropriations of last year		788 60	\$7,202 86

MAURIN

REV. B. P. CROSS,	salary	\$1,200 00	
	mission work	350 00	
REV. M. E. FLETCHER,	allowance three months, to July 1.....	200 00	
MISS C. E. PUTNAM,	salary	500 00	
	mission work and repairs	319 50	\$2,569 50

MANDALAY

REV. E. W. KELLY,	allowance in U. S., to Feb. 15.....	\$700 00	
	passage to Burma, estimated	300 00	
	salary, estimated, seven months	700 00	
	mission work	1,067 50	
	additional passage expenses to U. S.	27 02	
MISS A. E. FREDERICKSON,	salary	500 00	
	mission work	250 00	
MISS CORA M. SPEAR,	salary	500 00	
	mission work and school	3,550 00	
MRS. H. W. HANCOCK,	salary	500 00	
	mission work, including \$37.11, collected on the field last year	408 77	
REV. W. O. VALENTINE,	salary	800 00	
	school, mission work and removal from Rangoon.....	424 67	
		\$9,722 96	
Less saved in appropriations of last year.....		87 59	\$9,635 37

THAYETMYO

REV. B. A. BALDWIN,	salary	\$1,000 00	
	mission work and school	1,262 50	
REV. A. E. CARSON,	passage expenses additional to Thayetmyo.....	58 91	\$2,351 41

MYINGYAN

REV. J. E. CASE,	salary	\$1,200 00	
	mission work, including \$63.19 collected on the field last year	483 19	\$1,683 19

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MISS E. F. McALLISTER,	salary, \$500; extra grant, \$50.....	\$550 00
	school and mission work.....	500 00
		<u>\$1.0</u>

SAGAING

REV. F. P. SUTHERLAND,	salary three months.....	\$300 00
	mission work.....	41 00
	passage to U. S. of Mr. Sutherland and family, estimated.....	1,571 62
	allowance in U. S. to April 1.....	111 11
		<u>\$2.4</u>

SANDOWAY

REV. C. L. DAVENPORT,	salary	\$1,000 00
	mission work, including \$78.54 collected in field last year	2,494 00
	passage to U. S. of Mary Davenport.....	189 36
MISS MELISSA CARR,	allowance in U. S. to October 1.....	150 00
	passage to Burma, estimated.....	350 00
	salary, estimated, ten months.....	416 67
	mission work	60 00
MISS A. M. LEMON,	salary	500 00
	school and mission work, including \$134.42 collected in the field last year.....	560 44
		<u>\$5,720 47</u>
Less saved in appropriations of last year.....		462 82
		<u>\$5.2</u>

MEIKTILA

REV. J. PACKER, D. D.,	salary	\$1,200 00
	mission work and school.....	286 67
		<u>\$1,486 67</u>
Less saved in appropriations of last year		153 04
		<u>\$1.3</u>

THIBAW

GEORGE T. LEEDS, M. D.,	salary	\$800 00
	mission and school work, including \$65.33 collected in the field last year.....	1,808 66
REV. W. W. COCHRANE,	passage to U. S.....	659 29
	allowance in U. S. to April 1.....	617 76
REV. W. M. YOUNG,	allowance in U. S.....	800 00
		<u>\$4,685 71</u>
Less saved in appropriations of last year		483 83
		<u>\$4.20</u>

MONE

A. H. HENDERSON, M. D.,	salary	\$1,000 00
	missions, including \$77.33 collected in field last year	1,181 91
REV. ROBERT HARPER, M. D.	salary	600 00
	mission work, including \$27.23 collected in the field last year	272 00
	additional expenses to Mone.....	123 22
MRS. H. W. MIX,	salary	500 00
	mission school work.....	808 83
		<u>\$4.48</u>

NAMKHAM

REV. M. B. KIRKPATRICK, M. D.,	salary	\$1,200 00
	mission work, school and buildings, including \$203.23 collected in the field last year.....	4,364 48
		<u>\$5,564 48</u>
Less saved in appropriations of last year.....		10 21
		<u>\$5.554</u>

MYITKYINA

REV. GEORGE J. GEIS,	salary	\$1,000 00
	mission work	365 51
		<u>\$1,365 51</u>
Less saved in appropriations of last year.....		95 11
		<u>\$1.27</u>

HAKA

REV. A. E. CARSON,	salary	\$1,200 00
	mission work, including \$184.05 collected in the field last year.....	1,201 71
		<u>\$2.40</u>
Total appropriations for Burma.....		<u>\$168.21</u>

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ASSAM MISSION

C. E. PETRICK,	salary.....	\$1,200 00
A. K. GURNEY,	mission work and school.....	936 00
	salary.....	1,200 00
	revision work.....	300 00
P. H. MOORE,	Mrs. Gurney's passage to U. S.....	458 57
	salary.....	1,200 00
	mission work, general earthquake repairs and mission	
	treasury expenses.....	2,902 79
P. E. MOORE,	Mrs. Moore's expenses to U. S.....	251 89
	salary.....	1,000 00
M. CARVELL,	mission work.....	66 66
	salary.....	1,000 00
DANIELS,	mission work.....	100 00
	salary.....	500 00
A. D. BOGGS,	mission work and school.....	480 00
	salary.....	1,000 00
D. KING,	mission work.....	166 66
	passage to U. S.....	300 00
	allowance in U. S.....	400 00
SABEL WILSON,	salary.....	500 00
	mission work, house and removal.....	2,196 67
E. BURDETTE,	salary.....	1,200 00
	mission work.....	333 33
F. MORGAN,	salary.....	500 00
	mission work and school.....	149 71
E. STEPHEN,	salary.....	1,000 00
	mission work.....	366 66
C. MASON,	salary.....	1,200 00
	mission work, repairs and schools, including \$213.65	
	collected in field last year.....	2,077 88
G. PHILLIPS,	allowance in the U. S.....	800 00
	mission work, care Rev. M. C. Mason.....	200 00
	printing hymn books in Garo.....	200 00
J. ROOD,	allowance in U. S. to April 1, 1900.....	413 00
ELLA MASON,	passage to U. S.....	376 49
	allowance in U. S.....	150 00
	passage, estimated.....	350 00
C. BOND,	salary, estimated, ten months.....	416 67
	passage, estimated.....	350 00
	salary, estimated, ten months.....	416 67
WILLIAM DRING,	salary.....	1,000 00
	mission work.....	302 42
	additional passage expenses to U. S. of Mrs. Dring	
	and child.....	114 78
E. MUNGER,	passage to U. S., estimated.....	485 82
	allowance in U. S.....	325 00
S. W. RIVENBURG,	salary.....	1,200 00
	mission work, including \$101.84 collected on field last	
	year.....	515 17
E. W. CLARK,	salary.....	1,500 00
	mission work.....	733 33
S. A. FERRINE,	salary.....	250 00
	mission work and school, including \$125.51 collected	
	on the field last year.....	1,517 18
F. P. HAGGARD,	passage to U. S., estimated.....	750 00
	passage to U. S. of self and family.....	1,531 32
	allowance in U. S. to April 1.....	675 00
	mission work.....	400 00
JOHN FIRTH,	salary.....	1,000 00
	mission work, including \$53.02 collected on field last	
	year.....	371 69
J. PAUL,	passage to U. S.....	711 91
	allowance in U. S. to April 1.....	466 66
	mission work.....	666 66
O. L. SWANSON,	salary.....	1,000 00
	mission work.....	666 33
WILLIAM PETTIGREW,	salary and balance on 1898-99.....	1,133 33
	mission work and house.....	1,089 99
	famine relief.....	116 67
G. CROZIER, M. D.,	salary, estimated, ten months.....	666 66
	outfit, \$300; passage, estimated \$800.....	1,100 00
	medical outfit.....	150 00
	mission work.....	5 00
ding at Impur donated by a friend.....		660 00
A. E. PARKER,	salary.....	800 00
	special grant.....	150 00
	mission work and removal.....	93 66

\$48,838 23

saved in appropriations of last year..... 2,432 24

\$46,405 99

TELUGU MISSION

REV. D. DOWNIE, D. D.,	salary	\$625 00
	mission work, including \$50.04 collected in field last year	2,710 82
	salary Miss Minnie Downie	250 00
	additional passage expenses to U. S., Miss A. K. Downie	38 28
	passage to U. S. Dr. Downie and family, estimated ..	1,200 00
	Mr. Stone's passage England to Madras	170 10
REV. F. H. LEVERING,	passage to U. S.	507 20
MISS KATE DARMSTADT,	allowance in U. S.	733 34
MISS F. M. TENCATE,	salary	500 00
MISS M. D. FAYE,	mission work and schools	993 33
	salary balance 1898-99	528 98
	mission work	50 00
MISS L. WAGNER,	medical work, including \$25 collected on field last year ..	875 00
	passage to U. S.	259 75
	allowance in U. S.	200 00
	salary, balance 1898-99	528 98
MRS. CAROLINE W. COATES, M. D.,	mission work	50 00
	passage, estimated	350 00
	salary, estimated ten months	416 67
	mission work	100 00
REV. J. E. CLOUGH, D. D.,	salary	1,500 00
	mission work, including \$3,932.61 collected in field last year	7,243 01
MISS SARAH KELLY,	salary	500 00
	mission work and schools	1,893 66
MISS A. E. DESSA,	salary	500 00
	mission work and schools	1,659 99
PROF. L. E. MARTIN,	salary	1,000 00
	mission work, college expenses and building	4,770 33
REV. HENRY HUIZINGA,	salary nine months to October	600 00
REV. J. M. BAKER,	salary	1,000 00
	mission work	100 83
MISS L. B. KUHNEN,	passage to U. S., estimated	300 00
	allowance in U. S. to April 1, 1900	106 18
	additional passage expenses to U. S.	508 94
	allowance in U. S. six months	400 00
REV. J. HEINRICH,	allowance for family	150 00
	passage to India	300 00
	salary, estimated, ten months	1,000 00
	mission work	357 00
REV. W. L. FERGUSON,	salary and balance 1898-99	1,172 25
	schools and theological seminary and repairs, including \$174.09 collected in the field last year	2,684 63
REV. W. B. BOGGS, D. D.,	salary	1,200 00
	special grant	200 00
	mission work, including \$13.65 collected in field last year	593 55
REV. W. S. DAVIS,	salary	230 54
	mission work, including \$47.79 collected in field	691 45
	passage to U. S., estimated	900 00
	allowance in U. S. to April 1	100 00
REV. W. E. HOPKINS,	salary	1,000 00
	special grant	33 33
	mission work, including \$15.51 collected in field last year	1,630 98
REV. D. McLEAN	and wife's passage to England	379 50
MISS R. E. PINNEY,	salary	500 00
	mission work and school	580 00
REV. W. A. STANTON,	salary	1,000 00
	mission work and schools, including \$24.67 collected in field last year	2,561 98
MRS. A. T. MORGAN,	allowance in the U. S.	400 00
REV. A. H. CURTIS,	salary	1,000 00
	mission work and school	1,883 33
MISS M. M. DAY,	salary	500 00
	mission work and schools	1,327 67
REV. T. P. DUDLEY,	allowance in U. S. May 20, 1899, to April 1, 1900 ..	691 08
MISS S. I. KURTZ,	mission work and schools, including \$75 collected in field last year	405 00
	passage to U. S., estimated	272 69
	allowance in U. S.	200 00
REV. J. S. TIMPANY, M. D.,	salary	1,000 00
	mission work and schools	1,154 17
MISS H. M. SIPPERLY,	passage, estimated	350 00
	salary, estimated	416 67
	mission work	50 00
REV. JOHN NEWCOMB,	salary	1,200 00
	mission work and schools	1,473 33
MRS. L. M. HADLEY,	allowance in U. S.	400 00

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JEWETT.	allowance in U. S.	\$400 00.
A. BURDITT,	allowance in U. S.	400 00
KURTZ,	salary	1,000 00
A. BERGMAN,	mission work	584 01
	home allowance	300 00
RCAS WHITAKER,	additional passage and expenses in U. S.	42 30
	salary	500 00
	mission work.	195 00
	additional passage expenses to India.	100 01
J. LINKER,	salary, balance 1898-99.	528 22
	mission work and school.	430 00
LIAM POWELL,	salary	1,200 00
	mission work and schools, including \$19.90 collected in the field last year.	1,471 23
	additional expenses of Mrs. Powell to England.	183 23
D. NEWCOMB,	allowance in U. S.	300 00
C. OWEN,	salary	1,000 00
	mission work	1,051 00
	passage to U. S. Mrs. Owen	279 84
S. THOMSEN,	passage to India, estimated	700 00
	salary, estimated, eleven months.	1,100 00
	mission work	33 33
	special grant for children.	55 33
I. BOOKER,	additional passage expenses to U. S.	83 37
	allowance in U. S.	150 00
	passage to India, estimated.	250 00
	salary, estimated	500 00
	mission work and schools.	950 00
R. MANLEY,	additional passage expenses to U. S.	215 58
	allowance in U. S.	1,200 00
W. STAIT,	salary	800 00
	mission work and school.	1,950 00
CHUTE,	salary	1,200 00
	mission work and schools, including \$127.88 collected in field last year.	2,502 63
	Mr. Wilson's passage to U. S.	152 00
FRIESEN,	allowance in U. S.	300 00
	passage to India.	500 00
	salary, estimated, one year.	1,200 00
	mission work	720 00
	Mennonite brethren for Rev. N. N. Hiebert.	529 20
J. HUBERT,	salary	800 00
	mission work, including \$426.80 collected on field last year	1,436 30
M. BREED, M. D.,	salary	205 34
	mission work	653 33
	passage to U. S. estimated	250 00
F. EDGERTON,	salary	500 00
	mission work and school.	616 67
H. BROCK,	salary	416 67
	mission work	1,512 50
	passage to U. S. of Mr. Brock and family.	750 00
A. CURTIS,	salary	800 00
	mission work and schools.	353 33
	additional passage expenses to India of Mr. Curtis.	108 01
	Mrs. Curtis, outfit, \$150; passage, estimated \$350.	500 00
BULLARD,	salary	1,200 00
	mission work, including \$49.83 collected on field last year	734 40
BOGGESE,	passage to U. S. self and family.	889 77
	allowance in U. S. to April 1.	333 33
I. HANKINS,	salary	1,000 00
	mission work	658 90
C. FULLERS,	mission work at Podill, care Dr. Clough, including \$25.41 collected on field last year.	1,348 08
E. BOGGS,	additional passage expenses to U. S.	254 04
	allowance in U. S. to October	400 00
	passage to India, estimated	900 00
	salary, estimated, ten months.	333 33
	mission work	333 33
McLAURIN, D. D.,	passage to U. S.	680 75
	allowance in U. S. to April 1.	623 33
P. PEARCE,	salary	404 33
	school and mission work.	366 08
RAH E. BUSTARD,	salary	200 00
R. MARSH,	salary	1,000 00
	mission work and chapel, including \$10.46 collected in field last year.	1,579 88
DUSSMAN,	salary	1,000 00
	mission work and repairs.	542 42
		\$112,765 25
d in appropriations of last year.		2,984 64
		\$109,830 61

CHINESE MISSION AT BANGKOK

REV. H. ADAMSEN, M. D.,	salary	\$900 00
	salary for 1896-97	800 00
	mission work	545 40
		<u>\$2 145 4</u>

SOUTHERN CHINA MISSION

REV. WM. ASHMORE, D. D.,	salary	\$1,500 00
	mission work	400 00
REV. S. B. PARTRIDGE, D. D.,	allowance in U. S.	800 00
REV. W. K. McKIBBEN,	salary	1,200 00
	mission work, including \$10.60 collected on field last year and treasury expenses	490 00
	Mrs. McKibben and son's passage to U. S., estimated.	300 00
REV. W. ASHMORE, JR.,	passage to U. S.	447 68
	allowance in U. S.	666 66
	mission work, including \$147.68 collected on field last year	297 88
REV. J. M. FOSTER,	salary	1,200 00
	mission work and schools, including \$147.41 collected on field last year.	1,117 41
MRS. A. K. SCOTT, M. D.,	allowance in U. S. six months	150 00
	passage to China.	302 79
	salary estimated, ten months	416 66
	mission work	338 45
MISS M. K. SCOTT,	allowance in U. S.	150 00
	passage to China	256 24
	salary estimated, ten months	416 66
	mission work	325 00
MISS H. E. ST. JOHN,	salary	500 00
	mission work	194 60
REV. GEO. CAMPBELL,	salary	1,200 00
	mission work	344 75
	passage to U. S. Mrs. Campbell and children	345 02
REV. GEO. E. WHITMAN,	salary	1,000 00
	mission work	350 00
REV. J. W. CARLIN, D. D.,	passage to U. S. of self and family, estimated	1,392 45
	allowance in U. S. to April 1, 1900	433 33
REV. A. F. GROESBECK,	salary	800 00
	mission work and schools, including \$42.50 collected in field last year.	1,458 10
	additional passage expenses to China	43 68
REV. H. A. KEMP,	salary	1,000 00
	mission work, including \$48.25 collected in the field last year	298 25
	Mrs. Kemp's passage to U. S.	278 70
	return to China	370 09
REV. J. SPEICHER,	salary	1,000 00
	mission work, including \$175.60 collected on field last year	989 63
MISS J. M. BIXBY, M. D.,	salary	500 00
	mission and medical work, including \$8.23 collected in field last year, and land and house	2,708 23
REV. G. H. WATERS,	outfit, \$150; passage, estimated, \$300.	450 00
	salary estimated, ten months	500 00
MISS E. WILKINSON,	salary, estimated, ten months.	416 66
	outfit, \$150; passage, estimated, \$300	450 00
	mission work	50 00
		<u>\$27,848 07</u>
Less saved in appropriations of last year, including exchange and exchange accidentally omitted in previous year		4,421 19
		<u>\$23,427 78</u>

EASTERN CHINA MISSION

REV. J. R. GODDARD, D. D.,	salary	\$1,500 00
	mission work	1,284 02
J. S. GRANT, M. D.,	salary and balance for 1898-99.	1,063 23
	mission work and repairs	700 00
	mission work of Rev. E. N. Fletcher.	400 00
REV. E. N. FLETCHER,	additional cost of passage to China.	62 14
	passage to U. S. of Mrs. Fletcher and child, estimated	400 00
MR. GEO. WARNER,	passage to U. S.	267 30
MRS. L. A. KNOWLTON,	allowance in U. S.	400 00
MISS H. L. CORBIN,	salary	500 00
	mission work and rebuilding, including \$16.22 collected in field last year.	666 22
MISS E. STEWART,	self supporting.	
	mission work	221 05

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TE GODDARD,	salary	\$500 00
	mission work	110 00
JENKINS,	salary to December 24.....	354 15
	mission work, including \$52.50 collected on field last year	487 50
	passage to U. S., estimated	500 00
	allowance in U. S., January 25 to April 1	146 25
E. BOUSFIELD,	salary and balance 1898-99.....	950 00
	mission work	571 00
S. SWEET,	allowance in U. S. to October 1.....	400 00
	passage to China, estimated	700 00
	salary, estimated, ten months	833 33
D. HOLMES,	salary	1,000 00
	mission work	332 50
E. RIGHTER,	salary	500 00
	mission work, including \$15.75 collected in the field last year	177 75
MINNISS,	salary	500 00
	mission work	37 50
ELLA BELYEA,	salary	500 00
	mission work	37 50
I. PROCTOR,	salary	800 00
	mission travel	199 08
L. MASON,	passage to U. S.	500 00
BANK, M. D.,	outfit, \$500 passage, \$550.08.....	850 08
	salary, estimated, ten months	896 08
	mission work	250 00
H. FINCH, M. D.,	allowance in U. S., estimated.....	400 00
	passage to China, estimated.....	800 00
	salary estimated ten months	833 33
	mission and hospital work	1,086 00
WELLWOOD,	passage to England, estimated.....	1,100 00
	allowance to April 1.....	371 10
	grant for family	150 00
A. SALQUIST,	salary	1,000 00
	mission work	158 50
S. ADAMS,	salary	1,200 00
	special grant for children	300 00
	mission work and building, including \$206.49 collected in field last year.....	998 00
A. HUNTLEY, M. D.,	salary	800 00
	medical and mission work, including \$283.04 collected in the field last year.....	1,020 63
	additional cost of passage to U. S.	105 08
L. CROWL,	salary	500 00
	mission work	80 00
ES, M. D.,	salary	800 00
	mission work	75 00
J. BRADSHAW,	salary	800 00
	mission work	125 00
F. BEAMAN,	additional for passage to U. S.	33 47
	allowance in U. S.	800 00
	special grant	100 00
M. UPCRAFT,	salary	1,000 00
	mission work	331 40
	passage to China of Mrs. Upcraft	380 22
I. OPENSHAW,	salary	1,000 00
	mission work and treasury expenses	400 00
	additional cost of passage to China	25 03
		\$35,551 17
d in appropriations of last year, including exchange		2,507 14
		\$38,044 08

JAPAN MISSION

A. BENNETT,	salary	\$1,200 00
	mission work	550 00
	passage to U. S. two sons.....	415 50
K. HARRINGTON,	salary	1,200 00
	mission work	450 00
L. DEARING,	passage to U. S.	613 12
	allowance in U. S.	983 08
	mission work	47 25
G. HARRINGTON,	salary	1,200 00
	mission work and rent.....	600 00
B. PARSHLEY,	salary	1,000 00
	mission work and rent and Theological Seminary.....	1,200 50
	additional passage expenses to Japan.....	87 05
	additional passage expenses to Japan, Yagoro Chita ..	8 97
A. CONVERSE,	salary	500 00
	mission work and school, including \$39.11 collected in field last year.....	900 11
M. WITHERBEE,	school and mission work	125 00
A. HAWLEY,	salary	500 00

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REV. C. H. D. FISHER,	mission work	\$185 00
PROF. E. W. CLEMENT,	salary	1,200 00
	mission work and treasury expenses	581 28
	salary	1,000 00
	special grant	75 00
PROF. HENRY TOPPING,	mission work and academy	2,895 00
	salary	1,000 00
MISS A. H. KIDDER,	mission work, rent and repairs	892 90
	salary	500 00
	mission work and school, including \$25.37 collected in field last year	835 37
MISS M. A. WHITMAN,	salary	500 00
	mission work	176 69
MISS E. L. ROLMAN,	salary	500 00
	mission work	905 00
MISS N. E. FIFE,	salary	500 00
	mission work, rent and repairs	750 00
MISS A. M. OLAGETT,	mission work	172 00
	allowance in U. S. five months to April 1	166 68
REV. E. H. JONES,	salary	1,200 00
	mission work	673 18
REV. S. W. HAMBLEN,	passage to U. S.	617 98
	allowance in U. S.	591 12
MISS LAVINIA MEAD,	allowance in U. S.	150 00
	passage to Japan	250 00
	salary, estimated ten months	416 68
MISS A. S. BUZZELL,	mission work	235 00
	salary	500 00
	school, mission work and repairs, including \$19.56 collected in field last year	949 55
REV. J. C. BRAND,	salary	1,200 00
	mission work	838 00
MISS GERDA PAULSON,	outfit, \$150; passage, estimated, \$300	450 00
	salary, estimated	416 68
	mission work	50 00
MISS M. M. CARPENTER,	salary nine months, to October 1	875 00
	moving expenses	50 00
		<u>\$32,370 11</u>
Less saved in appropriations of last year		1,494 34
		<u>\$30,875 77</u>

WEST JAPAN MISSION

REV. R. A. THOMSON,	salary	\$1,200 00
REV. G. W. TAFT,	mission work and school	3,564 28
MISS ELLA R. CHURCH,	allowance in the U. S.	1,200 00
	salary	500 00
	school, mission work and repairs, including \$363.18 collected in field last year	1,196 68
MISS D. D. BARLOW,	salary	500 00
	mission work	255 00
REV. G. W. HILL,	salary	1,000 00
	special grant	100 00
	mission work	633 32
CAPT. L. W. BICKEL,	additional passage expenses to Kobe	105 95
	salary	800 00
	special grant	200 00
	mission vessel expenses, including \$61.50 collected in field last year	2,297 50
	special donation for building vessel	7,500 00
MISS E. L. CUMMINGS,	salary	500 00
	school and mission work, including \$5.69 collected in field last year	505 69
REV. WILLIAM WYND,	passage to Europe	600 00
	allowance in Europe ten months	696 68
	mission work	500 00
REV. J. H. SCOTT,	salary	1,000 00
	special grant	200 00
	mission work	890 00
MISS F. A. DUFFIELD,	home allowance	336 00
	mission work, care Mrs. Scott	120 00
MRS. H. H. RHEES,	donation for mission work	43 09
	passage to U. S.	548 08
	allowance in U. S. to April 1	200 00
REV. T. E. SCHUMAKER,	outfit, \$300; passage, estimated, \$300	1,100 00
	salary to October 1, estimated	400 00
		<u>\$36 063 23</u>
Less saved in appropriations of last year		1,297 39
		<u>\$34,765 84</u>

CONGO MISSION

C. H. HARVEY,	salary	\$1,050 00
	mission work and general mission purposes.	3,275 00
HENRY RICHARDS,	home allowance	1,050 00
LESLIE, M. D.,	salary	1,050 00
	mission and medical work, school and printing.	1,908 13
E. T. WELLES,	salary, including Miss Welles.	1,050 00
	mission work	775 20
C. L. MABIE, M. D.,	salary and transport.	700 00
THOMAS HILL,	salary	1,050 00
	mission work	80 00
	passage to Congo of Mrs. Hill, estimated.	300 00
THOMAS MOODY,	salary	1,050 00
	mission work and school.	350 00
	passage to U. S. Mrs. Moody and child, estimated.	300 00
LYNCH, M. D.,	allowance in U. S.	700 00
	specific for hospital.	50 00
W. A. HALL,	salary	1,050 00
	mission work	150 00
	passage to Congo of Mrs. Hall, estimated.	300 00
O. B. ANTISDEL,	salary	1,050 00
	special grant	300 00
	mission work	429 52
A. BILLINGTON,	passage to England, estimated	400 00
	allowance in England to April 1, 1900.	600 00
	expenses of the "Henry Reed"	750 00
D. B. GLENESEK,	home allowance	400 00
A. CHRISTOPHER,	salary to January 17, 1900.	812 14
	passage to England, estimated.	400 00
	home allowance	300 00
L. C. FLEMING,	home allowance three months.	75 00
P. FREDERICKSON,	salary	1,050 00
	allowance for children.	200 00
	mission work	350 00
J. NELSON,	salary	1,050 00
	dispensary, travel and building.	361 00
A. SIMS, M. D.,	allowance in England.	600 00
JOSEPH CLARK,	salary	1,050 00
	mission work and schools.	740 00
LENA CLARK,	salary	250 00
I. R. MILNE,	salary	1,050 00
	mission work	54 20
	outfit Mrs. Milne.	250 00
	passage of Mr. and Mrs. Milne to Congo, estimated.	400 00
B. C. GLEICHMAN,	allowance in U. S.	300 00
J. B. BANKS,	salary	1,050 00
	passage of Mrs. Banks to England.	300 00
E. V. SJOBLUM,	salary August 1, 1899, to October 1, 1900.	571 66
	transport	196 00
		\$30,836 05
	ved in appropriations of last year.	262 50
		\$30,573 55

FRENCH MISSION

mission work under direction of French Committee.	\$15,000 00
support of Bible women.	1,740 00
special gift for special work.	350 00
	\$17,090 00

GERMAN MISSION

gifts for Cameroon mission	\$3,281 79
For salaries and mission work under direction German Committee	7,000 00
salary of Rev. P. Bickel, D. D.	1,000 00
	\$11,281 79

SWEDISH MISSION

mission work under direction of Swedish Committee	\$1,700 00
salary of Rev. E. Jansson and assistant	1,765 00
	\$3,465 00

SPANISH MISSION

LUND,	salary	\$1,000 00
	mission work and tracts.	500 00
O. MARIN,	passage to U. S., estimated	150 00
	allowance in U. S. to April 1.	553 21
T. MCGOVERN,	passage to Spain, estimated.	200 00
	salary, estimated, seven months.	466 66
		\$2,869 87

DANISH MISSION

For salaries and mission work..... \$1.2

RUSSIAN MISSION

For salaries and mission work..... \$1.2

NORWEGIAN MISSION

For salaries and mission work..... \$1.3

GRECIAN MISSION

For mission work..... \$2

PUBLICATIONS

For 500 copies of eighty-fifth Annual Report and extra expense of July "Magazine" containing it..... \$1,076 68
missionary tracts and the Handbook 2,756 21
\$3,832

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others..... \$20.00

DISTRICT SECRETARIES AND AGENCIES

REV. W. E. WITTER,	salary	\$2,000 00
	office and travelling expenses.....	752 70
REV. C. L. RHOADES,	salary	2,500 00
	office and travelling expenses.....	2,808 74
REV. A. H. BURLINGHAM, D.D.,	salary	700 00
REV. O. O. FLETCHER, D. D.,	salary for April, 1899.....	83 84
	travelling expenses.....	118 40
REV. F. S. DOBBINS,	salary	2,000 00
	office and travelling expenses.....	1,802 84
REV. T. G. FIELD,	salary	1,700 00
	office and travelling expenses.....	1,108 28
REV. J. S. BOYDEN,	salary for April, 1899.....	100 00
	travelling expenses.....	34 45
REV. O. F. TOLMAN, D. D.,	salary	1,200 00
REV. E. W. LOUNSBURY, D. D.,	salary	1,986 67
	office and travelling expenses.....	1,632 70
REV. I. N. CLARK, D. D.,	salary	1,500 00
	office and travelling expenses.....	1,011 60
REV. F. PETERSON,	salary	1,600 00
	office and travelling expenses.....	997 45
REV. J. SUNDERLAND, D. D.,	salary	1,125 00
	office and travelling expenses.....	330 18
REV. A. W. RIDER,	salary for part of two years.....	1,211 54
	travelling expenses.....	252 71
MISS ELLA D. MAC LAURIN,	salary	600 00
	travelling expenses.....	358 59
Travelling expenses of executive officers and others in agency work		940 00
		\$30,200

EXECUTIVE OFFICERS

REV. HENRY C. MABIE, D. D., SECRETARY, salary	\$4,000 00
REV. THOMAS S. BARBOUR, D. D., SECRETARY, salary	3,783 84
E. P. COLEMAN, TREASURER, salary	3,000 00
REV. E. F. MERRIAM, EDITORIAL SECRETARY, salary	2,500 00
CLERK HIRE in Secretary's department	3,525 58
CLERK HIRE in Treasurer's and shipping department	3,809 50
	\$20,419

GENERAL EXPENSE

For rent of rooms and electric lights	\$2,120 35
janitor and care of rooms	795 16
postage, telegrams, cables, express and exchange.....	1,676 22
printing, stationery and office supplies	673 06
insurance, taxes, and legal expenses	319 40
furniture and repairs	61 19
telephone, packing and shipping department	151 00
map-folders, collection boxes, etc.	514 41
expenses of honorary life membership certificates.....	84 00
travelling expenses of executive officers and others under direction of Executive Committee	2,718 18
London Agency expenses covering part of two years	710 15

Report of the Treasurer

469

terature	\$146 05
otary machine, graphophone and supplies	245 85
.....	26 18
balance	<u>\$10,344 31</u>
.....	4,403 85
ons	<u>\$599,705 95</u>
9	<u>54,323 89</u>
	<u>\$654,029 75</u>

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1900

ed in the Missionary Magazine	\$350,606 83
in the Missionary Magazine	35,326 83
Foreign Missionary Society	75,830 12
Foreign Missionary Society of the West	31,804 22
Foreign Missionary Society of California	2,000 00
Foreign Missionary Society of Oregon	444 85
ions	2,212 97
mboat certificates	64 89
	<u>\$600,458 05</u>
.....	63 70
.....	605 41
rial	621 21
ment	677 25
al	6 00
rsbip	7 50
.....	30 00
.....	140 00
al	151 40
.....	51 49
.....	142 12
.....	930 82
.....	50 00
.....	1,635 95
.....	6,188 90
.....	12 50
.....	70 00
.....	67 50
larship	323 44
.....	25 00
.....	328 00
.....	4 62
B.	27 45
.....	50 00
.....	30 00
.....	300 00
.....	19 00
.....	2 14
.....	6 00
.....	60 00
.....	9 84
.....	575 00
.....	235 00
.....	1,341 72
.....	30 00
.....	29 25
book	209 28
hip	7 50
.....	1,325 64
.....	5 81
.....	26 50
.....	7 00
od	245 00
.....	20 00
.....	2,065 82
.....	52 40
.....	324 06
.....	11 25
re	9 24
.....	68
.....	2,375 58
.....	646 75
.....	84 67
.....	3,488 97
.....	8 97
.....	123 55
.....	350 00
.....	42 00

Eighty-sixth Annual Report

Rockwell	\$5 58
Rogers	550 00
Robinson	5 00
Ruth	263 12
Swalm	259 12
Sweet	420 00
Sherman	60 00
Sheldon	6 00
Toongoo	170 29
Thomas	140 00
Van Huseu	120 00
Whiting	74 72
Warne	877 64
Wade scholarship	82 24
Wormsley	279 22
Williams	30 00
Woolverton	250 00
Wells	140 00
Woman's	1 00
	<u>\$20,462 42</u>
Income sundry annuity bonds	<u>12,181 04</u>
	<u>\$42,588 46</u>

Debt of the Union, April 1, 1900 \$542,048 21
111,041 21

In addition to the \$542,048.21 there has been added to the permanent funds and those on which annuities are paid \$114,795.04, making the gross receipts of the year \$657,843.55.

FUND
FUNDS

Axtell	\$124 44
Alpha	12,922 77
Ambler memorial	13,000 00
Abbott endowment	13,000 00
Allen memorial	500 00
Ambler scholarship	200 00
Angus	500 00
Ambler, A. T.	2,200 00
African Medical	3,627 25
Bradford	1,000 00
Barney	5,000 00
Brownson	35,264 25
Bucknell	1,000 00
Bishop	34,194 00
Bryant	475 25
Eastwick	12,500 00
Butler	1,000 00
Battle	1,000 00
Crozer	5,000 00
Colby	500 00
Carpenter, O. H.	2,100 00
Carpenter scholarship	7,000 00
Colby, M. L.	1,000 00
Cheney, Joel	7,307 00
Cox, Effie W.	154 00
Chandler, Ellis. B., added during year	1,625 00
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Drown, added during year	900 00
Eldredge	100 00
Eastburn	67 00
Eldredge	1,000 00
Fox	500 00
Fiske	1,872 74
Fry	2,129 00
Flint	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	84 00
Hoyt	24,888 00
Judson scholarship	535 75
John	500 00
James	800 00
Karen, school book	7,005 00
Kelly scholarship	300 00
Kimball	21,000 00
Lees	475 00
Legan	100 00
Lewis	225 00
Liu Chiu Island, added during year	5,000 00
Merrill	625 00
Merrick, added during year (\$35,200.75)	75,725 00
Mah Ruin K., added during year	1,700 00

Report of the Treasurer

471

added during year (\$2.15)	\$7,098 11
preachers	369 28
l	500 00
l	11 42
.....	48,000 00
.....	12,000 17
.....	500 00
.....	2,450 00
ent	98,088 00
.....	358 70
.....	1,828 00
scholarship	588 75
y, added during year	4,000 00
.....	95 00
.....	4,000 00
.....	1,000 00
.....	230 90
d	263 95
.....	11,000 00
n	100 00
.....	5,242 68
n Baptist College, added during year	1,000 00
.....	1,000 00
.....	9,000 00
.....	10,000 00
d	1,000 00
.....	250 00
.....	1,228 05
.....	839 66
on	1,000 00
.....	3,208 95
.....	3,500 00
seen	2,000 00
.....	1,167 50
.....	18,712 18
.....	4,000 00
scholarship	1,638 75
ey	5,000 00
is	500 00
rtion	5,000 00
.....	2,000 00
's fund	25 00
annuity bond accounts	\$573,495 93
.....	322,847 81
	\$896,343 73

E. P. COLEMAN,

Treasurer American Baptist Missionary Union.

Missionary Rooms, Tremont Temple, Boston, May 10, 1900.

Auditing Committee hereby certify they have examined the cash book of the Treasurer each month the past year and have found the balances correct, the payments being properly vouched. They examined the securities belonging to the American Baptist Missionary Union and find the same in & properly accounted for.

DANIEL C. LINSKOTT, } *Auditing Committee.*
SIDNEY A. WILBUR, }

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M. H. Bixby, D.D., Providence, R. I.
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E. E. Chivers, D.D., Chicago, Ill.
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H. L. Stetson, D.D., Des Moines, Ia.

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S. W. Woodward, Washington, D. C.
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I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

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Mrs. W. R. Brooks, Morristown, N. J.
Mrs. Levi T. Scofield, Cleveland, O.

EX OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union and the Presidents of the four Woman's Societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I. EXPIRING 1901

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A. G. Upham, D.D.
Ray Greene Huling, D. Sc.
Francis E. Blake, Esq.

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D. B. Juttan, D.D.
Hon. J. J. Estey
John Carr, Esq.
Judley P. Bailey, Esq.

CLASS III. EXPIRING 1903

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N. E. Wood, D.D.
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REV. THOMAS S. BARBOUR, D.D.

TREASURER

F. P. COLEMAN, Esq.

AUDITING COMMITTEE

D. C. LINSOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS

PLACES	PREACHERS	TEXTS	RECEIPTS
Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	\$2,099 25
Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01
Philadelphia, Pa.	O. B. Brown, D. C.		46,920 28
Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	66,956 08
New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17
Boston, Mass.	William Yates, India		11,463 39
New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 24
Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 24
Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
New York, N. Y.	Baron Stow, D.D., Mass.	Acts xiii. 24	80,420 19
Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	100,135 21
New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	62,703 55
Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
Philadelphia, Pa.	S. W. Lynd D.D., Ohio	1 Cor. i. 21	76,948 00
Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,210 94
Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	89,487 24
Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 26
Philadelphia, Pa.	M. J. Rhee, Del.	Phil. ii. 5	90,866 29
Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 16	118,726 35
Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 28
New York, N. Y.	Robert W. Cushman, D.D., Mass.	Hcb. xii. 28, 29	127,226 81
Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
Philadelphia, Pa.	William H. Shaler, D.D., Me.	Rom. v. 3, 4	97,808 77
New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	122,226 22
Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii. 17	82,333 93
Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
Cleveland, Ohio	S. C. Burroughs, D.D., Ill.	Matt. xvii. 16	109,956 06
Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	160,794 59
Chicago, Ill.	D. Read, L.L.D., Ill.	Mark ix. 22, 23	189,244 23
New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
New York, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	210,199 10
Albany, N. Y.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	216,100 70
Washington, D. C.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	261,530 91
Philadelphia, Pa.	Wayland Hoyt, Mass.	Num. xxiii. 23	241,970 64
Buffalo, N. Y.	Lemuel Moss, D.D., Ind.	John x. 10	245,997 23
Providence, R. I.	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	225,723 97
Cleveland, Ohio	S. Graves, D.D., Mich.	Ps. xc. 17	265,679 10
Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		235,430 34
Saratoga, N. Y.	A. H. Strong, D.D., N. Y.	Luke xv. 4	290,851 63
Indianapolis, Ind.	A. J. Gordon, D.D., Mass.	Luke ii. 32	288,802 84
New York, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	302,584 19
Saratoga, N. Y.	F. W. Bakeman, Mass.	John xvii. 18	307,105 04
Detroit, Mich.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	328,527 21
Saratoga, N. Y.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	362,020 50
Asbury Park, N. J.	H. F. Colby, D.D., Ohio	Rom. x. 12	384,996 73
Minneapolis, Minn.	Henry M. King, D.D., N. Y.	John xiv. 12	353,109 46
Washington, D. C.	W. T. Chase, D.D., Mass.	Luke x. 22	390,835 39
Boston, Mass.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	398,145 86
Chicago, Ill.	Galusha Anderson, D.D., Ill.	Luke xix. 10	440,788 07
Cincinnati, Ohio	George Dana Boardman, D.D., Pa.	Eph. ii. 15	472,174 21
Philadelphia, Pa.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	569,172 93
Denver, Col.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	766,782 95
Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	408,943 73
Saratoga, N. Y.	George Bullen, D.D., Mass.	Heb. x. 13	508,465 33
Asbury Park, N. J.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	532,054 32
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Rochester, N. Y.	George C. Lorimer, D.D., L.L.D., Mass.	Dan. ii. 44	782,474 17
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Detroit, Mich.			543,048 51

*Board of Managers.

†Three years' receipts.

‡Part of two years.

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CONSTITUTION.

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:
All missionaries of the Union during their term of service.
All life members and honorary life members.
Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.
Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.
Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.
But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:
Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.
The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.
Three members of the Executive Committee, to be chosen as hereinafter provided.
The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.
12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

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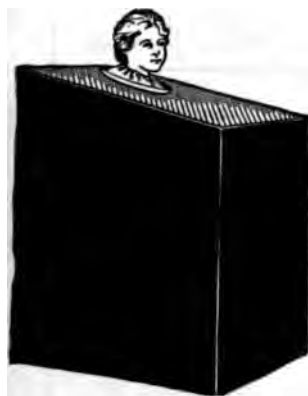
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No. 8

❖ ❖ A Revolution ❖ ❖

THE most striking thing connected with the recent troubles in China is the great amount of attention given to them by the secular journals of Europe and America. Five years ago there was an uprising in Western China, quite equal to the present one in extent, and in which the lives of as many European and Americans were imperilled, but it received only the most casual attention from the secular press. What has caused the change?

It is true that the location of the present troubles in the vicinity of the capital of the Chinese Empire and the peril of the Legations of the various foreign powers have served to arouse the attention of the world in a greater degree than the rebellion of 1895, when only consuls, merchants and missionaries were involved. But this goes but a little way in accounting for the vast increase in public interest in affairs in China. To an intelligent observer it is apparent that an expansion of mind has come to the public in the last five years, which is startling in the rapidity of its growth and in the possibility, yes, the probability, of its effects.

The former frequent response to missionary appeals, "Oh, those people are so far off," in the light of recent events, sounds like an echo from ancient times. The war with Spain, the conquest of the Philippine Islands, the war in South Africa and the outburst in China have taught the people of Europe and of America the reality of the ties which bind the peoples of the earth together, and smoothed the path of the advocate of foreign missions by removing the obstacle of remoteness, formerly so formidable. The daily papers have become the most efficient allies of the missionary secretary. The Associated Press is the forerunner of the missionary magazine, governmental dispatches prepare the way for missionary circulars and appeals.

Events abroad have, in the last three years, effected an entire revolution in the attitude of our general public toward foreign peoples and nations, and given a familiarity and force to the terms in which appeals for foreign missions are made, to which a large part of our people has hitherto been a stranger. With many columns of the daily paper devoted to China, Africa and the Philippines; with the soldiers of Japan fighting side by side with our own for the rescue of American citizens; with the Stars and Stripes floating over territory of the United States on the borders of the Yellow Sea, where are "the strange and remote lands" so familiar in missionary literature of the past? The "Far East" has disappeared. All the peoples of the earth have become our neighbors.

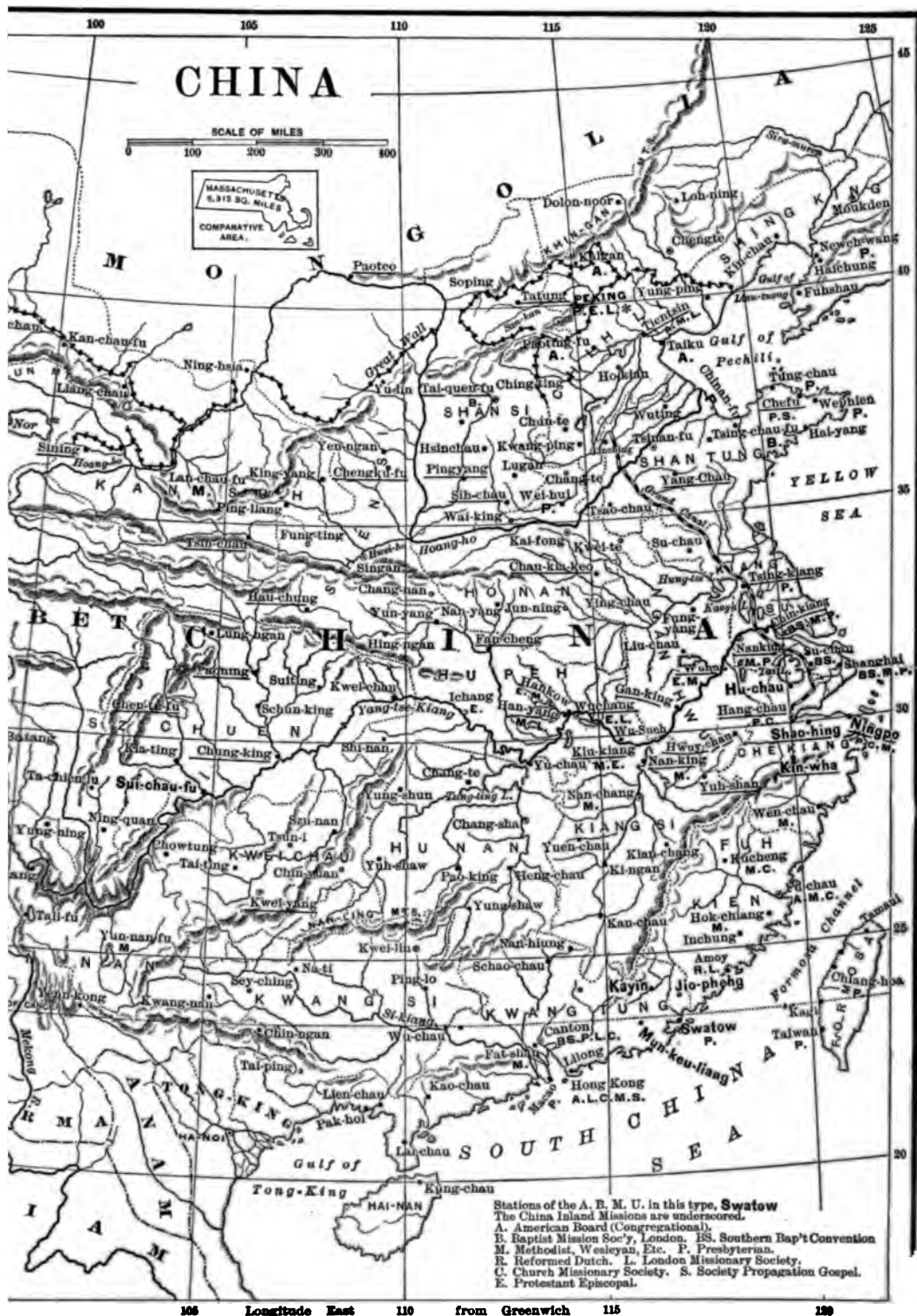
THE TROUBLES IN CHINA



IT is always the unexpected which happens in China. After the disturbances of 1895 in West China it seemed that the course of missionary labors in all the Empire was open and easier than ever before. Better treatment by the local officials and a readier hearing from the people were the tenor of the general reports from missionaries in China. There were local troubles, but, on the whole, China seemed to be more open to the gospel than ever before. Even the strongholds of Hunan and Hupeh were giving way for the entrance of Christian missionaries. The reformatory edicts of the young Emperor, Kwangsu, raised the hopes of the friends of missions and the friends of China to the highest point. These hopes were clouded by the act of the Dowager Empress, Tsi Chi or Hsi Tsi or Tsi An, in setting aside the young Emperor, revoking his edicts, killing the leading advocates of reform and setting back the wheels of progress in China, but yet we looked for a change for the better. Then came the Boxers. This widely extended secret society has existed for about two hundred years. Originally formed for the laudable purposes of moral improvement and physical development, and at one time employed as police in an emergency, it became so powerful and turbulent that it was twice suppressed by imperial decree. It still continued with changes of name. Its purpose is robbery, and in the last outbreak its excuse was hatred of the foreigners. At first it was thought that the movements of the Boxers were encouraged by the Dowager Empress, but from the nature of later reports it appears that she opposed them. The spirits she had invoked would not down at her bidding, and apparently she is suffering the same fate she inflicted on the young Emperor. At this date Peking is in the hands of the rebels. Both the Empress Dowager and the young Emperor are prisoners, the Legations of the Foreign Powers are reported captured and their inmates massacred; the small forces of the foreigners are helpless before the Chinese army; hundreds of native Christians have been massacred, the lives of scores of missionaries and other foreigners are in peril, and all China is in a state of unrest.

The disturbances have not reached the mission fields of the American Baptist Missionary Union. At the date of this writing all the missionaries of the Union are well and safe so far as known. There is, of course, some cause for anxiety, particularly regarding missionaries in the interior. Let prayer be unceasing that all God's servants left in China may be preserved and that the present troubles may be soon ended and a brighter way opened in China for the gospel.

The Terrible Massacre of Foreigners has given Peking a place in history by the side of Calcutta and Cawnpore. We have the deepest sympathy with those missionary boards whose representatives were so ruthlessly, cruelly and wickedly slaughtered, and with the families and friends of all who were slain. Few events in recent history can be compared with this horrible tragedy. "The Massacre of Peking" will always stand as an illustration of supreme horror in war and of the extremity of human anguish.



DEATH RATE AMONG..... MISSIONARIES

FROM the acknowledged unhealthfulness of tropical climates for white men it is the general impression that missionaries to heathen lands incur a larger risk to health and life than those who remain at home, and it has been customary for life insurance companies to charge an extra premium for insuring the lives of missionaries. In the early stages of missionary work in any tropical land it is unquestionably true that there are special perils to be encountered, particularly from ignorance of the best conditions of living in health and comfort and from the unsettled state of affairs incident to the initial stages of a new work. This is strikingly illustrated in the early years of our Baptist mission in Japan, when the average term of service was shorter than in the less healthful but better understood climate of the older mission in Burma. It is beginning to be well understood that a better acquaintance with unhealthful climates enables residents to guard against their special perils, and that the safeguards now thrown around missionary life and the privileges of travel for health afforded have happily in a large degree removed the peculiar dangers which missionaries were formerly compelled to endure. In the American Baptist mission on the Congo the average death rate has been reduced one-third in recent years by good homes, an improved knowledge of the laws of health, greater care and better conditions of living. It is a surprise, however, to find that the death rate among missionaries is smaller than among selected life risks of the best insurance companies in this country. In twenty-eight American life insurance companies the death rate the last ten years was 13.5 per thousand. Among the missionaries of the American Baptist Missionary Union for the same time the death rate was 11.1 per thousand, and among the missionaries of the American Board of Commissioners for Foreign Missions it was only 8.6, the advantage in the case of this society probably being due to the superior healthfulness of their mission fields. Some life insurance companies have removed all restrictions in regard to travel, recognizing that it is a means of health, even if it leads to short sojourns in tropical countries. The facts here noted show that special premiums for insuring the lives of missionaries are unnecessary, and also that no one who can pass a medical examination for life insurance need be deterred from entering the missionary service, and that missionaries have as good, if not a better, expectation of health and life as if they had remained in America. We rejoice that this is so. Missionaries in foreign lands have many peculiar trials to endure in separation from home and friends and families, and in the loss of the blessings of life in a civilized and Christian land. We are glad to bring them from a careful study of records the information that they have reason to expect as long lives on the average as their friends in the home land.

Remittances for the Baptist Missionary Magazine from all places except in Massachusetts and Rhode Island should be made by *postal or express money orders*. The Boston banks now make a charge of ten cents or more for collecting each check outside these two states. If you cannot get a money order and must remit by check, please add ten cents to the amount for cost of collection. The same suggestion holds good in regard to sending small amounts to the Missionary Union. For checks for large amounts a larger fee for collecting is charged, it being as much as twenty-five cents on a hundred dollars on Western checks.

✿ One-Tenth or more for the LORD

SEVERAL friends interested in systematic Christian beneficence have requested a fuller explanation of our reference in the April number of this MAGAZINE to the giving of the tenth as being inadequate to the requirements of Christian service and the teachings of the New Testament, and we therefore take this opportunity of presenting what seems to us the New Testament and Christian view of the matter.

The setting apart of the tenth for the Lord is no doubt advocated on the supposition that this was what the Jews were required to set apart for religious purposes. This, however, is a mistake, as the Jews devoted at least two-tenths or one-fifth of their increase to religious services and worship. Smith's Bible Dictionary says: "That there were two yearly tithes seems clear, both from the general tenor of the directions and from the Septuagint rendering of Deut. xxvi. 12." And to this other authorities agree. One of these tenths was devoted to the maintenance of the tribe of Levi, who cultivated no land, but devoted themselves to the Temple services. The Levites from their tenth were called upon to give one-tenth to the maintenance of the priests and the services of the Temple. The second tenth which the Jews were called upon to devote to the Lord was to be specially used in providing for their own religious festivals. There is some reason to believe that every third year a third tenth was given, which was to be devoted to the poor. Quoting Smith's Bible Dictionary again: "Josephus distinctly says that one-tenth was to be given to the priests and Levites, one-tenth was to be applied to feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor." Although there are other authorities besides Josephus for this third tenth in the third year, yet it appears probable on the whole that this was rather a special use for a part of the second tithe. But there is no ground for doubting that the Jews were called upon to devote two-tenths of the produce of their land to religious purposes. In addition to the two-tenths the Jews also made thank offerings and free-will offerings according to the blessings they received.

There is nothing in the New Testament, however, which would lead any one to believe that the requirements imposed upon the Jews in this respect were carried over to Christians. The whole subject of offerings for the Lord seems rather, under the new dispensation, to be placed upon love and free will, and it is upon this basis that we believe it is going back to Judaism to place the requirement of one-fifth, or even one-tenth, of the income to be devoted to the Lord upon the followers of Christ. There is a principle much more in accordance with the flexible requirements of the gospel and much more reasonable in its general applications.

Take, for instance, two Christian young men, both of whom are laborers, and earn, say, an income of \$600 a year. One is a single man, the other has a family of a wife and perhaps two or three children to support. The first can maintain himself easily and have a considerable amount to devote to pleasure or benevolence. The second would need to use nearly all his wages to provide a comfortable support for his family. According to what principle of reason or religion would the two men be expected to give the same amounts for religious purposes? Again, take two Christian men with equal family claims upon them, one having a salary of \$2,000 and the other an income of \$25,000, would there be any righteousness whatever in expecting the two to give the same proportionate amounts to religious purposes? And when we

come to Christian men with still larger incomes, how utterly inadequate one-tenth, or even two-tenths, of the income would seem to be to the claims of the gospel upon them in comparison with the large excess of their income over their necessities.

Many Christians give far too little. Almost every Christian should be able to devote at least one-tenth of his income to the Lord, but a great mistake is made in emphasizing this too much, so that others who are able, and who ought to devote a much larger proportion of their income to religious objects, should think that they could be excused if they give one-tenth of their income to the Lord. It seems rather that the Lord Jesus Christ left this to the love and devotion of every Christian heart, and that the true Christian measure is, "as the Lord hath prospered," rather than any exact figure, as under the Jewish dispensation. Stewardship is the rule of the Christian dispensation. Not one-tenth or two-tenths belongs to the Lord, but ALL, and all is to be administered as in his sight and according to his will and for his glory.

A Remarkable Change in public opinion has occurred in the popular estimate of the fighting qualities of the Chinese. After the war between China and Japan this estimate was very low. But since the foreign forces have had so much difficulty in their encounters with the Chinese about Peking and Tientsin, opinion of Chinese prowess has decidedly risen. The explanation lies in the fact that in the war with Japan the Chinese people were not interested. It was merely an official affair. That the Chinese can fight with the most desperate courage when aroused is shown by the Taiping Rebellion, in which between twenty and thirty million people perished, a larger loss of life than ever occurred in any other war in human history.



Encouraging News from India comes in the intelligence that good rains have fallen nearly all over the districts affected by famine. This gives relief by furnishing a supply of water, by providing food for the small proportion of animals which have survived the period of drought, and by lowering the prices of food, because of the prospect of a harvest. Aid must be continued, however, to many of the people until November, when, by the blessing of the Lord, a good harvest may be gathered, and the severest famine which ever visited famine-stricken India be at an end.

A SHINING EXAMPLE

IT gives me great pleasure to send twenty-four subscriptions to you for the BAPTIST MISSIONARY MAGAZINE. We are but an infant church of fifty-five members, but we have gotten the fact of God that "the field is the *world*," into our hearts and heads, and we want to understand about and send the gospel of the grace of God to the *whole world*. Hence we want your magazine in as many of our homes as possible. We give three-tenths of all our receipts for mission work outside of our town, as a church, and pray God that the coming of your magazine to us may increase our liberality yet more and more and reach out into the far away darkness of heathenism.

The BAPTIST MISSIONARY MAGAZINE has had a very large increase of circulation in the last two or three years, and it is desired that it shall reach a still larger circle of readers. This letter shows what has been done in one church and what can be done in others. Look at the remarkably easy terms on the second page of the cover, and see if you can beat the record of this little, but live missionary church.



REV. DURLIN LEE BRAYTON

THE American Baptist Missionary Union and the Baptist missions in Burma have suffered no ordinary loss in the death of Mr. Brayton at Rangoon, Burma, April 23, 1900. He was not only the oldest missionary in Burma, both in years and in service, but was the Nestor of the entire missionary force of the Union. In his death is broken the most important living link which has bound the present generation to the early and thrilling years of the Burman Mission. He was for years the associate and fellow laborer of Adoniram Judson and the other early heroic names of our missions, and by his deep piety, ardent industry, and unselfish devotion, continued the traditions and the inspiration of the early missionary days to the present time. He went to Burma in 1837, having been appointed a missionary June 12, and labored continuously in the Pwo Karen Mission with only two visits to America, in 1842 and 1870. It has been more than twenty-eight years since he sailed for Burma the last time, and to the present generation of American Baptists his face was unknown, although his name and his work are among their most cherished possessions.

Better than any tribute we can present are the words of Rev. D.A.W. Smith, D. D., president of the Baptist Theological Seminary, Insein, Burma, an associate with Mr. Brayton in mission service for more than thirty-six years. In his tribute in *The Indian Witness*, Dr. Smith writes:

"Durlin Lee Brayton was born in Hubbardton, Vermont, October 27, 1808. His father died while he was still a lad, and the family being in straitened circumstances, he was bound as an apprentice to learn the shoemaking trade, until he was twenty-one years of age. He was converted at the age of eighteen. Fortunately after completing his apprenticeship, like William Carey, his illustrious predecessor, he did not feel called upon to abide by the maxim, '*ne sutor ultra crepidam*,' and so Burma, as well as India, has had its consecrated cobbler." Though utterly destitute of financial resources, he resolved to obtain an education, because he felt that thus he could increase the value of the service which his heart burned to render to God. With his accustomed energy he set to work, overcame the obstacles which lay in his way, and at the age of twenty-nine completed his collegiate course, graduating from Brown University in the class of 1837.

"At that time it happened that the Pwo Karen Mission, then in its infancy, urgently required the immediate services of a missionary and Dr. Bolles, the secretary of the society at that time, so presented the case that young Brayton characteristically consented to go, though up to that time he had not entertained the thought of entering the foreign field. His reply was, 'If the Lord calls, here am I. Send me.' This promptitude of action, and his unquestioning and hearty loyalty to the divine call as soon as apprehended were lifelong characteristics of Mr. Brayton.

"Like the Macedonian disciples, who anticipated their gifts by the giving of themselves, so this noble missionary gave himself, body, soul and spirit, to this people. For them he lived as well as labored, and the mission to-day, with its flourishing departments on both sides of the Gulf of Martaban, is largely what he made it. To Mr. Brayton they owe possession of the entire Bible in their own language, a hymn-book, the greater part of its hymns being his, either as author or translator, commentaries on

different parts of the Scripture and much other literature, both secular and religious. While the entire mission in Burma, in all its departments, suffers from a sense of loss in the death of Mr. Brayton, the large company of Pwo Karen converts have occasion to exclaim with the prophet, as he beheld the rapture of Elijah, 'My father, my father, the chariots of Israel and the horsemen thereof.'

"In Mrs. Brayton, whose departure was chronicled in these columns nearly a decade ago, Mr. Brayton had a true helpmeet in his labors for upwards of fifty years. He leaves behind him a daughter, Mrs. Rose, who, born in Burma, and having spent the larger part of her life here, has entered fully into the labors of her parents as head of the Karen Bible Woman's School, which will do no little to perpetuate the labors of those who have gone before."

In his address at the largely attended and impressive funeral services in Rangoon, Dr. Smith gives further interesting particulars of Mr. Brayton's life and labors:

"Mr. Brayton was the last of the now memorable 'Rosabella' party. In the fall of 1837 a little bark of less than three hundred tons burthen left Boston bound for Moulemein, with a company of three missionaries and their brides. On reaching anchorage off Amherst the February following they received the startling and depressing intelligence that of the party of six who had come out in the same ship the preceding year, three were already numbered with the dead,—a gloomy presage for their own future. It seemed as if theirs must be a short life and an early grave. But how different the lot of this second party! It was twelve years before the circle was broken by death. In forty-eight years two more were called; in fifty-three years, the fourth; in sixty years, the fifth, our dear Mrs. Stevens, who so recently left us; and now, in sixty-two, the last.

"But the length of his service, though so remarkable, is not its only or chief distinction. These long years have been characterized by steadfastness of purpose, a self-denying zeal and a consuming passion for souls. 'Diligent in business, fervent in spirit, serving the Lord,' are the words which most fitly describe this long missionary life.

"Though devoted, with utter singleness of purpose, to his special mission among the Pwo Karens, his heart was broad enough to take in other interests, and no work of charity or philanthropy appealed to his sympathies in vain.

"Yes, we shall miss him,—we shall miss him in our meetings for prayer; we shall miss him in our social gatherings; we shall miss him in the dear old hospitable home where his presence was a distinguishing feature; but we would not recall him to this world of weariful limitations. Nay, rather shall we not rejoice that there was so little of Mr. Brayton that could die! In a sermon preached by Mr. Moody the summer before he died, he used such language as this. 'By and by, you will hear people saying that Mr. Moody is dead; don't you believe it. I shall be more alive at that very time than I have ever been before.' And Mr. Brayton is more alive to-day than he has ever been in all these ninety years. And then in another sense, in the precious memory of his life which we shall continue to cherish, in the literary products of his activity, among which is included the translation of the entire Bible into the Pwo Karen language, and in the hundreds if not thousands of those who have been turned by him from darkness to light and from the power of Satan unto God, he still lives, and will live forever. Being dead he yet lives, and though dead he yet speaketh."

Once, if not twice, a college in this country conferred on Mr. Brayton the honorary degree of Doctor of Divinity, but he always declined it, and refused to allow the title to be used in connection with his name, sending a special request to the mission rooms in Boston that the letters indicating the title should not be printed with his name in the publications of the Missionary Union. It was also characteristic of the humility and conscientiousness of Mr. Brayton that, when his power for active service began to fail, he should send a request that the sum appropriated for his support should be called an "allowance" rather than a "salary." It is doubtful, however, if his services in the mission were ever more genuinely useful than in the later years of his life, when his matured wisdom, his simple and sincere spirituality, and his heav-

enly-minded relations with all gained for him the honored and endearing title of "Father" Brayton, given by the common consent of his younger missionary associates and of the Karen Christians, to whom his words and his presence were an ever abiding benediction.

We feel we cannot close this tribute to this venerable and venerated man of God better than by giving in full from the *News* of Rangoon the account of his last appearance among his loving and beloved Karens:

"To listen to a man ninety-two years of age, who has spent sixty-three of those years in Burma, is not at all a common experience; but such a privilege was enjoyed on the morning of Sunday last by a large assembly of Christians composed of Karens, Burmans, missionaries and friends of missions, gathered in a spacious and very prettily decorated mandat, erected on the Pwo Karen compound in Rangoon.

"The occasion was the Fortieth Annual Meeting of the Pwo Karen Association, and the speaker was the Rev. D. L. Brayton, the founder of that Association.

"The Association itself consists of twenty churches scattered over the Rangoon and Thonkwa Districts. At its last annual meeting it was suggested that as Father Brayton was now too old to come to the Association, it would be a very nice thing for the Association to go to him; to the objection that the church at Kemendine was too small to afford the usual entertainment, the reply was made, 'then let the visitors bring their food with them.'

"At any rate it was agreed, in order that they might have the joy of once more seeing their veteran leader at their councils that the gathering of this year should be held in Rangoon.

"A month or so ago, however, it appeared very doubtful whether their desire was to be accomplished, for Father Brayton's strength waned so rapidly that many feared lest the time for his departure should anticipate that set for the meeting.

"Word was sent out to the churches and earnest prayer was made by many of the friends, asking that he might be saved to meet with them once more. Prayer was answered, and on Sunday, March 11, the meetings commenced. In the forenoon Father Brayton was carried down to the mandat by two of the Karen Christians.

"He at once rose and opened the meeting by invoking the divine blessing upon the assembly. After the reading of Scripture, prayer was offered by Rev. B. P. Cross, the missionary now in charge of the Association. Mr. Brayton then gave in a few words the substance of what he called his last message to the Karens. His text was the question found in Matt. xxii. 42: 'What think ye of Christ?' These thoughts were repeated in the Pwo Karen language by Rev. W. Bushell, in the Sgaw Karen by Rev. A. E. Seagrave and Rev. D. Gilmore, and in Burmese by Teacher Ah Sou of the Baptist College.

"'All hail the power of Jesus' name' was then sung by the whole assembly, when Mr. Brayton in a strong clear voice that was easily heard over the large building gave his personal testimony for Christ as one able to save and keep those who trust in Him; and after the singing of another hymn he pronounced the benediction and the meeting was closed.

"Many of the Karens were deeply affected and will remember his words for many years and will no doubt be greatly benefited thereby.

MY LAST MESSAGE TO THE KARENS

"There is one thing I wish to impress upon the minds of all my brethren, Karens and others, as my last message.

"'What think ye of Christ?' (Matt. xxii. 42.) As to what he is for the world, the only true answer is the great Bible truth, that Christ is the only Savior of lost sinners. 'Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.' (Acts iv. 12.) From Genesis to Revelation that is the great truth. 'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' (John iii. 16.) There will never be another Savior provided for lost sinners. 'This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners.' (1 Tim. i. 15.) But the sinner must accept the Savior by faith, or there can be no salvation. Since this is so, every Christian is bound to use all the abilities God has given him, of body, mind, heart and purse, to make known that fact everywhere.

"If we are not using all the abilities God has given us to make known this Gospel truth, that Christ is the only Savior, we are without excuse. (Luke ix. 59, 60.) 'And Jesus said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead! but go thou and preach the kingdom of God.'

"This declaration shows the estimate that Jesus puts upon time, and he cannot accept any excuse, for if a dutiful son could not be allowed the little time to perform so important a filial duty, how could he form any other possible excuse which could be accepted? For this is the greatest work that ever engaged the attention of man. The work is greatest, the pay is greatest, and the result is greatest. Christ knows the worth of souls as man can not know. He saw the happiness of heaven as man can not see it. He saw the terrible consequences of sin as man can not see them.

"God is not dependent on your individual services, but he gives you the privilege of engaging in the work. If you do so honestly and faithfully, you will have your reward, and if not, he will find other laborers, and you be laid aside. Christ says: 'If ye love me, keep my commandments.' (John xiv. 15.) Now, he showed his estimate of the importance of the work by giving his command to his disciples, 'Go ye into all the world, and preach the Gospel to every creature.' (Mk. xvi 15.) This command is given to every individual Christian, rich and poor, learned and unlearned, male and female—all have the privilege of engaging in the work.

"If you are not engaged in this work, where is your spirit of obedience? The Bible says: 'If any man have not the spirit of Christ, he is none of his.' (Rom. viii. 9.) And the spirit of Christ was unconditional, absolute obedience. 'I do always those things that please him.' (John viii. 29.) 'To obey is better than sacrifice.' (1 Sam. xv. 22.) 'Why call ye me, Lord, Lord, and do not the things that I say?' (Luke vi. 46.) 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.' (Matt. vii. 21.)

"If Christ is not first in your thoughts, plans and efforts, where is the evidence that you are doing the will of your Heavenly Father? This command, 'Go ye,' requires that every Christian will either go, or use every means to the extent of his ability to help those who do go, and here is work for every man, woman and child. 'Who then is willing to consecrate his service this day unto the Lord?' (1 Chron. xxix. 5.) God's service must be a WILLING and CHOSEN service. Therefore 'Choose you this day whom ye will serve.' (Josh. xxiv. 15.)

MY LAST PUBLIC TESTIMONY FOR CHRIST

"For more than seventy years, ever since I first accepted Christ as my Savior, he has been first, foremost and uppermost in my thoughts, plans and efforts. It has been my highest pleasure to seek first his kingdom and do his will.

"By his grace I have been enabled to fight the good fight, and to keep the faith. And when it shall please the loving Father, he will call me to himself, to be with Christ forever. I know there is a crown of glory laid up for me that fadeth not away.

"Rangoon, March 11, 1900.

D. L. BRAYTON."

The Photo-engraving of Rev. D. L. Brayton. It is but fair to state that the portrait of Mr. Brayton is not the product of a regularly organized photo-engraving department, but is the result of experimental work on the part of Mr. F. D. Phinney, the superintendent of our Mission Press in Rangoon, who spent much of his time while at home in this country and his own money in working out the photo-engraving process on zinc at a time when it was very largely a "secret process." To the knowledge then obtained has been added since some of the latest processes of engraving on copper. Mr. Phinney is now prepared to put into operation a photo-engraving plant as a part of the work of the Mission Press, provided means for its purchase and a place in which to operate it can be obtained. This is but one of the advances in the work of our Mission Press demanded at this time, for which funds are lacking, and Mr. Phinney will be glad to correspond with any one interested in such practical advances in mission work.

Rev. Abraham Ben-Oliel

THE receipt of a memorial card and a biographical sketch announces the decease of the Rev. Abraham Ben-Oliel, who departed this life at his home in Ann Arbor, Mich., June 1, 1900, aged seventy-four. Mr. Ben-Oliel was widely known, especially in Europe, as a missionary to the Jews for fifty-two years, serving under various auspices, for the most part Presbyterian. About six years ago, having come to a change of views respecting Christian baptism, and having himself been immersed, he formally applied to the Missionary Union for an appointment and permission to establish work in Jerusalem under its auspices. The subject was carefully considered by the Executive Committee, but it was at length deemed inexpedient for the Union to enter upon that new enterprise. The reasons which influenced the committee to this decision were the generally unpromising nature of conditions prevalent in Syria, the advanced age of Mr. Ben-Oliel, the preoccupation of the ground in Palestine by other societies, and the lack of funds.

For some time afterwards, in various quarters, criticisms concerning Mr. Ben-Oliel and his work found their way into print. Some of these criticisms seemed to us to be the more pronounced from the supposition that the Missionary Union had declined Mr. Ben-Oliel for reasons prejudicial to his character. This inference, if such there was, was entirely unwarranted. The preponderance of the testimony which came to us while Mr. Ben-Oliel's application was pending was commendatory. Some of it indeed showed impatience with Mr. Ben-Oliel's change of denominational connection, but did not disparage his general character.

The various reflections against Mr. Ben-Oliel which sprang up here and there did not determine the attitude of the Executives of the Missionary Union, and much of it arose subsequent to our action.

In chronicling Mr. Ben-Oliel's departure we reiterate the sentiments of fraternal appreciation which we had previously expressed and cherished towards him. We rejoice in all that loyalty to his conscience, to the Word of God and to Christ which he expressed by becoming a Baptist, and our high respect for the earnest efforts which he made for more than half a century to commend the Messiah, whom he accepted and loved, to his Jewish brethren. To this hour this is confessedly the most difficult task in all missionary endeavor, and one which has very scant sympathy from many professed Christians. The more honor to him who, in the face of prevalent indifference and often contempt for the efforts which he made, continued in them, though he often trod that winepress alone. To the bereaved family of Mr. Ben-Oliel we extend our sincere sympathy.

Japan's Opportunity. Few nations have ever been offered the opportunity to perform a large service for mankind and at the same time advance its own interests and standing in the world in all good ways which is now afforded to Japan. It is the only nation in a position to deal immediately and effectively with the situation in China. If it shall rise to the height of an unselfish service to humanity, and send a large army to China at once without making dangerous and impossible conditions, it will not find the nations of the earth wanting in appreciation or slow in conceding a suitable reward for its service. On the other hand, if any government or governments whatever refuse to allow Japan to save lives, property and civilization in China, they will incur the deserved contempt and hostility of all good men.



Japan

DURING
THE
LAST
DECADE



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NO land has seen more of change and progress during the past ten years than the Mikado's Empire. Nothing has been lost of the momentum acquired during the few preceding decades, and yet in her rapid making of history there has been seen no evidence of disaster. At times friends have feared for her, critics have prophesied evil, enemies have been positive that this was the ill advised action which was to cause her downfall; but Japan still remains mistress of the situation, and the nations of the

West have never regarded her with such respect, or so indicated as to-day that she is a factor to be carefully considered in all Eastern problems. Her advance has been phenomenal and without parallel.

Politically Japan has greatly changed during the past decade. Her form of government has been changed from that of an Oriental to that of an Occidental nation, with no less ease than we elect a president. The nation passed under a constitutional form of government Novem-

ber 11, 1889. By its provisions the election of the new governing body took place June 19, 1890. Men shook their heads. It is too hasty they said. Japan is not prepared for this sort of government. Nevertheless, the newly elected legislators met to take up their novel duties; for the first time in the Kingdom of the Rising Sun the ruler shared with his people the power which he had received from heaven. Mistakes were made, strange and foolish resolutions were sometimes introduced, at times it was found necessary to suspend or even to dissolve the Diet when it persisted in hindering legislation or has stood in the way of the best interests of the country. But the Emperor has yet to regret the step that he took of his own free will ten years ago, when turning from the systems of the East and the example of his ancestors, he led the way among Oriental nations in establishing a constitutional form of government. The principle of loyalty to the ruler and of supreme love for country, so deeply embedded in every Japanese heart, has not failed to control the nation in all times of danger and has secured a steady progress throughout the decade. Broad-minded statesmen have risen to guide the affairs of state. The privileges of the ballot, at first greatly restricted, have gradually been extended. The actual share in the control of the government, which is delegated to the Diet, is gradually being increased. The press, which was at first under strict censorship as regards things political, is gaining more and more liberty, and the most hasty glance at the results of constitutional government in Japan reveals achievements of which any nation might be proud. The China-Japan war, August 1, 1894-April 20, 1895, was one of the great political events of the decade. Through this war Japan assumed a new importance in the eyes of the world, and as is not so well known, the world assumed a new importance in the eyes of Japan.

Japan had up to that time scarcely emerged from her old seclusion. She had been gradually seeking recognition at the hands of the nations of the West, but it had been largely with the idea of gain. With the China-Japan war there came to Japan a new conception of her relationship with the world as a result of her new position in the family of nations. The brotherhood of the race was not thought of before this war. Japan championed the cause of Korea, and in doing so, though believing themselves to be a nation of heaven-descended men, they came to see that men of other nations were their brothers, and that there were duties that they owed to them as well as rights which they could expect from them. The old distrust and suspicion of all foreigners gave place to a new feeling of regard, equality and respect. There came as a result of the war enlarged armies and navies, but there came also enlarged conceptions of the brotherhood of the race and the rights of man.

Another step in her political history was marked by the adoption of new treaties with the nations of the world, by which in July, 1899, she was received on a footing of equality in all international relations; the first Oriental nation to receive such a recognition, the first nation in the history of the world to receive such a favor for the mere asking. None of these advances have come without opposition. Men said that a victory on the part of Japan in the war would so foster her pride that it would be but a step toward her downfall. As a matter of fact there was less of national pride in evidence after the war than before. Grave disaster was predicted as a result of treaty revision. The European would not be safe under the protection of Japanese law, property and life would be in danger, business interests would be jeopardized and grave evils would surely result. Meetings of business men began to be held more than ten years

since to oppose the changing of the treaties, and even to-day there are some who shake their heads while admitting that for nearly a year the results have been far from as bad as they feared. It is doubtful if the revision would have been secured had it not been for the unanimous support and approval of the missionaries, who had no fear to intrust their interests in the hands of the government. Friction has, of course, been apparent in some places, and the complete change of various institutions of long standing has not always been understood, but a ground of reproach has been removed from the Christian nations of the West, and the way is opened as never before to a respectful consideration of the truth of the gospel and the Christian influences which we bring to them. We by no means would suggest that the advance of the nation is without fault or mistake. There are faults of national character, there are mistakes of judgment and prejudice, which may often be seen in the action of the government. Perhaps nowhere has this been more apparent than in the action of the educational department recently, when in their desire to keep religion and the schools entirely distinct, they took action which in the minds of many was most unjust. It is recognized that the government may pass whatever regulations it may wish in regard to the government schools, but when it was said that in all allied schools also religious instruction should not be given in school hours or out, and that it was to be entirely abolished from all schools supported by private funds or mission money, if they received government recognition, this was thought to be unwarranted action on the part of a nation whose leading men had encouraged the establishment of these schools, and had done so knowing the emphasis placed upon religious training by the founders. We may explain that government recognition simply means that certain private or mission schools

having a course of study approved by the educational department are granted the privilege of freedom from military conscription and their graduates may pass into higher government schools, provided there be room in such institutions. On the enforcing of this recent regulation it became necessary for some schools to decide between giving up this very valuable consideration on the part of the government and to become ordinary private schools, suffering grave disadvantages, or to give up their religious instruction. We are glad to say that with the exception of one school all gave up the government recognition. It is perhaps just to say that this test of the strength of the Japanese Christians was worth almost as much as it cost. The educational department has received a new conception of the value placed upon religious teaching by foreigners and by many of the Japanese. They are gradually withdrawing from a very unpopular position. The press of the land, with one accord, opposed this regulation, which was the work of a few ultra conservatives. The government leaders took pains to place themselves in a position of opposition to the regulation. We do not regret this exhibition of moral stamina or the attention which has been called to the Christian schools of Japan and the splendid work that they are doing and the character of the men they have sent out. The attendance at many mission schools has much fallen off as a result of this legislation, but the final result will be for good and not for evil.

The decade just closing has witnessed great changes commercially in Japan. In 1889 her foreign trade had well begun, amounting to about sixty-eight million dollars in that year. The rapid growth of trade is realized when it is remembered that nine years later her total foreign trade amounted to two hundred and sixteen million dollars, an increase of more than three-fold from a large trade nine years before. From the beginning

Japan has sold more goods to America than to any other country, but only a few years ago her import trade was very largely from England. America has now stepped to the front in this trade also. In 1898 the total trade of Japan with England amounted to but thirty-five million dollars, while with the United States it amounted to forty-three millions. A cause for congratulation, when we remember that nine years before our total trade with Japan amounted to but seventeen million dollars. There is every indication that this trade now in our hands will increase, and, with added facilities for transportation by the Nicaragua Canal, as well as increased merchant marine service, the commerce upon the Pacific is destined in the near future to be enormous. Japan has taken a large share in the carrying trade. A large fleet of ships purchased during the war for transports and other purposes has been used to increase the merchant service between Japan and all parts of the world, and new lines have been opened under exclusively Japanese control, which are prosperous and worthy competitors of the older lines. Everywhere in Japan are to be seen evidences of prosperity. The increase of manufactures has been most rapid. In 1887 there were nineteen cotton mills in Japan, with 69,271 spindles. In 1896 there were sixty-eight mills, with 830,953 spindles, and there are many other industries that have grown with even greater rapidity. The spirit of commerce and money-making has seized the nation. Stock companies innumerable have been organized. The Japan of yesterday, where all business was considered degrading and was delegated to a lower class of society, has given place to the Japan of to-day, where money is worshipped and the business man rules the land.

In educational circles less striking changes have been manifest during the past ten years. The present sys-

tem of education was well inaugurated before 1890. Gradual development and improvement has been the order of the day. A second imperial university has been established in Kyoto, and the grade of the higher educational institutions has improved. Efforts are making to secure better training for teachers. Perhaps the most encouraging movement has been a strong agitation in favor of higher education for women. Marquis Saionji, late Minister of Education, Judge Myoshi and others have been advocating this with vigor. Up to the present time almost all work for the higher education of women has been done by mission schools. The high character of this work and the culture that a few have received from these schools have done much to convince the nation that their women must be educated. Closely connected with educational interests is the general advance in intelligence among the people, which is almost directly traceable to the school system. The wide circulation of more than two thousand newspapers, the deep interest taken in matters relating to other countries, the frequency of bookstalls, and the large percentage of valuable books that are sold, as well as the large number of English books circulated through the country, all are interesting features of the present situation. Dr. Greene of the American Board tells of walking through the hills of Joshu and talking with the son of a farmer whom he had engaged to carry his luggage. This young man had read Tennyson's "Enoch Arden" and some of Longfellow's poems, and at the time was reading the poetical books of the Old Testament. In the village where Dr. Greene was going he spent the evening with the village school-teacher, who was unable to speak in English, but had learned enough to be able to read and enjoy Guizot's "History of France" and "History of Civilization," Carlyle's "Heroes and Hero Worship," some of Carlyle's biographies and consider-

able of the writings of Lord Macaulay. The very language of the land is changing and growing under the influence of English literature. The thought of the people is changing and developing with greater rapidity. Of most vital interest to us as a Christian people is the religious progress of the island empire during the past decade. And let it be remembered that the old religions are neither extinct nor inactive. It is, however, a fact that their power is more and more confined to the uneducated classes. The lack of vital power in the teaching and the immorality of the priesthood are not lost sight of by thinking Japan. Is a religion needed by Japan? has been much discussed. The strength of agnosticism among educated men and the growth of atheism would lead one to think that the Japanese had decided that no religion was needed by them. The present unrest in certain circles, the cry of some that a religion is absolutely needed to save Japan from present moral degradation, gives hope that the moral conscience of the people is still alive. There has been little moral advance during the decade. In some respects moral decay is more apparent. Political corruption has been bold and dishonesty unconcealed. Social evils are uncontrolled. It is said by some that Japan is no worse than the nations of the West, and the only difference is that in the Western nations the people are ashamed of their sins and seek to conceal them, while in Japan sin is open and without shame. Whether this be a worse form of sin or not we do not stop to discuss,—both are bad enough to call for aggressive action on the part of those who call themselves followers of Christ.

Viewed by the ordinary standards of measurement Christian advancement in Japan has been rather discouraging during the past few years. Numerically the growth has not been rapid. A little more than ten thousand have been added to the member-

ship of ten years ago. This has been a period of trial, however, and there may be other ways of measuring actual advance more accurately than by numbers. At the beginning of the decade it was thought that Japan would soon become Christianized. But the Japanese had false ideas of what Christianity meant. They wished to become occidentalized, so what did it matter whether they accepted religion or leather shoes, morals or a walking stick? Later, with the anti-foreign reaction, it was found that religion could be dispensed with more easily than some of the other things received from the West, and as the real meaning of Christianity became clear and the relation of the life and death of Christ to the individual was understood, additions to the church were not so frequent, but they meant more. Another reason for slow growth of the churches is perhaps due to the native ministry, which has failed to meet the responsibilities and enlarged duties that have devolved upon it. The work has not gone forward when given over to native hands as it did under the missionaries. This is due to want of experience and also to lack of certain qualities, which years of Christian training must develop. There is a lack of tact and judgment as to best methods of presenting the truth so as to build up the believers and win souls to Christ. Nevertheless these years have seen the wheat separated from the chaff in a great degree. We have a foundation in our churches on which to build which is more reliable than anything the past has seen. Nor is Christianity any longer the frail exotic plant that some suppose. Take for example the great city of Tokyo, with its hundreds of temples and throngs of priests, and we find that Christianity has more than made a beginning here. More than \$600,000 worth of property is invested in Christian plants. There are one hundred and twenty-five churches and preaching places, one hundred and forty pastors



A GROUP OF BAPTISTS, TOKYO, JAPAN

evangelists, twenty academies. There is an average church attendance on Sunday of nearly four thousand who make a contribution from these sources alone of more than one million yen per year to the Lord's work. One hundred thousand children are in Sunday schools, eight seminaries are preparing men for the ministry, sixteen religious periodicals are issued from the country, and about four thousand five hundred pupils are in Christian commercial and industrial schools. This is the work of but one city. It is said that it is possible for one to travel throughout Japan for more than a thousand miles, from Nemuro, in the extreme north of Hokkaido, to Kagoshima, in the extreme southwest, and stop every night in a Christian home. Certainly in view of this work well may we say, "What hath God wrought!" While therefore in this respect the past decade has not done what many hoped and all desired, yet there is evidence that in no other decade since Christian work was begun in Japan has it made such a profound impression on the life of the nation as during the past ten years.

It is coming to be understood that unlike the old systems it is something more than a code of moral teaching, or a mere system, or a philosophy. It is a new life. In this sense it is today making a profound impression. The practical, helpful nature of Christianity has commended it to the practical Japanese. What wonder then as they have seen the hospitals, orphanages, homes for discharged prisoners, and such like institutions organized by Christian men, they have begun to investigate Christianity to find out the cause. In 1898 the sale of Scriptures was unusually large, 36,811 volumes, netting over \$2,400; but in 1899 77,203 copies were sold for \$3,604. People are determined to understand about a teaching which has made such a change in individual character before their eyes.

A discouraging feature of Japanese life has been the widespread agnosticism in schools and higher institutions of learning, encouraged too often by teachers who neither believed the old religion nor favored Christianity. The intercollegiate Young Men's Christian Association

has, however, been doing a remarkable work in these circles, which is full of encouragement. Dating from the visit of Mr. John R. Mott to Japan in 1896, thirty-three associations have been formed in various higher institutions of learning which are allied to the great student federation throughout the world, and receive much inspiration from this fact. Often in institutions where there is not a single Christian teacher or Christian helper of any kind this band of Christian men carries on its work in the midst of the students. Classes are formed for the study of the Bible, religious services are held, sometimes a Christian lodging house is established, and from this union there comes strength. Sixty students were led to Christ last year through these Young Men's Christian Associations. In the Imperial University at Tokyo, where a few years since scarcely a Christian student could be found, there are now three Christian professors and an association of sixty men. There are eight hundred and fifty members of these associations throughout the country. And so the gospel is making itself felt through the empire in all circles of society. Influential editors, members of the Diet, the president of the lower house of the Diet, are Christian men. Japan has two first-class battleships and the commander of each is a Christian man. The opposition felt from occasional uprisings of Buddhists or from the deadening effect of agnosticism is but a suggestion of the struggle that must ever come when truth conquers error. The call is especially urgent for us to strengthen our cords in Japan. It is in a real sense a time of crisis. It is our duty to meet it with the gospel in word and life. The call

is especially urgent not only for a comparatively small increase of the missionary force, but for a strong, well trained native ministry who shall enter the service. Coöperation with native Christians is called for. Never was the work of the missionary more needed. Now, however, it is not to work alone, but in harmony and sympathy with the Japanese Christians,—often a much harder task. Support is needed for these young preachers as they go forth to preach in regions where they must meet opposition and hardship. Help is needed for the Christian schools, that through them well trained workers may be sent out. The weak native churches call for our help, that they may speedily become self-sustaining centres of truth. The past decade contains more ground for hope that ere long Christianity shall become the religion of Japan, than does any previous decade. Not only are we working for Japan, but there is reason for believing that she will prove a powerful factor in the regeneration of the Orient. Working for Japan we may be reaching Korea, and Formosa, and China, and even doing home mission work in the Philippines. The capabilities of the Japanese for advance in government and commerce and education, in fact, their aptitude for adapting themselves to new circumstances and of overcoming almost insuperable obstacles when moved by patriotic motives, give ground for thinking that a religious people such as they, when stirred to the depths by the gospel of Christ and moved by loyalty to a risen Master and Lord, will show capabilities for Christian soldiery such as the world has rarely seen. Shall we stand in the way of such a triumph of the cross?





BAPTIST MISSION GIRLS' SCHOOL, SENDAI, JAPAN
 "ELLA O. PATRICK HOME"

STATION WORK IN JAPAN



REV. S. W. HAMLEN, SENDAI

ar 1889 marked an epoch
 e Japan mission of the
 Baptist Missionary Union.
 year that witnessed the be-
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 ition it has yet seen for
 outlook and progressive ef-

tres where missionaries re-
 at time were six in number.
 i Chofu and Osaka, a little
 eji, and but recently Mito,
 added to this number. But
 and Nemuro have been lost
 the result that these centres
 ver eight, comprising in ad-
 those above mentioned

Yokohama, Tokyo, Sendai and Kobe,
 and stretching through a territory
 fully nine hundred miles in length on
 the main island of the empire. In
 Yezo, the northern island, the sum-
 mer months witness the presence of
 those who formerly lived in Nemuro.
 The out-stations, in some of which
 are resident evangelists, and in some
 of which are churches or unorganized
 groups of believers, while others are
 places where a footing is sought, have
 increased from thirty-nine to seventy-
 four in number.

In equipment the stations have wit-
 nessed great improvement. In Yoko-
 hama the old home where Dr. Nathan
 Brown lived and did much of his
 work, has been replaced by the new

buildings of the theological seminary. The church has been remodelled, a home for the boys' school added, and the Mary L. Colby Home has seen its buildings put up. In Tokyo the Sarah Curtis Home and the mission dwelling house have seen added to them a second dwelling, the dormitory for Duncan Academy and several chapels and kindergarten buildings. Sendai has remodelled the mission dwelling and put up the Ella O. Patrick Home. Kobe has just finished a new dwelling, Himeji has received its girls' school buildings, and Chofu has remodelled and added to its mission dwellings and put up the buildings of the Henrich Memorial Home. Mission property in Japan is now valued at more than \$50,000, about three times what it was ten years ago.

In 1889 the force of missionaries numbered twenty-nine. This number includes the English Baptists working in Japan, for later their work was handed over to the Missionary Union. In the fall of 1889 this force was increased by about forty per cent. In the few following years this number ran up to fifty-seven, but losses occurring the Japan mission now numbers fifty-three, of whom forty-seven will be on the field this fall. Scotland, Canada and the United States are represented among them. Death took from the mission in 1890, Mrs. G. W. Taft, at the beginning of her missionary life, and in 1899, Rev. H. H. Rhees, D. D., after a long period of successful service.

The staff of Japanese workers has shown increase during the decade under review. It began with four ordained men. Now there are seven and more soon to be ordained. In 1889 there were twenty-five unordained men, now there are thirty-eight. Then there were nineteen Bible women; now, twenty-six. Then, five "other helpers;" now, twenty-two. Then, a total of fifty-three; now, a total of ninety-three coöperate with the missionaries in evangelistic

work. While if the teachers in the schools are added, one hundred and sixty-one is the number that must be written as the total staff of Japanese workers.

The churches have shown encouraging growth in numbers. Beginning the decade with eleven and a membership of nine hundred and fifty-three, there can now be counted twenty-five, with a membership of one thousand eight hundred and eighty-five. Three of these churches are self-supporting. During these years more than two thousand have professed Christ by baptism, and the contributions for all purposes have increased by about sixty-six per cent per member. Last year they averaged seventy-one cents per member. Sunday-schools have increased in number from nineteen to eighty and in pupils from six hundred and seventy-six to three thousand eight hundred and seventy-four.

Educational effort shows gratifying success. At the beginning of the period under review a few small schools established to meet especial emergencies, the two girls' schools in Tokyo and Yokohama and the theological school, marked the effort put forth along educational lines. To-day, in addition to a few minor schools, the mission can show three kindergartens, a boys' school, an academy for boys, a theological school and five girls' schools; all the peers of schools of their class. The aim in each is a Christian Japanese education. The kindergartens are doing for Japanese children what that class of schools in America do for American children—teaching them to see one Supreme Creator and God in all things, and withal a God who is a loving Father. The boys' school gives the boys an atmosphere of vital Christianity through precept and example, and while filling many an hour with Bible study, maintains the standard of government schools of like grade. The same is true of the girls' schools, where are taught all branches which

Japanese girl needs to fit her for her position as wife and mother. And in this is given that heart training which will make her a Christian of influence. These schools prepare for their lives those who are called to Bible woman's work and enter from which this work comes. The academy does for its students what the girls' schools do for their pupils—prepare them for life as far as possible by inculcating Christian principles together with secular studies. It trains them for advance work looking toward secular callings and toward religious work also, for it is a preparatory school to seminary work. The principal has been fighting a hard battle to bring it to its present degree of strength and success, and now the school needs \$8,000 to complete its building and put it where it can do its work. The theological school was reorganized in 1895, and now has a four years' course, covering Old Testament studies, geography, history, homiletics, rhetoric and music. To those who are fitted to take them, electives are given in work in English and New Testament Greek. A course of lectures by prominent Japanese missionaries not on the faculty opens up important lines of thought to the students. A special session of a month gives laymen an opportunity for study and evangelists an opportunity for review and inspiration for work. The library now has 1,000 English works and 1,000 Japanese and is a candidate for more. The school is the peer of any school in Japan and is constantly growing in the esteem of the churches and of its pupils and alumni. Five of the minor schools which, in 1871, were established for emergency, the ten years just ending had an increase from 3 to 11 in missionaries and from 95 to 558 in students. Along the lines of publication progress has been made, though not what might be wished, for the

strength of the mission has been used in evangelistic effort first and foremost, and in developing the system of education it now possesses. Bible revision and publication has had its due attention. The hymn book has been thoroughly revised and improved. It now appears in two forms, one a simple hymn book, the other a hymn and tune book, and is meeting the needs of the churches admirably. Some general religious literature has been sent out, but such work is for the most part left to other agencies. A "Church Polity," "Vedder's Baptist History," "Concise Comments on Baptism" have been published, and the one who translated them now has in manuscript "The Pastor" and "Christian Life and Teaching." It is hoped too that Baptist Commentaries may soon be undertaken. Various efforts have been made to sustain a magazine in the vernacular, but not with much success. It is much to be hoped that the little sheet now being issued monthly may grow into such a magazine as is really needed. *Gleanings*, an English quarterly sheet, tells the friends at home what the mission is doing and *The Japan Evangelist* (interdenominational) is issued monthly, "in the interest of Christian work in Japan."

The end and aim of the Baptist mission work in Japan is evangelistic. There is the work of publication and of education, but they are permeated with the spirit of evangelism and conserve the results of evangelistic effort. Pastors, evangelists, Bible women and missionaries use their strength in preaching the Gospel, and the teachers in the schools also engage in such effort in and out of school. The pupils preach and teach in Sunday-schools, thus making possible a widespread work that could not otherwise be carried on, and those who come to the schools without Christ soon learn to know and love him. On this direct and indirect evangelistic work God has set his seal. While Protestantism in Japan has in-

creased but a little more than 33 per cent during the decade now ending. the Master has given Baptists an increase of 100 per cent. There are 16 theological schools with 113 pupils in Japan. Baptists have 11 of these pupils in their theological seminary. In these schools one in 370 of Protestant church membership are fitting for gospel work. Baptist church membership has one in 170 in the Yokohama Theological School. Both in the extensive and the intensive results of their work Baptists have great reason for praising God.

The interest in the Liu Chiu Islands must be mentioned. From the time of Bettelheim's work in these islands (1848-1855) nothing was done for them till in 1891 through the beneficence of Mrs. Allan, a Scotch Presbyterian, a Baptist evangelist was stationed in their capital city. Annual visits are paid by a missionary or Japanese evangelist to encourage the resident evangelist and to help. The work is difficult, but not discouraging; on the contrary, of much promise. A gift from a son of the one above mentioned supports the work established by his mother.

In all ages vessels have played a great part in carrying the news of Christ's redemption to those who know it not. The Mr. Allan just mentioned has given to the Baptist mission in Japan a vessel which was dedicated in September, 1899, and is now sailing among the islands of the Inland Sea, beginning a work which is of great promise. Under the same flag that, floating up Tokyo Bay in 1853, opened Japan's doors to western civilization, the "Fukuin Maru" (Gospel Ship) seeks to carry the story of Christ and him crucified to those within these opened doors. The hearty thanks of all Baptists are due Mrs. Allan and her son for their disinterested efforts in enabling Baptists to open the work in the Liu Chiu Islands and to establish the work of this vessel among the islands of Japan's Inland Sea.

It may be added that the "running expenses" of the Missionary Union work in Japan are now nearly \$60,000 as against \$31,000 ten years ago.

In the fall of 1889 the Southern Baptist Convention sent two young men and their wives to Japan with instructions to settle south and west of Kobe. The island of Kyushu became their home. This mission now numbers four families who live in three centres and devote their time to work purely evangelistic. They have seventy on their church roll and a goodly number in their Sunday-schools. Mutual helpfulness is characteristic of the intercourse between the two Baptist missions working in Japan, for they are one in spirit and in aim. As one reviews even in this cursory way the work God has done in Japan during the last ten years through Baptist instrumentalities and counts the mercies and favors he has shown them, his heart is filled with joy and praise that the Master has so crowned the work of his servants' hands.

The question arises, "What is the situation now confronting Baptist work in Japan?" In a word, Western civilization and learning have undermined the old systems without supplying anything in their place except the anti-religious spirit as seen in atheism, scepticism and all the train of isms that flock with them. The Japan of the present day is not only without religion, but without a moral and without an ethical standard. In common with other Christian workers, Baptists must help solve her ethical, moral and religious problems. Some of these problems appeal especially to them because of the legacy they have received from bygone years.

There is the question of separation of church and state. Formerly "the Japanese had no word to express the idea of government which did not at the same time include the idea of 'serving the gods'" (Mr. Kodera before the C. M. S. in 1884). Now the



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DIED IN KOBE, JAPAN, MAY 10, 1899

Japanese government goes to the opposite extreme and is anti-religious. Baptists must show that separation of church and state does not mean that the state shall be anti-religious. There is the question of the worth of the individual. Patriotism and filial piety demand the loss of the individual in the public or family need. The Japanese are educated to fill positions in the body politic, not to develop individual manhood and womanhood. There is an opportunity for Baptist evangelizing. There is the question of religious liberty. Guaranteed in the constitution, its definition is "Liberty of thought as one wills, but not to tell others what he thinks." No school recognized by the government can teach Christianity. Christian teachers often face the alternatives of losing their positions or giving up active Christianity. Soldiers forbidden to attend Christian services are marched in

squads to Buddhist temple lectures. In some public schools anti-Christian sentiments are enunciated. The question of religious liberty appeals strongly to Baptists in Japan.

As one of the various denominations working in Japan, Baptists have the special duty of holding fast to New Testament doctrine. Every argument that holds for the existence of the Baptist denomination in the United States with its manifold interests and efforts along lines of evangelism, education and publication applies with great force to the same denomination in Japan. The Bible, the whole Bible, and nothing but the Bible is what it brings to that land to supply its need.

The churches show much progress in spiritual life, but still need deep conceptions of what churches are and why they are. They furthermore need organization by means of associations and conventions into a denomination. They are isolated bodies without denominational spirit. Once a denominational *esprit de corps* is aroused, the problems that face them, especially those of self-support and evangelistic effort, will be more easily solved, and they can stand as one body in meeting the conditions that confront them as Baptists. One more need is a closer union of missionaries and Japanese Christians. The difficulty of bridging the gulf between "foreign" and "native" is almost insurmountable. A level-headed man after thirty years of experience among the Japanese, not as a missionary, witnesses to his belief that no foreigner has yet been received into the inner circle of Japanese fraternity. The problem of the missionary is how to do away with all barriers that separate him from his Japanese brethren so that they and he shall mutually become one with each other in deepest spiritual bonds. There is fraternity now, but a deeper fraternity is needed if Baptists in Japan shall solve the problems that confront them and do the work that is theirs to do.



REV. GEORGE W. HILL

MEN AND WORK IN JAPAN

Our compound is delightfully situated on the shores of the Chofu Bay, which lies just at the entrance of the Shimonoséki Straits. The prevailing winds of summer sweep the widest part of the Inland Sea before reaching us, and we have the result in a temperature considerably cooler than on the Kyushu side or in the interior.

As we have ample accommodations, now unfortunately vacant, it was a pleasure to have with us our Southern Baptist families from Kyushu, our own Brother Wynd and family from Osaka, Mr. Edward Evans and family from Shanghai, and several young ladies from China. Our company was entirely congenial, and the social and spiritual fellowship was most enjoyable and profitable. The weekly prayer meetings and the Sunday preaching services in which our company joined will long be remembered, especially by those here in Chofu who have not been in such large meetings for a long time. The summer had also much of interest and profit to our work and native workers.

On the first Sunday in August I baptized five believers, who have been added to our

number recently and who will be a source of strength to our work.

With the first week in August came Brethren Bennett and Harrington of Yokohama to help in our summer school for the evangelists of the S. B. C. and our own work in Yamaguchi Ken. Eight men were in attendance. Some of them have never had any training or special preparation for their work, and for most of them a course in the seminary would now be impossible.

Brother Bennett gave two courses of lectures during the three weeks of the session—one in the Life of Christ, the other in Homiletics. Brother C. K. Harrington gave instruction on the Old Testament, especially the psalms. Brother McCollom and the two older native preachers, Kawakatsu San, who helped Dr. Brown translate the New Testament, and Shigeno San, who studied in the Presbyterian Seminary, gave occasional lectures. Besides, there was considerable time given for general conferences with free discussion on practical phases of mission work. Some men, of course, appreciated these opportunities

than others, but I believe all were helped by the work of the school that the results justified the venture. A number of evangelistic services held in Shimonoséki and Baku, and missionaries and Japanese rendered ent help. In Chofu a three nights' ing was concluded by a largely ated theatre meeting, at which Brethren eno, McCollom and Bennett shed. It was an inexpressible joy to who is yet "a prisoner in chains" in matter of speaking Japanese, to hear older missionaries preach the gospel us with freedom and power. The ner's work will leave, we believe, a g impression, not only on the native ers, but on the Chofu community. the theatre meeting an old man, a prominent citizen of the town, d and spent several hours talking with her McCollom, and seemed not far the kingdom. rsonally, I find it in my heart to say ord in appreciation of the men with n it has been my undeserved fortune spend the summer. The three

representatives of the Southern Board, Brethren McCollom, Maynard and Wahn, are worthy of the great religious body that sends them forth. They are getting their work into good shape. Two speak the language fluently, and Brother Maynard, who is not yet three years out, is doing well. The next ten years will see marked results in our Baptist work in Kyushu, and largely under God, because the men in charge are large hearted, able and consecrated men who will be bound to bring things to pass. May their tribe increase in Japan.

No man in all our ranks in Japan is so much appreciated for his personal Christian character, as well as his good works, as our own Brother Bennett, and it is sufficient to say perhaps of Brother Harrington and Wynd that they do not lower the average in this company of which I am speaking.

I am writing these words, not to be seen by these good brethren, though it will not spoil them to know what I think, but because I wish the readers of the *MAGAZINE* to know the kind of men who represent them in Japan.

A WEDDING IN IKEDA

MISS DAISY D. BARLOW

EDDING bells! No one heard them announcing the first Christ-wedding in Ikeda, but I am sure were rung in heaven.

a kogi-sho, on the evening of 15, by the Rev. Yoshikawa of e, Mr. Yakichi Ogita, one of our ness young men, and Miss Fusa ita of Amagasaki were united in bonds of matrimony.

very simple, quiet wedding it but a great event for this little ch. It was made a very solemn instructive occasion, and the stians as well as the few non-stian relatives who were present deeply impressed. One of my e women afterward said, "Even edding ceremony like that be- es a most valuable help in *dendo* s."

A little of the bridegroom's history may be interesting to note right here.

Until recently he has been a poor, stumbling Christian.

His younger brother had the joy, before his death, of seeing their only sister, a bright girl of fourteen, put on Christ; and she is developing into an earnest devoted Christian. The father has begun to search the Scriptures, which filled the last days of the departed one with hope, comfort and an abiding peace. And now that Yakichi San has brought home a bride who is a seeker of the Way, we are encouraged to hope that the mother also, who is always too *busy* to take thought for the things that pertain to eternal life, may now have time to make preparations to meet the much-loved son on the other shore.



KINDERGARTEN SCHOLARS, TOKYO, JAPAN

Present Religious Attitude of the Japanese

REV. E. H. JONES, SENDAI, JAPAN

The Japanese people are enterprising, imitative and progressive. They have adopted our Occidental civilization without its religion. Many of these newly adopted customs are founded on Christianity. It has resulted in the almost universal giving up of the old faiths. They still go to the temples to bury their dead, but make light of the ceremonies. The religious instinct is at present atrophied. They are a volatile people. Their false religions have had much to do with their shallowness of thought and feelings. There is nothing in Buddhism, much less in Shintoism or Confucianism, to awaken reverence. Our religion is the needed panacea to revive all that is good in them and to give them qualities they have never had. They now have a tendency to glory in their shame and to discard all religion. Society is becoming more and more demoralized. All the thinking men of the nation are troubled at the growing tide of immorality. Of course the American people have now many seemingly more inviting openings for their religious, their evangelizing zeal. But early the Lord called upon them to come to the rescue of their then nearest Asiatic neighbor, and their work is only commencing.

The school question is now prominently before our missionaries. The government has forbidden any religious exercise in any of the schools of the empire. For a time it looked as if they would make it apply to the mission schools as well. The Buddhist and other large schools that had

made some concessions to the government for the sake of exemption from conscription have had the screws put on them so tight that they have given notice that they will give up their middle school grade and run only theological schools rather than remove the Christian foundation. There has been much excitement in educational circles on this subject, but it is somewhat subsiding now. The government shows signs of weakening. The native press are all opposed to the squeezing of the Christian schools out of existence. It is hard to tell how it will end. Probably there will be a compromise, as is always the case here if both parties hold out stubbornly. It is a clear indication of a conservative tendency in the government in its treatment of the foreign faith. All acknowledge that Buddhism and Confucianism are declining—the former ready to fall. But the conservative men in the government, yet very strong, hate Christianity. But we get a good hearing from the people. The Emperor's rescript to the people to respect foreigners, to treat them politely, to mingle freely with them, followed up as it was by a similar exhortation from heads of government departments to their subordinates in the same vein, and even the heads of the Buddhists exhorting their followers to be friendly to those from foreign countries who should come to live among them, has had a good effect. The Japanese Christians are growing in self-respect and self-dependence, and I hope in self-support.

Japanese View of Christianity in Japan

in *Rikugo Zasshi*, Mr. Yamagata recently reviewed the history of Protestant Christianity in Japan for the past ten years. We take following, the gist of what he has said, from the *Japan Weekly Mail*: In years ago Christianity was in favor in Japan, owing largely to the foreign tendency of Japanese thought, that there was talk of opening the Diet with prayer. Reaction with results on the public mind general that are too well known to notice here. It is true to say in the history of the past ten years what has impeded Christianity helped Buddhism. At the beginning Christianity basked in the sun of public favor, but when the reaction set in Buddhism at once came to the front. The agitation in the national world over the effect of Christianity in the schools did Buddhism as much good as it did Christianity harm.

Coming to recent years the following facts seem to be worthy of mention. Christian lecture meetings a class that used to be held in large numbers have grown very small. The speakers at such meetings are held to preach morality rather than religion. The anticipations of Buddhists and Christians as to results of mixed residence have been falsified by the course of events. Buddhists feared a large influx of Christian workers from abroad. No influx has taken place. Christians feared that numbers of godless elements would settle in the inland and bring dishonor on the Christian name by their conduct. The black sheep of the Christian have not yet revealed themselves. They go on since mixed residence as they did before it was inaugurated. The action of the education department some months ago in re-opening private schools undoubtedly

dealt a blow at Christianity. But more important than this is the absorption of the strength of the church by business. Some of the best Christians spend most of their time in gaining a living and give little assistance to the work of the church. The study of comparative religion has become popular in recent years, but it cannot be said to have yielded any practical results. Mr. Yamagata thus sums up the present situation and its requirements:

(1) The number of business men among Christians, though from one point of view a loss to the church, should make Christianity known far and wide. (2) The general feeling in educational circles is decidedly anti-religious. While this is so, it is acknowledged on all hands that the morals of the young are utterly corrupt. There is a great need of the formation of young men's societies and for the holding of friendly gatherings of all kinds, with the object of elevating the general tone of thought among the young. (3) Books and articles demonstrating the necessity of religion and explaining in what true religion consists are specially needed at this crisis. Christians can not but regard with aversion the attitude of the Meiji scholars of Japan to religion of every kind. Together with the free thought of revolutionary France they have rendered our young men acquainted with the philosophical objections to Christianity of Bentham, Mill and Spencer. Then politicians like Marquis Ito, in teaching German nationalism and the preëminence of state interests, have increased the coldness felt toward religion. A few leading scholars hold that religion is a necessity; and it is important that their views should be more widely known. (4) It might be expected of scholars engaged in comparing various religions with each other that they should take part in the work of impressing on the public the importance of religion. But nothing of this kind takes place in Japan. Our scholars investigate religion merely as a subject of study and have no ulterior object in view. They feel no concern for the present fate of religion. No help is to be expected from the labors of such scholars.

- - Duncan Academy - -

The second graduation ceremony of the Tokyo Gakuin (Duncan Academy) took place on Friday, March 30, in the afternoon. The exercises were conducted by Principal Watase in the following order:—

Hymn (Japanese).

Scripture Lesson.—Prof. Y. Chiba.

Prayer.—Rev. Komoriya.

Imperial Rescript.—Prin. Watase.

Hymn (English).

Delivery of Diplomas.

Address.—Prof. Kota Hoshina of Ferris Seminary and Bapt. Theol. Sem., Yokohama.

National Anthem.

Benediction.—Prof. Henry Topping.

The graduation hymn was written by Mr. Hajime Watanabe, who was one of the first graduates two years ago and is now a student of the Theological Seminary, Yokohama.

As he had not yet formally received his diploma, it was given to him this year, together with the four graduates of the year. Of these graduates, the first three on the program have been in the school from the very beginning; and all four are sincere and honest Christians. Mr. Ishimaru and Mr. Miyakawa belong in Tokyo; Mr. Okada in Yokohama, and Mr. Tatsuno in Odawara.

We are pleased that, although these young men have finished the regular course of study, they will remain with us for a little while for special postgraduate work in English and mathematics before going to higher institutions to continue their education. We should be better pleased if we had the facilities with which to keep such promising students with us for higher education.

Mr. Kuga, our teacher of Chinese and Japanese, has recently been elected a member of the Tokyo City Council. As he was already a member of the Akasaka Dis-

trict Assembly we have now two teachers who occupy these influential positions, our principal, Mr. Watase, being a member of the former body and presiding officer of the latter. These offices are the same as the alderman of an American city. We are happy to say however that they do not imply all that the term sometimes does in America.

ERNEST W. CLEMENT.

PROF. HENRY TOPPING PROF. WATASE PRINCIPAL E. W. CLEMENT



TEACHERS AND STUDENTS IN DUNCAN ACADEMY, TOKYO, JAPAN

Essay (English), "The Feelings of My Heart."—Josuke Tatsuno.

Essay (Japanese), "Education."—Taro Miyakawa.

Essay (English), "The Sea of Learning."—Kaku Okada.

Valedictory (Japanese).—Yuzo Ishimaru.

Graduation Hymn.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF MAY 14, 1900. ELEVEN MEMBERS PRESENT.

THE certificate of the Auditing Committee to May 10 was received and accepted and placed on file.

Rev. David Downie, D. D., of Nellore, India, was introduced to the committee and gave a statement of his views in regard to the conduct of the financial and other work on the mission fields.

Furloughs were granted to Rev. J. C. Brand of Mito, Japan, Rev. C. R. Marsh of Larkapur, India, and Rev. J. Dussman of Gurzalla, India. Also Rev. William Powell of Ursaravapetta, India, was authorized to take a vacation on the hills for the benefit of his health.

The following were appointed examiners in language for Burma: *In Burman*, Rev. J. McGuire, Miss H. Phinney, Rev. J. E. Cummings. *In Sgaw Karen*, Rev. D. A. W. Smith, D. D., Rev. E. B. Cross, D. D. *In Pwo Karen*, Rev. W. Bushell, Rev. L. W. Cronkhite. *In Shan*, Rev. J. N. Cushing, D. D., Mrs. H. W. Mix. *In Kachin*, Rev. W. H. Roberts, Rev. G. J. Geis, Miss M. M. Sutherland. *In Chin*, Rev. B. A. Baldwin, Rev. A. E. Carson, Miss M. Carr. *In Telugu*, Rev. W. F. Armstrong, Mrs. F. D. Phinney.

The following were appointed additional trustees for Ongole College and Ramapatam Theological Seminary: Rev. C. R. Marsh, Rev. F. Kurtz, Rev. David Downie, D. D., Rev. A. Friesen (new), and Rev. J. M. Baker, Rev. J. Heinrichs and Rev. J. Newcomb to fill vacancies.

Also the following as Advisory Committee in the Telugu mission in India: Rev. J. E. Lough, D. D., Rev. W. B. Boggs, D. D., Rev. E. Chute, Rev. William Powell, Rev. W. Stanton.

Ray Greene Huling, D. Sc., was elected a member of the Board of Managers of the Union in the class of 1901, to fill the vacancy caused by the death of George W. Chipman, and Rev. N. E. Wood, a member in the class of 1903 under the provisions of Section 1 of the Constitution of the American Baptist Missionary Union.

THE MEETING OF JUNE 11, 1900. TWELVE MEMBERS PRESENT.

This being the first meeting after the annual meeting of the Union the committee organized by the reelection of Rev. Henry M. King, D. D., as Chairman and Rev. E. F. Merriam as Recording Secretary. The oath of office was administered to the Recording Secretary by Francis E. Blake, Justice of the Peace, and Rev. E. F. Merriam was reelected Editorial Secretary.

On presentation of a communication from the Board of Managers the matter of a communication to the members of the Board was referred to the Home Secretary to send monthly letter to each member.

The resignation of Rev. T. P. Dudley, Jr., recently pastor of the English Church in Madras, India, was presented and accepted, as the health of Mrs. Dudley will not allow their return to India; also the resignation of Miss Elizabeth Stewart of Ningpo, China. The passage of Rev. J. L. Dearing to Japan was authorized, also the residence of Rev. A. Willington at Ikoko, Lake Mantumba, in the Congo Mission, and the passage of Mrs. A. Gurney to Assam. A furlough was granted to Rev. A. E. Stephen of Goalpara, Assam, in 1901. The passage of the family of Rev. Henry Richards from England to America was authorized.

THE MEETING OF JUNE 25, 1900. FIFTEEN MEMBERS PRESENT.

Rev. Horace Jenkins, D. D., of Shaohing, China, was introduced to the committee and gave a brief review of his labors for forty years in China.

The schedule of appropriations for the coming year was presented and after consideration adopted, with instructions for a reduction of \$20,000 in the total amount.

THE MEETING OF JULY 2, 1900. TEN MEMBERS PRESENT.

The committee on the schedule reported recommendations to carry into effect the reduction of \$20,000 ordered at the last meeting, and they were adopted.

Rev. W. F. Beaman of Western China and Rev. W. Wynd of Osaka, Japan, were introduced to the committee. Mr. Beaman spoke of his impressions as to the state of affairs in China. He was of the opinion that the present troubles are local in North China and

would not reach Western China. Mr. Wynd spoke of the progress of missionary work in Japan and the larger openings since the adoption of the revised treaties.

The passage of Mrs. J. H. Vinton to Burma was authorized. Furloughs were granted to Rev. J. H. Scott of Osaka, Japan, in 1901, to Mr. H. J. Openshaw of Western China and to Rev. A. E. Seagrave of Rangoon, Burma.

The schedule of the Woman's Baptist Foreign Missionary Society was adopted, amounting to \$77,428.61.

THE MEETING OF JULY 9, 1900. ELEVEN MEMBERS PRESENT.

The matter of establishing a High School in Mandalay was referred to the Burman Baptist Missionary Conference, with the recommendation of the committee that no further High School should be started in the missions in Lower Burma.

Preliminary plans of coöperation with the negro Baptists of the United States were adopted.

On recommendation of the Woman's Baptist Foreign Missionary Society of the West, Miss Grace Anne Hughes and Miss Alta Dell Mason were appointed missionaries of the Union, and the schedule of the Woman's Society was adopted, amounting to \$28,962.76.

On recommendation of the Eastern China Mission Conference the passage to America of Mrs. T. D. Holmes was authorized for next spring and that of Mr. Holmes for the spring of 1902.

On recommendation of the Japan Missionary Conference the following committees were appointed: On language examinations, Messrs. F. G. Harrington, Jones, Thomson, and Misses Whitman and Church. On care of mission property, Messrs. Thomson, Jones, Schumaker and Bennett. Board of trust, Messrs. Fisher, Thomson, Jones, Bennett and Shumaker. Executive committee of the Theological Seminary in Yokohama, Messrs. Parshley, Hamblen and Thomson. Advisory Board of Duncan Academy, Tokyo, Messrs. Clement, Hamblen, Thomson, Parshley and Hill.

The return of Rev. S. W. Hamblen to Japan was authorized, and Mr. C. B. Tenny was designated to Kobe, Japan. Miss Agnes Whitehead was reappointed a missionary of the Union and designated to the Morton Lane Girls' School, Moulmein. Miss Elizabeth E. Scott was designated to the Sgaw Karen School, Bassein, Burma.

WORLD MISSIONS

From the paper on "Centennial Statistics," by the Rev. Dr. James S. Dennis, we get the following figures:

In the total number of societies engaged in conducting foreign missions, forty-nine of them are in the United States, and the income of these home societies from home and foreign sources is \$5,403,048. These societies employ 160 physicians, of whom 116 are women. They have 4,107 churches, with 421,597 communicants. The total native contributions amount to \$628,717. England, with forty-two societies, ranks next to the United States in the number of her foreign missions. The income from these forty-two organizations, however,

exceeds the forty-nine in this country by \$1,439,983. Her societies send out 139 physicians and 664 lay missionaries. They support 4,744 churches, with a total number of communicants of 278,548. The total income from 249 societies, which embrace practically all those of the Christian world, is \$17,161,092. The total number of organized churches is 10,993, and the total number of communicants 1,289,298. There are 14,940 Sunday-schools and 764,684 pupils. In educational advantages India leads with thirty-four institutions having a total membership of 22,084. China comes next with twelve, and Japan third with nine.

NOT SO DISUNITED AFTER ALL

ticle contributed to a recent *L'Evangeliste*, Mons. Claveau (a priest who is now engaged in religious work), says:

With amazement that, upon being actually acquainted with the Protestant churches (whom Rome taught me to regard as hating one another), I discovered really living in simple and cordiality, and cheerfully assisting in religious work. I find that the hostility between even the separated forms of French

Protestantism than there is between different religious orders—say between Jesuits and Dominicans—or between the parochial clergy and the monks."

If so, the real "Reunion of Christendom," which all Christians would pray for, and work for, is not a mere unity of outward organization, but this truer unity of brotherly feeling and brotherly coöperation, which may co-exist along with a frankly accepted multiplicity of organizations. Strange that those ecclesiastics who insist most on the need for outward unity are the very ones who reject all brotherly coöperation!

PERSONAL NOTES

on to the names given last year that REV. WILLIAM ASH will reside at Hamilton, N. Y., and DR. and MRS. ASHMORE will be there the summer there.

Dr. degree of Doctor of Divinity conferred on REV. HORACE HARRIS, principal of the school at China, by Colgate University, N. Y. ALBERT ARNOLD BENNETT, of the Baptist Theological Seminary, Japan, by Brown University upon REV. E. E. EATING, president of the Yokohama.

A. PERRINE and wife of Assam have moved to America and are at Trenton.

WILLIAM WYND and wife of Osaka, Japan, have been enjoying a furlough in the United States, and are now in Japan.

RAMACHANDRAYYA, who will be married by many in America, was married at St. Mary's Church, Masulipatnam, to Miss Alethra Satyavathi, daughter of Mr. Ch. Veukatachalam.

Who founded a Bible society for the wide dissemination of the Scriptures years before the British and Foreign Bible Society was formed, ought to circulate the Bible in 1792, the year of the formation of the Baptist Missionary, is surely a mention. Such a man was Rev. Rhys, a sketch of whose career was issued by Rev. John T. Griffith, Pa. Price 50 cents.

FRANCE

From the Pastor of the First Bapt. Church, Paris
Extract from a letter to Mrs. Robert Harris

I am obliged to say to you also that I have separated from the dear church of Tramelan, with the full blessing of the Lord. The sacrifice has been sorrowful on both sides, but we have agreed to it on account of the pressing call of the church in Rue de Lille, Paris, and the urgent need of Brittany. Our dear friend, Rev. Mr. Sainton, came personally to lay before the church of Tramelan the situation of the church in Rue de Lille, and to ask of our Swiss brethren to allow me to go. Mr. Sainton felt an imperative call to devote himself entirely to missionary labors in Brittany and resigned the pastorate of the church in Rue de Lille. He desired to see me as his successor in this church, and I finally responded favorably to the call of the brethren in Paris, and we are now installed with our family at 48 Rue de Lille. May God give us his blessing in this new field of labor, so different from that which we have left. The church is animated by a good spirit. Some members are very devout and active in the work of evangelization in the four halls which are dependent on the Rue de Lille church. We have, as in Tramelan, many admissions by baptism.

We have good news from Mr. Sainton, who is making a religious campaign in Brittany with two young helpers. They are selling copies of the New Testament and distribute great quantities of tracts. Some priests have tried to place obstacles in the way of his labors. It is also an interesting fact that a priest who had formed a company of twenty boys to oppose the labors of our brother to give the good news of salvation to his people, has happily become more sympathetic. Mr. Sainton has engaged in this new work at his own risk and cost, depending only on faith.

ED. REVEL.

DONATIONS

RECEIVED IN MAY, 1900

MAINE. \$150.14.

Old Town, Mr. and Mrs. N. H. A. Gammon for work at Bansa Manteke Ash Point, Misses Whit- tler and Nash, tow. sup. nat. pr., Kee Reh, care Dr. A. Bunker.....	8 00
Piscataquis Asso., per John Pullen, treasurer. Dexter ch., \$6.50; Dover and Foxcroft ch., \$4.80; Milo ch., \$4.92; Hart- land ch., \$2.56; Park- man ch., \$1.40; Monson ch., \$5.40	25 58
Owl's Head ch.....	1 10
Harrington Y. P. S. C. E.	2 00
Harrington ch.....	3 00
So. Waterford, O. M. Shaw Acton ch., for India.....	10 00
Rumford Falls ch.....	7 37
East Sumner, L. M. Cir- cle	2 35
Nobleboro, 1st ch. mission class, for sup. Pa. Hah's successor	11 00
Livermore Falls ch.....	7 10
Bath, 1st ch.....	2 64
New Sweden, Oscar E. Ol- son, for the Lol Kaw mission, care Dr. A. Bunker	5 00
New Sweden ch., tow. sup. nat. prs., care Dr. A. Bunker	50 00

NEW HAMPSHIRE, \$43.19.

Salisbury Heights ch.....	3 00
Bradford, Rev. W. Coffin.	1 00
Salem Depot ch.....	7 00
Manchester, People's ch..	32 19

VERMONT, \$36.29.

Richford Y. P., tow. sup. Francis, care Rev. J. Heinrichs	30 00
Montgomery Centre ch....	5 25
Middlebury ch.....	5 79
Manchester Centre ch....	5 25

MASSACHUSETTS, \$961.01.

Holyoke, Endeavor Chapel, Y. P. S. C. E., for stu- dent in seminary, care Rev. D. A. W. Smith, D. D.....	50 00
Winthrop ch.....	10 00
W. W. Mayo.....	2 00
West Somerville ch., W. L. Teale's S. S. class for sup. of nat. pr., Poole- koare David, care Rev. W. E. Bogg.....	30 00
West Somerville, Mr. Shaw's Bible class, for Lol Kaw mission, care Dr. A. Bunker.....	30 00
Ipswich ch.....	5 00
Cambridge, Broadway ch., H. A. McCoy.....	50 00
Boston, 1st Sw. ch.....	85 00
Boston, Clarendon St. ch.	102 04
Boston, Eleanor R. Ed- wards	1 00
Fall River, 2d ch., J. M. Leonard	50 00

Fall River, Temple C. E., tow. sup. Goss., student at Insein	10 00
West Acton S. S.....	15 37
West Acton ch.....	29 51
South Hanson ch.....	7 35
Nantucket, Summer St. S. S., Easter off.....	4 00
Winchester B. Y. P. U., for nat. pr. in Burma, care Dr. A. Bunker.....	25 00
Winchester, 1st ch.....	16 00
Lowell, Branch St. ch., of wh. \$62.44 is from Mr. W. F. Hill's family tow. sup. of a nat. worker in India and Africa....	147 10
Lowell, Branch St. S. S..	4 48
Gloucester, 1st ch., Miss Lenore Ayers	5 00
W. Springfield, 1st ch....	1 00
Franklin ch.....	20 00
Dedham, 2d ch.....	23 07
Somerville, Perkins St. ch.	30 80
Leominster, 1st ch.....	10 00
Clinton S. S.....	3 40
Brewster ch.....	2 86
Dorchester, Temple ch., a member	45 00
Framingham, 1st S. S....	10 00
North Attleboro S. S., tow. sup. of Dr. Catharine Mable	2 70
North Attleboro C. E. and S. S., tow. sup. of Moun- quet and Ma Cha, care Rev. O. L. Davenport...	12 50
Wakefield S. S., for sup. Ko Nee, care Rev. O. L. Davenport	55 00
Waltham, 1st ch.....	20 00
Middlefield, Harlow Love- land	10 00
Milford, Pine St. ch.....	6 30
Haverhill, 1st ch.....	29 93

RHODE ISLAND, \$158.62.

Jamestown Y. P. S. C. E., tow. sup. Modunath Mo- min, care Rev. E. G. Phillips, Assam	7 50
Newport, 1st S. S.....	6 17
Newport, S. M. McMaster.	15 00
Providence, Fourth ch....	64 34
Providence, Cranston St. ch. I. H. N., for stu- dent, care Rev. W. F. Thomas	2 10
Providence, a friend.....	30 00
Quidnessett ch., concert coll.	10 65
Warren ch.....	22 86

CONNECTICUT, \$159.30.

Middletown S. S.....	9 25
Middletown ch., tow. sup. Rev. V. Jonah, care Rev. C. R. Marsh, Markapur, India	20 00
Torrington ch.....	6 50
Putnam, 1st ch.....	2 63
Bridgeport, 1st ch., a friend, tow. sup. of a nat. pr. among Kachins at Rhama, Burma.....	10 00
Tariffville ch.....	8 00
E. Lyme ch.....	5 00
Stamford, 1st ch.....	2 22
Hartford, South ch.....	23 00
Hartford, South ch., E. B.	

Squires, Esq., tow. sup. Moung Lay, care Dr. A. Bunker	67 00
Hartford, Olivet ch.....	5 79

NEW YORK, \$1,118.57.

Albany, 1st S. S.....	11 00
East Marion ch., addl....	5 00
Schuyler Lake, Baxter Y. P. S. C. E.....	1 50
New York, DeWitt C. Cowdrey	5 00
New York, Alexander Ave. S. S., tow. sup. Ko Shwe Min, care Rev. C. L. Davenport.....	50 00
Farmer, 1st Y. P. S. C. E.	5 00
Farmer, 1st ch.....	2 00
Gouverneur ch.....	9 00
Gloversville, 1st ch.....	12 00
Poughkeepsie, 1st S. S., tow. sup. Ko Shwe Nhim, Ko Hman and others....	100 00
Churchville S. S., for Rev. J. M. Baker, Ongole, In- dia	5 00
Wayne Village ch.....	22 35
Rochester, Judson Miss'y Soc. of Theo. Sem., tow. sup. of Rev. W. L. Fer- guson, India	35 00
Batavia S. S., for sup. Chinese nat. missionary, care Rev. W. M. Upcraft	50 00
Troy, Fifth Ave. ch.....	110 04
Hartford, Mrs. S. Glander.	5 00
Charlottesville, 1st Summit ch.	4 45
Lima Y. P. S. C. E., for sup. of nat. pr.....	5 00
Cortland, 1st C. E., for sup. Saya Timothy.....	6 25
A friend of missions, of wh. \$50 is for Mrs. Clark, Assam, to be used at discretion	100 00
Knowlesville, 1st ch.....	24 00
Buffalo, Cedar St. Farther Lights	11 05
Oneonta, 1st ch.....	15 00
Hancock, Mrs. J. E. Smith, for boy in Tokyo Acad- emy, care Prof. E. W. Clement	2 00
Monroe Asso., per A. H. Cole, tras. Rochester. 1st ch., \$55; Parma, 1st ch., \$45; Parma, Univer- sity Ave. ch., \$3.....	103 00
Herman, Russell ch.....	3 00
Watertown ch.....	6 00
Buffalo, Glenwood Ave. Y. P.....	2 00
Cortland, 1st ch.....	1 00
Sidney Centre ch.....	6 00
Sidney Centre S. S.....	2 25
Gilbertsville ch.....	5 15
Le Roy ch.....	2 50
Kingston, 1st S. S.....	10 00
Portage, Hunt ch.....	3 00
Mt. Morris ch.....	4 00
Brooklyn, Green Ave. Y. P., for sup. of N. Cherid- riah, Nalgonda	27 00
Brooklyn, 1st German Y. P.....	9 00
Brooklyn, Central E. D. ch	28 35
Brooklyn, H. Trunpp, for work, care Rev. G. N. Thomssen	25 00

Donations

515

g. 1st ch.....	16 04
er ch.....	6 00
ch.....	1 00
er, Lyall Ave. ch.....	2 00
le Y. P., for nat.....	9 85
are Rev. A. V. B.....	
ch., for work in In.....	11 25
Immanuel ch.....	51 65
e, Central Y. P.....	6 50
lam ch.....	25 00
ch.....	67 48
rk, Beth Eden S. S.....	9 25
rk, Epiphany ch.....	10 00
rk, 1st S. S., for.....	22 15
pr., Shway Ohee.....	
Rev. L. W. Cronk.....	
ester ch.....	25 00
Nepperhan Ave.....	5 00
	15 00

NEW JERSEY, \$346.80.

ld, 1st ch. Temple.....	
rs, for work in.....	
l at Tetter, care.....	
J. Heinrichs.....	100 00
ranch City S. S.....	2 00
Park, L. M. Tay.....	
or work of Dr. A.....	
er at Lol Kaw.....	5 00
ch.....	7 58
German ch. of.....	
Evangelical United.....	
ren, "A promise to.....	
for the work.....	
the wild tribes of.....	
10 00	
field ch., Ellsburg.....	
na, acct. nat. pr.....	
Rev. I. S. Hankins.....	40 00
Meml. ch., Camden.....	
S. C. E.....	3 00
Side Mission, 1st.....	
hurlington, for work.....	
v. L. W. Cronkhite.....	10 00
urray ch.....	40 35
a ch.....	2 81
a ch.....	6 18
lle ch.....	30 78
own ch.....	30 10
City, Rev. Benja.....	
Otto, for Rev. J.....	
chs.....	50 00
ction: The amount (\$20.....	
4 in March as coming from.....	
urch in New Monmouth.....	
have been credited to W.....	
son.	

PAENSYLVANIA, \$1,589.67.

Industry ch.....	7 50
1st ch.....	6 48
rg, Fourth Ave.....	
or Dr. Lynch's hos.....	
10 00	
t Hill, Rev. Wm.....	
rw.....	1 00
abernacle S. S. No.....	
ct. nat. pr. care.....	
L. W. Cronkhite.....	12 50
st Hill ch., addl.....	9 00
phia, Fourth ch.....	144 62
phia, Richmond ch.....	4 85
ch., quart. coll.....	62 64
on Ave. ch.....	8 50
mane ch. King's.....	
bers, acct. nat.....	
care Rev. L. W.....	
hite.....	15 00
abernacle ch., addl.....	122 66
th ch. C. E., for a.....	
in boy, care Rev.....	
f. Upcraft.....	6 00

Emmanuel Mission, Phila.....	
delphia, acct. Sou Fay.....	
care Rev. L. W. Cronk.....	80 00
bite.....	
Lehigh Ave. ch., Philadel.....	11 94
phia, quar. coll.....	
Memorial C. E., Philadel.....	
phia, tow. sup. nat. pr.....	
care Rev. A. E. Sea.....	30 00
graves.....	
Friend, per B., "for gospel.....	
work among famine suf.....	100 00
ferers in India".....	
Mantua S. S., tow. sup.....	
nat. pr., care Rev. J. R.....	50 00
Goddard.....	
Mantua S. S., tow. sup.....	
nat. pr., care Rev. L. W.....	40 00
Cronkhite.....	
Berwyn S. S., for personal.....	
miss'y work of Rev. P.....	10 00
H. Moore, Assam.....	
Bethlehem ch., Philadel.....	
phia, for hospital asst.....	
and nat. pr., care Rev.....	120 00
M. B. Kirkpatrick, M.D.....	
Broad St. C. E., for Amer.....	
ican missionaries in fam.....	30 00
ilse district, India.....	
First ch., Phila., addl.....	48 00
Olivet ch., Philadelphia.....	25 00
Church of the Evangel.....	
quar. coll.....	29 57
Third ch., Germantown, B.....	
Y. P. U., tow. sup. nat.....	
pr., care Rev. P. Fred.....	7 00
erickson.....	
Mt. Pleasant ch.....	10 55
Mt. Pleasant S. S.....	6 00
Clarks Green ch.....	15 00
Clarks Summit ch.....	3 78
Zion ch., per Jonathan.....	
Cluton.....	8 00
Harmony ch.....	5 80
New Bra ch.....	4 61
First ch., Norristown, C.....	3 00
E.....	4 00
Drumore B. Y. P. U.....	19 00
Rald Eagle ch.....	5 00
Tyrone ch.....	
Brookville ch., for Dr.....	
Lynch's Mukimvika hos.....	6 00
pital.....	
Reynoldsville ch.....	14 05
Meadville W. F. M. C.....	10 60
First ch., Franklin, addl.....	
for Dr. Lynch's hospital.....	140 00
at Mukimvika.....	
Cambridge ch.....	28 40
Winfield C. E.....	4 65
Olivet ch., Pottsville.....	2 00
Slatington ch.....	5 00
McKeesport, Fifth Ave. ch.....	22 74
Homestead ch., addl.....	45 85
Pittsburg, Shady Ave. ch.....	
addl.....	140 00
Braddock ch.....	28 70
Wilkinsburg ch.....	21 42
Wilkinsburg ch., tow. sal.....	26 25
ary Rev. W. A. Stanton.....	
Tunkhannock ch.....	11 00
Welsh ch., Shenandoah.....	12 00
Ridley Park S. S.....	6 40
Crum Lynne ch.....	10 10

WEST VIRGINIA, \$106.87.

Wadestown Y. P. S. C. E.,.....	
for nat. pr., care Rev. I.....	10 00
S. Hankins.....	
Gladesville, Ebenezer ch.....	5 00
Henton ch.....	15 72
Two Run Mission League.....	1 65
Long Beach B. Y. P. U.....	8 00
Parkersburg S. S. conven.....	9 00
tion.....	
Parkersburg, South ch.....	2 50

Williamstown B. Y. P. U.,.....	
tow. education of Moun.....	
Sau Ban.....	20 00
Grafton S. S.....	40 00

OHIO, \$259.22.

Bowling Green, 1st ch.....	13 25
Jamestown ch.....	1 55
Dayton, Webster St. Mis.....	
sion, for nat. pr., care.....	
Dr. A. Bunker.....	12 50
Cleveland, First Ladies'.....	
Society.....	25 55
Cleveland, Calvary ch.....	5 84
Cleveland, Calvary S. S.....	2 07
Cleveland, Calvary L. M.....	
Circle.....	11 00
Cleveland, Calvary Jr. B.....	
Y. P. U.....	1 09
Cleveland, East End S. S.....	4 02
Cleveland, Superior St. ch.....	22 95
Cleveland, West S. S.....	1 02
Medina ch.....	10 15
No. Royalton ch.....	24 10
Lisbon ch.....	3 98
Norwalk B. Y. P. U.....	5 89
Reed ch.....	1 00
Lorain ch.....	27 86
Camden ch.....	12 00
Wellington ch.....	4 20
Gallion B. Y. P. U.....	1 00
Milford Centre ch.....	2 00
Antiquity ch.....	1 75
Hasseltion ch.....	8 05
Hubbard ch.....	5 66
Bethany ch.....	31 30
Mt. Moriah ch.....	4 90

INDIANA, \$187.33.

Hammond, Immanuel ch.....	10 30
La Porte, Sw. ch.....	5 80
Indianapolis, New Am. Oil.....	154 08
and Mining Co.....	
Rossville ch.....	2 25
Sugar Creek ch.....	6 25
Monon ch., bal.....	75
Bethel ch.....	8 00

ILLINOIS, \$509.69.

Belvidere, Mary A. Wheeler.....	5 00
Newark ch., Mrs. H. T.....	
Woodruff.....	1 09
Rock Island, Mrs. Pauline.....	
E. Sinnet, for Rev. J. E.....	5 00
Clough.....	
Austia B. Y. P. U., for.....	
Antonia, care Rev. E.....	12 50
Land.....	20 48
Berwyn ch.....	
Morgan Park, theo. stu.....	11 00
dents, Sw. Dept.....	11 75
Hinckley ch.....	6 75
Atlanta ch.....	2 50
Wisestown ch.....	5 00
Barrington ch.....	22 50
Chicago, 1st ch.....	21 43
Chicago, 1st S. S.....	25 00
Chicago, Mem'l ch.....	
Chicago, Pilgrim Temple.....	33 20
ch.....	
Englewood Y. P. for nat.....	
pr., care Rev. J. S.....	18 00
Adams, China.....	
Englewood, Miss Etta Car.....	50
ter.....	
Oak Park ch.....	16 70
Wheaton ch.....	1 00
Tennessee Bend ch.....	50
Wabash ch.....	1 25
Streator Y. P. for worker.....	16 00
care Rev. E. T. Welles.....	3 25
Island Grove ch.....	8 25
Mt. Olive ch.....	
New Hebron, Jane Jen.....	2 00
nings.....	
Kewanee ch.....	80 08

Belvidere, South ch.....	25 00
Cambridge ch.....	10 00
Roseville S. S., for Ut- loori Ramlah, Ongole...	12 50
Union Grove ch.....	2 45
Springfield ch.....	11 15
Chicago, 1st Sw. Y. P., of wh. \$36 is for Probus Sahal, care Rev. O. L. Swanson, Assam.....	50 00
First Sw., Mrs. Jno. Berg, for sup. Philip, care Rev. O. L. Swanson.....	3 00
Second Sw. Y. P.....	15 00

IOWA, \$526.13.

Keota ch.....	12 02
Keota S. S.....	1 88
Council Bluffs, 1st ch.....	26 75
Comptine ch.....	6 30
Waterloo, 1st ch., Miss Mary Hayden.....	50
Indianola ch.....	12 60
Davenport ch.....	37 40
Swaen City ch.....	15 15
Des Moines, Sw. ch.....	2 00
Sioux City, Sw. ch.....	8 00
Foster ch.....	2 25
Forest City, Sw. ch.....	30 00
Kiron ch.....	65 00
Arthur ch.....	48 00
Gowrie ch.....	2 00
"His Servant".....	10 00
Emerson ch.....	50 00
Emerson S. S.....	8 08
Marshalltown S. S.....	12 50
Marshalltown, J. Johnson.....	5 20
Corydon ch.....	2 00
Keokuk ch.....	30 65
Keokuk, a friend, for Af- rica.....	10 00
Waverly ch.....	23 77
Riceville ch.....	9 30
Riceville ch., for Bible woman, care Rev. J. S. Adams, China.....	15 00
Spencer, "Friend".....	5 00
Spencer B. Y. P. U.....	5 25
Bethel ch.....	2 50
Union ch.....	5 10
Anamosa ch.....	6 50
Macksburg ch.....	21 00
Cuppy's Grove ch.....	21 00
Pine Creek ch.....	21 34
Atlantic ch.....	3 00
Harlan, Hannah Anderson Mo. Valley Ladies' Society	1 00 5 00

MICHIGAN, \$151.98.

Detroit ch. and S. S., Eas- ter off.....	7 25
Detroit, Miss Pattison, for Rev. Henry Richards's literature fund.....	5 00
So. Haven, 1st ch.....	31 45
Kalamazoo, 1st B. Y. P. U., for sup. Ko Kan Be, nat. pr., care Rev. C. L. Davenport, Burma.....	10 00
Grand Rapids, Fountain St. ch., a member.....	1 00
Manistique, F. Anderson.....	2 00
Muskegon, I. Hedbury.....	5 00
Oakland ch.....	11 10
East Port ch.....	2 75
East Port, Bay View Mis- sion.....	1 62
Gayford ch.....	18 62
Mason ch., tow. sup. Kala- pally Yohan.....	2 14
Ceresco ch.....	5 00
Plainwell ch.....	10 00
Medina ch.....	22 80
Dover ch.....	2 05
Chesaning ch.....	1 50

Lawrence ch.....	3 30
Hartford ch.....	90
Union City ch.....	3 00
Union City S. S.....	1 00
Manistique ch.....	4 00

MINNESOTA, \$531.65.

Milton S. S. birthday con.	18 00
Hastings ch.....	7 35
Dover, E. S. Dugan.....	5 00
Crookston ch.....	19 00
Minneapolis, Olivet ch.....	2 00
Minneapolis, 4th S. S.....	50
Minneapolis, Bethany S. S.	5 73
Sparta ch.....	6 00
Tyler, L. Jacobson.....	2 00
St. Peter, O. Swaldson.....	1 00
Clarks Grove, J. Allison.....	20 00
Clarks Grove, H. P. Chris- tian.....	5 00
Clarks Grove, J. Jensen.....	2 00
Queen ch.....	6 75
Forston ch.....	1 42
Grove City, Ellen Olsen.....	1 00
Raynolds ch.....	18 80
Rosebud ch.....	1 00
Big Stone ch.....	4 35
St. Cloud ch.....	30 60
Lake Benton, D. Hammar.....	5 00
Isanti, B. Falk.....	10 00
Cambridge ch.....	5 00
Stanchfield ch.....	50 00
Milaca ch.....	13 00
Milaca Society.....	10 00
Worthington, A. Hector.....	5 00
Winnebago, I. Johnson.....	10 00
Isanti, S. ch.....	36 00
Willmar ch., for Thomas and Rungiah, care Rev. W. A. Stanton, Kurnool, India.....	10 00
Isanti, N. ch., for Rev. E. Lund, Philippine Islands	13 00
Scandia, Sw. ch.....	6 00
Cambridge ch.....	4 50
Springvale ch.....	9 75
Leenthorp ch.....	28 65
Grove City ch.....	23 90
Lincoln ch.....	25 05
Willmar ch.....	26 20
Isanti, N. ch.....	15 00
Fish Lake ch.....	10 00
Albert Lea ch.....	58 10

WISCONSIN, \$147.79.

Balsam Lake ch.....	1 25
Sister Bay ch.....	49 33
Atlas ch.....	2 50
Atlas, C. Aber.....	1 00
Atlas, J. Nelson.....	3 12
Atlas, "Forward".....	5 00
Prentice ch.....	6 25
Oconto ch.....	3 00
Saxeville Y. P.....	3 63
Stevens Point ch.....	4 50
Union ch.....	1 50
Evansville ch.....	4 81
Racine ch.....	61 90

MISSOURI, \$188.55.

Board of Home and For- eign Missions.....	188 55
--	--------

KANSAS, \$83.45.

Topeka, 1st Y. P. S. C. E., tow. sup. Dzing-le-San, care Rev. J. T. Proctor.....	25 00
Hutchinson ch.....	6 50
Florence ch.....	1 88
Canton ch.....	5 00
Howard ch.....	12 45
Grenola ch.....	3 55
Burlingame ch.....	2 00
Bethel ch.....	2 85
Tany ch.....	2 21
Ottawa, Rev. H. O. Fra- ser.....	5 00

Ruhamah ch.....	2 31
Lyndon ch.....	30
Elwood ch.....	1 20
Kansas City Y. P. S., tow. sup. nat. pr., Dwarum Henry, care Rev. W. A. Stanton.....	12 30

NEBRASKA, \$170.65.

Valley, 1st ch.....	43 00
Valley, 2d ch.....	21 00
Burwell ch.....	1 20
East Lincoln ch.....	26 12
Weeping Water ch.....	1 00
Columbus ch.....	7 30
So. Omaha ch.....	45 34
Mead, Immanuel ch.....	5 00
Hamilton, Sw. ch.....	10 00
Boyd Co. Sw., Gus L. Johnson.....	9 30
York ch.....	1 00

COLORADO, \$17.50.

Hooper ch.....	2 00
Hooper Juniors.....	3 00
Salida ch.....	12 50

CALIFORNIA, \$258.56.

Los Angeles, Mrs. Chas. Button, of wh. \$25 is in memory of Rev. Chas. Button.....	25 00
Hynes, O. E. Matson, for work at Kifwa.....	25 00
Oakland, Tenth Ave. ch., Mr. and Mrs. B. B. Jacques, tow. sup. nat. pr., Ko Kye, care Rev. J. E. Cummings, Hen- sada.....	5 00
California College Y. M. C. A., for sup. of nat. pr., Huang Shien Shang, care Rev. W. M. Up- craft.....	4 25
California College Y. W. C. A., for sup. of nat. pr., Huang Shien Shang, care Rev. W. M. Up- craft.....	1 00
Downey ch.....	6 00
Los Angeles, Memorial ch., Miss Litraw.....	1 00
Pomona Juniors, tow. sup. popl. Hasnuna, care Rev. J. L. Dearing.....	7 00
Yokohama.....	15 00
San Diego, 1st ch.....	3 00
Maxwell ch.....	3 00
Oriand ch.....	44 51
Fresno ch.....	5 70
Fresno S. S.....	25 00
Sanger ch.....	1 00
Sanger, Rev. Jas. Darnont.....	3 50
Tulare ch.....	100 00
Riverside, J. T. Lawler.....	7 25
Lompoc ch.....	

OREGON, \$44.45.

Pendleton ch.....	1 00
Forest Grove ch.....	3 00
Salem ch.....	27 50
Salem Y. P. S.....	7 65
Salem S. S.....	5 00

NORTH DAKOTA, \$15.

Oakes, S. C. Millard, for India.....	5 00
Kulm, P. Tjernlund.....	10 00

SOUTH DAKOTA, \$83.25.

Irene ch.....	10 00
Sioux Falls, E. Tornberg.....	8 00
Turkey Valley ch.....	10 25
Big Springs ch.....	28 50
Madison ch.....	3 00
Goodwin ch.....	12 00

Donations

517

TON, \$25.50.

S.....	8 00
S.....	3 50
.....	10 00
.....	4 00

IO, \$23.

.....	6 75
E. Hunt...	1 00
Jensen, for	
are Rev. A.	
Swatow,	
.....	15 25

ING, \$25.

O. A. Pat-	
plied tow.	
C. E. Bur-	
the Kach-	
.....	25 00

ANA, \$79.

w. ch., for	
Onegupogu,	
R. Manley	12 50
T. Carlson	3 00
r. ch.....	63 50

ANA, \$2.70.

Leland stu-	
.....	2 70

BRITORY, \$6.50.

.....	5 00
C. Stubble-	
.....	1 00
.....	50

OMA, \$3.00.

id Mrs. W.	
s. to Garo	
.....	2 00
J. Morgan.	1 00

MISCELLANEOUS, \$476.

German Miss'y	
Society of Ger.	
Bapt. cha. in	
No. America,	
of wh. \$318.75	
is to be sent	
to Mr. Geo.	
H u b e n t h a l	
H a m b u r g ,	
\$157.25 to Mr.	
C. Grosch.....	476 00
Total	\$8,406 47

LEGACIES.

Lancaster, Mass.,	
Mrs. Bellinda	
Woodruff	500 00
Southbridge,	
Mass., estate	
John Edwards.	27 00
Providence, R. I.,	
income Henry	
Jackson be-	
quest	18 75
Stamford, Ct.,	
Nancy Smith.	16 66
Enfield Centre,	
N. Y., Thomas	
Wallenbeck ..	650 00
.....	1,212 41

\$9,678 88

Donations and legacies
from April 1, 1900, to
May 1, 1900..... 9,062 61

Donations and legacies
from April 1, 1900, to
June 1, 1900.....\$18,731 49

Donations received to June 1, 1900:

Maine	\$206 94
New Hampshire.....	66 69
Vermont	45 54
Massachusetts	1,660 85
Rhode Island.....	367 98
Connecticut	1,817 71
New York.....	2,659 85
New Jersey.....	1,077 18
Pennsylvania	2,101 14
District of Columbia.....	6 25
West Virginia.....	125 99
Ohio	460 71
Indiana	405 93
Illinois	920 07
Iowa	963 54
Michigan	484 54
Minnesota	712 92
Wisconsin	314 55
Missouri	198 55
Kansas	110 50
Nebraska	214 99
Colorado	100 50
California	330 90
Oregon	60 80
North Dakota.....	20 00
South Dakota.....	87 25
Washington	78 85
Idaho	26 65
Wyoming	25 00
Montana	126 51
Arizona	82 72
Louisiana	2 70
Indian Territory.....	11 50
Oklahoma	3 00
Norway	67 75
Alaska	4 80
Miscellaneous	476 00

Total\$16,427 36

RECEIVED IN JUNE, 1900

E, \$43.47.

s St. ch..	13 80
.....	5 45
North Ber-	
.....	2 06
erly collec-	
.....	10 00
.....	3 18
chly.....	1 00
ch.....	8 00

IPSHIRE, \$27.

.....	25 00
.....	2 00

ONT, \$268.

Mrs. A. B.	
.....	5 00
Mrs. A. B.	
nory of E.	
Washington	
.....	250 00
st S. S.,	
a bed in	
Huntley's	
.....	13 00

ETTS, \$1,011.60.

s., for nat.	
Kau Klu,	
S. Adams.	25 00
St. ch.....	6 50
ch.....	140 39
wey St. Y.	
.....	5 68
wey St. ch.,	
v. J. Firth,	
.....	6 00
ate St. B.	

Y. P. U., tow. sup. Ind-	
lah Kotiah	15 00
Newton, 1st ch. Bible	
school, tow. sup. of stu-	
dent in theo. work of	
Rev. D. A. W. Smith..	50 00
New Bedford, North ch..	
a friend	1 00
New Bedford, Sw. La-	
dies' Sewing Soc.....	5 00
Hyannis ch.....	4 00
Salem, 1st ch.....	150 00
Vineyard Haven ch.....	5 00
Charlestown, Bunker Hill	
ch.	33 97
Elm Hill ch.....	33 80
Dorchester, Immanuel ch.	22 80
Dorchester, Blaney Mem'l	
ch.	16 00
So. Framingham, Park	
St. Bible school.....	6 30
Cambridge, 1st ch.....	136 86
Somerville, Perkins St.	
B. Y. P. U.....	58
Winthrop Y. P. S. C. E.,	
tow. sup Rev. J. R.	
Goddard	25 00
Sheltonville, a friend..	1 00
Boston, 1st S. S. tow.	
work of Mrs. M. B. In-	
galls	25 00
Boston, Clarendon St. Y.	
P. S. C. E., tow. salary	
of Rev. Thos. Hill....	125 00
Manchester, 1st B. Y. P.	
U., tow. sup. of Bige	
Taw, care Rev. A. Bun-	
ker, D. D.....	12 50
Andover ch.....	16 00
Medford, 1st Y. P. S. O.	

E., for sup. of Fuhkin	
Maru, Japan	20 00
Holden ch.....	9 00
Holden S. S.....	5 60
Holden, Mrs. L. S. Met-	
calf	1 00
Russell, Mrs. J. H. Big-	
ger, for educational	
work of Dr. J. Mc-	
Laurin	5 00
Russell, Rev. J. H. Big-	
ger	2 00
East Milton Y. P., tow.	
sup. Sau Per, care Dr.	
A. Bunker.....	12 50
Brookline ch.....	65 86
Waltham, 1st B. Y. P. U.	
Reading, 1st ch.....	17 76

RHODE ISLAND, \$167.58.

Newport, Central S. S....	20 00
Newport, Central ch....	44 43
Providence, Stewart St.	
Y. P. S. C. E., tow.	
sup. Mounq Lay, care	
Dr. A. Bunker.....	25 00
Providence, a friend....	3 60
Providence, a friend....	10 00
Providence, Sw. ch.....	12 25
E. Providence, 2d ch....	15 26
Warren Y. P. S. C. E.,	
tow. sup. nat. pr.	
Thrah Shukur, care Rev.	
C. H. Heptonstall.....	5 00
No. Kingston, 1st ch.,	
quar. coll.....	2 70
Oak Lawn S. S., of wh.	
\$5 is from friends....	15 00
Lonsdale, 1st ch.....	7 61
E. Greenwich, 1st ch....	6 46

CONNECTICUT, \$74.62.

Packerville ch.....	6 70
Groton, 1st ch.....	7 00
Danielson Y. P. S. C. E.	12 00
Montwese ch.....	7 00
Litchfield, Bible day off.	5 00
Andover ch.....	7 00
Voluntown ch.....	4 00
Bridgeport, E. Washington Ave. Y. P. S., for work of Rev. A. Bunker	15 00
Norwich, 1st ch.....	10 92

NEW YORK, \$1,821.79.

Rushford, 1st ch.....	9 00
Angelica S. S.....	4 00
Rochester, a friend.....	3 00
Albany, Tabernacle ch.....	55 58
Richfield, 1st ch.....	2 48
Troy, 2d ch.....	40 00
Troy, Baraca Bible class of the 5th Ave. S. S., tow. sup. of bed in Dr. Huntley's hospital.....	25 00
Tioga Centre ch.....	2 50
Akron Y. P. S. C. E.....	2 00
Yonkers S. S.....	23 40
Hanover Centre ch.....	2 50
Albion, Gurdon W. Fitch to const. himself an H. L. M.....	100 00
Malone, 1st ch.....	22 00
Hamilton, Immanuel Jr. C. E., for children in China, care Rev. J. R. Goddard.....	5 00
Belleville, 1st L. F. M. S.	25 87
Belleville, 1st L. F. M. S., Mrs. Fred Williams, tow. sup. of girl in school in India.....	25 00
Cuba Y. P. S. C. E., tow. sup. nat. worker, care Dr. A. Bunker.....	88 20
Jamestown, Elsie E. Lest, a special gift to Miss Carrie E. Putnam, Maubin, Burma.....	15 00
Philadelphia ch.....	3 00
New York, Washington Heights ch., for work of Dr. A. Bunker.....	15 00
Geneseo, 1st ch.....	8 33
Geneseo, 1st Y. P. S. C. E., tow. work of Rev. E. G. Phillips.....	25 00
Otsego Asso.....	18 78
Buffalo, Emmanuel ch., tow. sup. of E. T., Welles, Africa.....	125 00
Buffalo, a friend.....	3 00
Black River Asso., per H. J. Brimmer, La Fargeville ch., \$3; Redmond ch., \$5; Henderson ch., \$2.....	10 00
Baldwinsville Y. P. S. C. E., tow. sup. of student in Theo. Sem., care Rev. W. F. Thomas...	23 00
Victory ch.....	3 75
Oxford S. S.....	2 08
Oxford ch.....	24 21
Groton ch., tow. salary of Sah Po, Toungoo.....	15 00
Walton ch.....	2 50
Wellsbridge Y. P.....	2 00
La Grange S. S.....	5 81
Rosendale ch.....	6 70
Nunda ch.....	4 50
Brooklyn, Central Y. P., for work in India.....	25 00
Brooklyn, Emmanuel ch., for nat. pr., Ikoko, care Rev. Jos. Clark...	15 00
Richmond Hill ch.....	51 77

Eaton ch.....	53 50
Fenner ch.....	5 15
Madison, a friend.....	50
Fort Plain ch.....	3 00
Norway ch.....	1 70
Salisbury ch.....	10 00
Wilson ch.....	10 00
Oneida Y. P., for work of Rev. G. H. Brock.....	30 00
Manchester ch.....	23 25
Manchester S. S.....	3 00
Otsego ch.....	3 83
Saratoga, 1st S. S.....	11 85
New York, Fifth Ave. S. S.....	25 00
New York, Madison Ave. ch.....	10 00
New York, 1st Sw. ch.....	53 25
New York, Williamsbridge ch.....	20 18
New York, Redeemer ch.....	23 51
New York, Mariners' Temple S. S.....	5 00
New York, Epiphany ch.....	9 33
New York, Alexander Ave ch.....	85 76
Bath S. S.....	3 89
Lakeville ch.....	4 50
No. Hebron ch.....	10 00
Branch ch.....	3 00
Himrods ch.....	3 91
Italy Hill ch.....	5 00
Second Mile ch.....	1 00

NEW JERSEY, \$210.30.

East Orange B. Y. P. U., for Dr. A. Bunker's wk. at Lol Kaw.....	25 00
Plainfield Y. P. S. E.....	12 50
Windsor ch.....	4 75
Clinton ch.....	12 00
Matawan, 1st ch.....	23 73
Atlantic City Y. P. S. C. E., tow. sup. nat. pr., care Rev. I. S. Hankins.	45 46
Berlin Y. P. S. C. E., for wk. of W. M. Upcraft...	7 50
Trinity ch, Camden.....	23 00
First ch., Collingwood...	6 70
Hasbrouch Heights ch.....	50
Jersey City, Summit Ave. ch.....	21 25
Jersey City, Summit Ave. ch., for Africa.....	16 10
New Monmouth ch.....	8 51
PENNSYLVANIA, \$1,484.38.	
Avalon, Mr. and Mrs. T. B. Lee, for sup. of nat. pr., care Rev. C. H. Harvey, Matadi.....	25 00
Williamsport, 1st Ger. ch.....	7 74
Brownsville ch.....	13 60
Oak Lane S. S.....	8 00
Second ch., Germantown, S. S., tow. sal. of nat. pr., care Rev. L. W. Cronkhite.....	12 50
A Steward, tow. sal. of W. H. Lestie, M. D., Congo.....	100 00
First Phila. S. S., bal....	10 38
Mrs. S. A. Trevor, of wh. \$600 is tow. sal. of Mrs. M. B. Ingalls, and \$500 is in memory of Dr. M. R. Trevor.....	1,000 00
Doylestown ch.....	6 66
East Side ch., G't'n.....	11 50
Greenridge S. S.....	4 70
Parker Ford S. S.....	5 00
Oxford ch.....	2 25
Goshen ch.....	19 00
Windsor ch.....	7 25
Kennett Sq. ch.....	21 70
New Bethlehem ch., for Dr. F. P. Lynch's Muk-inivika hospital.....	12 70

Cleardfield ch.....	
Shamokin City ch.....	
Picture Rocks S. S.....	
Claysville ch.....	
Pleasant Grove ch.....	
Sharpsburg ch., for Gauhati Bldg., care Miss H. Morgan.....	
Emmanuel Ally' S. S.....	
Second ch., Monongahela..	
Derry Station ch.....	
Shiloh ch., Fg.....	
Mare Hill ch.....	
Elizabeth ch., tow. sal. Rev. W. A. Stanton, India.....	
Nelson Wendell.....	
So. Ten Mile ch.....	
Stony Fork ch.....	
Hyde Park, Welsh ch.....	
Lindsey, Welsh ch.....	
Edwardsville, Welsh ch.....	
Plymouth, Welsh ch.....	
Frostberg, Welsh ch.....	
So. Wilkes Barre, Welsh ch.....	
Wilkes Barre, Welsh ch.....	
Providence, Welsh ch.....	
Pittston, Welsh ch.....	
S. D. Knapp.....	
Crozer Theo. Sem., students, addl.....	

DELAWARE, \$6.81.

Delaware Ave. ch., Will'n WEST VIRGINIA, \$55	
Huntington, Fifth Ave. ch	
Two Run, B. M. League..	
Amwell ch.....	
Carkin, J. Q. Barker....	

OHIO, \$925.69.

Fosters, Haseltine Heirs..	
Toledo, Mrs. H. J. Hayes	
Dayton, Linden Ave. ch..	
W. S., of wh. \$17.61 is for Miss Scott's work in China.....	
Dayton, 1st ch., E. Canby, on deficit.....	
Prospect ch.....	
Conneaut ch.....	
Palmsville, 1st ch.....	
Dayton, Central ch.....	
Dayton, Memorial ch.....	
Norwalk, 1st ch., of wh. \$5 is tow. travelling expenses of Rev. H. Richards.....	
Avon ch.....	
Gallon ch.....	
Shelby ch.....	
Delhi, G. Bascom and family.....	
Owl Creek, Rev. L. H. Denman.....	
Owl Creek, B. Y. P. U....	
Toledo, Ashland Ave. ch..	
Washington, Tp. ch.....	
Zaneville, Fair Oaks ch..	
Wellston, 1st ch.....	

INDIANA, \$151.08.

Terre Haute, 1st Jun. Union, for wk. in China.	
Alexandria, 1st ch.....	
Alexandria, 1st S. S.....	
Goshen, 1st B. Y. P. U....	
Seymour, Mrs. M. C. Carpenter.....	
Evansville, class of little girls in S. S.....	
Cumberland ch.....	
Rochester ch.....	
Madison ch.....	

Donations

519

Auburn ch. 6 32
Garrett ch. 76 00
Liberty Centre ch. 13 20
Connorsville ch. 5 46

ILLINOIS, \$208.48.

Galva, B. Y. P. U. 5 00
Manito, from the children. 4 58
Chicago, Mrs. D. T. Morrill, for work, care Dr. Ashmore, China. 200 00
Elgin, Immanuel ch. 9 40
Alton ch. 33 32
Urbana, Prof. C. G. Hopkins. 5 00
Pleasant Hill, Dorcas So. Chicago, Calvary ch. 2 03
Chicago, 1st ch., C. A. Pleukousky, tow. sup. nat. pr., care Rev. J. E. Clough. 17 00
Evanston ch. 25 00
Morgan, Park ch. 3 06
Woodstock S. S., tow. sup. Ballah, care Rev. J. E. Clough. 3 00
Richland ch. 8 48
Sims ch. 5 25
Olney ch. 2 50
Liberty ch. 2 20
Rockford, State St. ch. 2 81
Salem ch. 8 03
Providence ch. 1 80
Chicago, 1st Sw., W. Soc. tow. sup. nat. pr., care Rev. J. E. Clough. 2 00
Chicago, 1st Sw. ch., Miss C. Hallgren, tow. sup. Baca, care Rev. O. L. Swanson, Assam. 50 00
Chicago, Mrs. John Berg, tow. sup. Philip, care Rev. O. L. Swanson. 10 00
3 00

IOWA, \$275.54.

Springville, a friend for wk. in India, care Rev. J. E. Clough. 1 20
Fort Dodge ch. 5 00
Tama City ch. 5 30
Manchester S. S. 15 60
Village Creek ch. and Glad Tidings. 35 00
Kiron soc., for nat. pr. Kiron ch., for Antonia, Spain, care Rev. E. Lund. 1 00
Kiron, Mrs. A. Larson. 5 00
Iowa, Sw. conference. 17 84
Forest City, Sw. ch., for Antonia, care Rev. E. Lund, Spain. 15 00
Freedom ch. 3 50
Creston ch. 44 00
Creston S. S. 1 08
Adams Co. ch. 11 10
Des Moines, 1st ch. 7 00
Ohio ch. 7 20
Unionville B. Y. P. U., for Abhodi, care Rev. A. Bunker. 5 00
Ashfield, C. A. Nelson. 2 00
Alta, A. Hanson. 1 00
Decorah S. S. 3 89
Keokuk ch. 20 00
Logan ch. 18 83

MICHIGAN, \$388.06.

Pontiac B. Y. P. U., for nat. pr., care Dr. A. Bunker. 25 00
Detroit, 1st ch. 175 01
Grand Rapids, Calvary ch. 15 36
Macomb, S. M. Roberts. 2 00
Alto ch. 4 12
Traverse City ch. 15 00
Bronson ch. 5 25
Bronson S. S. 3 00

Bronson B. Y. P. U. 1 00
Reading ch. 2 78
Albion ch. 31 64
Brooklyn ch. 4 31
Jackson, Ganson St. ch. 2 13
Tecumseh S. S. 1 20
Luther ch. 12 36
Alma, 1st ch. 1 50
Emerson, 1st ch. 55 91
Saginaw, 1st ch., W. S. Hartford B. Y. P. U., Jr. Perry ch. 7 20
Manistique, Sw. ch. Ladies' Soc. 5 00
Dexter ch. 10 70
Dexter B. Y. P. U. 4 71

MINNESOTA, \$273.21.

St. Paul, Nor. ch. 7 63
Lake Lillian ch. 15 00
Lake Lillian soc. 10 00
Clark's Grove, Christin Anderson. 20 00
Lake Elizabeth ch. 18 75
McIntosh ch. 14 00
Fairhaven, H. Nyberg. 1 00
Henning ch. 11 81
Warren ch. 10 00
Duluth, 1st Sw. Soc. Y. L. St. Paul, 1st Sw. Soc., for Congo. 25 00
Willmar, O. H. Ehdohl. Friend. 10 00
Cambridge, for Rev. O. Hanson. 25 00
Willmar, for J. Nassagga, care Rev. W. O. Owen, Bapatia, Ind. 7 00
Willmar, S. S., for Gurnapooda, care Rev. W. A. Stanton, Kurnool. 10 00
Willmar ch. 12 70
Minneapolis, Mrs. Mary S. Hunt, for Koria Pixley, care Rev. J. E. Clough. Minneapolis, Chicago Ave. S. S. 25 00
Money Creek, J. Holland. S. S. 3 82
Milton ch. 2 00
Wassloga ch. 5 00
Berlin ch. 2 75
Etna, A. L. Sheldon. 8 25
5 00

WISCONSIN, \$118.65.

Grantsburg, Sw. Wom. Soc. 10 00
Beloit ch. 41 45
Merton ch. 30 75
Sheboygan Falls ch. 5 00
Darlen ch. 9 20
Millard ch. 15 25
Whitewater ch. 4 75
Whitewater S. S. 2 25

MISSOURI, \$127.50.

Kansas City ch., for Rev. O. Hanson. 12 50
Kansas City Y. P. S., tow. nat. pr., care Rev. D. H. Drake. 15 00
St. Louis, A. D. Brown. 100 00

KANSAS, \$123.48.

Peabody ch. 2 89
Marion, Mennonite ch., for India. 40 00
Bronson ch. 2 85
Pittsburg ch. 5 50
Cato ch. 1 70
Esbridge ch. 5 50
Olathe ch. 2 80
Garnette ch. 4 90
Garnette S. S. 48
Osage Valley ch. 12 08
Mound City ch. 3 00
Iola ch. 12 50
Ninnescah ch. 20 50

Goddard ch. 5 30
Goddard S. S. 2 00
Angusta S. S. 2 00

NEBRASKA, \$719.49.

Omaha, heirs of the late Cecelia Ring, for wk. in China. 600 00
Grand Island, 1st ch., Farther Lights Soc., for nat. pr., care Rev. A. E. Carson. 6 25
Grand Island, G. W. Carr, special for Rev. A. E. Carson. 5 00
Cairo ch., for Rev. A. E. Carson. 4 95
Kearney, Ladies of 1st ch., tow. sup. of Mah Lab, care Rev. A. E. Carson. 25 00
Bluff Centre ch., for Rev. A. E. Carson. 2 70
Arnold ch. 1 87
Gandy ch. 2 65
Emerald ch. 2 50
Prairie Creek ch. 5 75
Omaha, 1st ch. 8 75
Fremont ch. 35 40
Silver Creek ch. 6 64
Omaha, Sw., Y. P. S., tow. sup. nat. pr., "Mark," care Rev. O. L. Swanson. 12 50

COLORADO, \$36.34.

Leadville ch. 1 50
Leadville S. S. 5 50
Leadville Y. P. S. 3 00
Cripple Creek ch. 20 00
La Veta S. S. 3 14
La Junta ch. 3 20

CALIFORNIA, \$208.58.

Oakland, birthday offering, U. P. Haskell. 10 00
Hynes, A. E. Matson. 5 00
Pasadena ch., Hon. J. H. Merriam. 46 77
Oakland, 1st C. E. 12 50
So. Pasadena ch. 4 50
Napa S. S. 1 95
Redlands, Central ch. Corona, Rev. E. T. Sanford. 7 00
Oceanside ch. 75 00
Las Gatos ch. 3 00
Santa Clara ch. 28 85
Linne, Sw. ch., for Naga Training School, Assam. Dutch Flat, Mrs. R. P. Squier. 12 50
3 00

Total. 210 07

Correction:

Less amounts over credited in March: Salinas Y. P. S. \$2.01; S. S. \$1.13; Dixon S. S. 35c. 3 49

OREGON, \$40.95.

Harrisburg ch. 4 00
Corvallis ch. 10 00
Scio ch. 2 00
Collection of Middle Asso. Collection at conference, Sw. Asso. 4 00
Astoria, C. O. Halberg. 1 00
Dallas ch. 7 95
Portland, Immanuel S. S. 2 50

NORTH DAKOTA, \$3.25.

Jamestown ch. 2 00
Fargo, Nor. ch. 1 25

SOUTH DAKOTA, \$16.50.

Centerville, Rev. J. Edminster. 5 00
Orleans ch. 5 00

Donations

Orleans, E. N. Olsen..... 5 00
Willow Lakes ch..... 1 50

WASHINGTON, \$44.42.

Seattle, Nor. ch..... 7 57
Isaqua, W. W. Sylvester..... 5 00
Seattle, Market St. ch..... 2 75
Oolville ch..... 1 00
Rockford ch..... 5 00
Mrs. Cogswell..... 5 00
Spangle ch..... 12 00
Spokane, Ass'n'l collection 6 10

UTAH, \$8.00.

Salt Lake City, O. E..... 3 00
Mercur, Rev. J. O. Burroughs, for Ahe, care Rev. J. W. Carlin..... 12 50

MONTANA, \$9.00.

Anaconda, Sw. S. S..... 6 00
Great Falls, J. T. Carlson 3 00

GEORGIA, \$8.00.

Black, Eva Bradley..... 6 00

ALABAMA, \$10.00.

Hoedsdale, Max J. Shimmel..... 10 00

OKLAHOMA, \$7.50.

Freedom ch., for Rev. J. E. Clough..... 3 50
Turkey Creek ch..... 4 00

CANADA, \$100.00.

Ontario, Windsor, Della Curtis, tow. the debt... 100 00

MISCELLANEOUS, \$82.50.

From friends per
E. Wingren..... 82 50

Total 8,756 08

LEGACIES

Cavendish, Vt.,
Mrs. Relief T.
Stearns 666 67
Albion, N. Y.,
Mary E. Stewart 2,300 78
Nebraska City,
Neb., Hattie
Mead 100 00
Santa Ana, Cal.,
Dexter P.
Smith, D.D.. 512 62 3,580 05

Donations and legacies
from April 1, 1900, to
June 1, 1900..... 18,731 89

Donations and legacies
from April 1, 1900, to
June 1, 1900..... 31,067 53
Donations received to July 1,
1900:
Maine \$250 41
New Hampshire..... 93 69
Vermont 318 54
Massachusetts 2,672 48
Rhode Island..... 535 57
Connecticut 1,892 83
New York..... 3,981 64

New Jersey..... 1,287 46
Pennsylvania 3,596 32
Delaware 6 81
District of Columbia..... 6 25
West Virginia..... 181 82
Ohio 1,386 46
Indiana 567 01
Illinois 1,323 32
Iowa 1,239 08
Michigan 872 09
Minnesota 986 12
Wisconsin 433 29
Missouri 326 05
Kansas 233 06
Nebraska 934 48
Colorado 136 54
California 537 48
Oregon 101 73
North Dakota..... 23 25
South Dakota..... 103 73
Washington 123 27
Idaho 26 15
Utah 15 50
Wyoming 25 00
Montana 135 51
Arizona 82 72
Louisiana 2 70
Georgia 6 00
Alabama 10 00
Indian Territory..... 11 50
Oklahoma 10 50
Canada 100 00
Norway 67 73
Alaska 4 30
Miscellaneous 55 50

\$26,183 44



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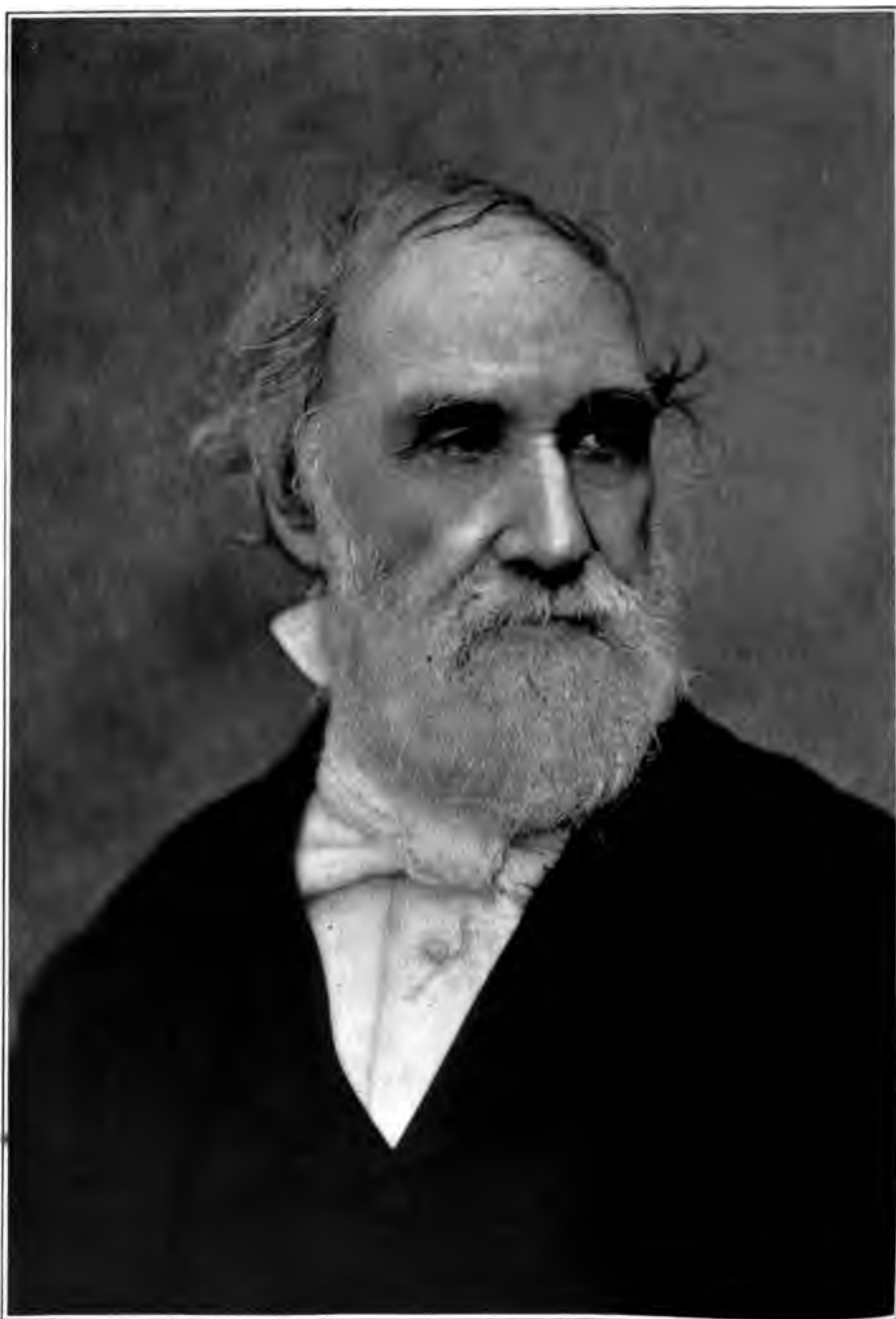
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REV. EDMOND B. CROSS, D.D., MISSIONARY IN BURMA SINCE 1845



VOL. LXXX

SEPTEMBER, 1900

No. 9

* * Our Missionaries in China * *

AT the date of writing all the missionaries of the American Baptist Missionary Union in China were safe as far as information had been received. A telegram received August 2 reports the safety of all the missionaries of the East China mission whose stations were nearest the scene of the disturbances, and one from Swatow, received July 5, states that all was quiet in the South China mission at that time, and that the missionaries would take steps to insure their safety if danger should appear. Dr. Huntley of Hanyang, Central China, writes that he was about starting for the coast with his family and presumably Miss Crowl. No telegrams have been received from the missionaries in West China, and a telegram from the French consul at Chungking, published August 6, states that communication by mail with West China had been stopped, but the latest letters indicate that all was quiet when they were written. The Methodist Board received a cable message saying that the missionaries at Chungking were starting for the coast. The missionaries of the Union were several hundred miles further in the interior, but it may be expected that they would take a similar course.

The situation is that Hanyang, the only station of the Missionary Union in Central China, is vacated, and also Kinhwa, Shaohing, Hangchau, Huchau and Ningpo, being all the stations in the East China mission. The probability is also that the West China mission will be temporarily abandoned, but it is hoped the South China mission may not be affected, being so far from the scene of the disturbances.

The officers of the Union have sent prompt notices of messages to all friends of the missionaries in China, and also have kept the public informed through the weekly denominational and the daily journals. It will be of interest to give a resumé of the telegrams sent to and received from China in this time of anxiety and peril. The messages were sent in the private code of the Missionary Union, but the translations only are given.

June 26, 1900. To Rev. J. R. Goddard, Ningpo: "We are anxious to hear from you. If circumstances render it undesirable to occupy the place now, ensure safety. Communicate with Swatow, Suifu, Hanyang. Answer."

June 30, 1900. To Rev. J. M. Foster, Swatow: "We are anxious to hear from mission. If circumstances render it undesirable to occupy the place, withdraw."

Answer received July 5 from Swatow: "Telegram received; will do as requested. Please send word to friends. Everything and everybody all well; will telegraph if matters grow worse."

July 16, 1900. To Rev. J. R. Goddard, Ningpo: "Can you give any information as to missionaries in the interior? Immediate departure is best."

Answer received July 19: "Western China and Central China, quiet."

Telegram received August 2, from Rev. W. S. Sweet of Hangchau, dated at Shanghai: "Holmes and Bousfield (and families) will be on next steamer. All safe."

Telegram received August 11, from Rev. A. F. Groesbeck, dated at Swatow, China: "Ungkung and four chapels wrecked. Consuls acting. Scotts, Wilkinson, China, Japan. Foster Speicher sent families Victoria, Tacoma."

This telegram, received since the first part of this article was put in type, indicates that the troubles have broken out in South China. According to the dispatch, Mrs. Anna K. Scott, M. D., Miss Mary K. Scott and Miss Edith Wilkinson of Swatow sailed from Hongkong August 7 on the steamer "China" for Japan, and Rev. J. M. Foster of Swatow and Rev. Jacob Speicher of Kityang had sent their families to America by the steamer "Victoria," sailing from Hong Kong August 7 for Tacoma.

It therefore appears that all the stations of the Missionary Union have been vacated except Swatow and perhaps the three stations in West China, from which nothing has been heard.

Missionaries and Martyrs in China. The dispatches from China have been so conflicting that it has been impossible as yet to sift the true from the false, and to state what loss of life the mission cause has sustained. There appears, however, to be no room to doubt that many thousands of native Christians in and about Peking have suffered martyrdom for the name of Jesus, and although the news of the slaughter of missionaries and foreigners at Peking was not true, as first reported, all are still in peril. Events are coming on so fast that decisive news regarding the fate of the foreigners at Peking and Paotingfu will probably be known before this MAGAZINE reaches its readers. May the Lord in mercy deliver them and all his servants in China!

✠✠

Disturbances in China are not confined to Pechili and Shantung Provinces. There seems to be a restlessness throughout the empire at the present time, and local riots have occurred which are not in any way connected with the "Boxers" and the rebellion in Northeastern China. Some time ago the French Roman Catholic mission at Yunnan, in Yunnan Province, in the extreme southwest, was destroyed, and Rev. M. B. Kirkpatrick of Namkham, the mission station in Northern Burma, on the borders of Yunnan, writes:

"There is great uneasiness all along the Chinese frontier. Bands of Chinese Kachin dacoits make frequent raids into the upper end of this valley and drive off buffaloes and bullocks. Two days ago they raided a village only two miles away and drove off a large herd of cattle. There is also much persecution of the Christians by the local authorities. Still our company of believers is growing. Three have asked for baptism since last church meeting. There were forty present at our last communion, the largest number of Shan Christians I ever saw at one time. Thirty-five of them were pure Shans, the others were Karen helpers."

Rev. A. F. Groesbeck of Ungkung, South China, reports::

"There has been a reaction against everything foreign. To overlook this is neither fair nor wise. People are not so willing to be identified with the church as they were a year ago. It is only through God's grace that the work has been kept up and real progress made. But we have suffered for it or paid for it at a high cost. I don't like to acknowledge it, but confession is forced upon me: I do not believe we can stand it another year unless relief comes. We owe much to Mr. Foster's kindly advice and assistance. He recently helped me in a four days' Bible study of the Holy Spirit, which was a great blessing to all the preachers."

The Responsibility of Missionaries for the hatred of foreigners in China is far less than is often asserted. Doubtless the presence of missionaries and the opposition of the people to the truth and high moral standards of the gospel have had some effect. But as far as any unwise acts on the part of Protestant missionaries are concerned, they are a very inconsiderable element in awakening the hostility of the Chinese. It is well known, on the other hand, that Roman Catholic priests are in the habit of interfering in social affairs and with the local magistrates on behalf of their converts, and this has given rise to the very common charges against missionaries. The Roman Catholic Church, through the French government, has demanded and obtained a concession of the equal rank of the various orders of the priests with Chinese officials, a bishop being equal to a viceroy, a priest to a magistrate, etc. This is resented by the Chinese officials. But Protestant missionaries should not be made responsible for this. Even the Chinese draw the proper distinction. Dr. Ament of Peking, having occasion to face a company of "Boxers," was asked if he was a Protestant or Catholic. When they learned that he was a Protestant they became friendly at once.



The Best Books on China are Williams's "A History of China" (Scribner's, \$2), Douglas's "China," in the Story of Nations Series (Putnam's, \$1.50), "Overland to China," by Archibald Colquhoun (Harper's, \$3), and "Tuen, Slave and Empress" (Dutton & Co., \$1.25), are especially useful in relation to the present troubles. "Chinese Characteristics" (Revell, \$2), and "China, the Long Lived Empire," just issued by the Century Company at \$2.50, give the most accurate descriptions of the Chinese people. Mrs. Bishop's "The Yangtse Valley and Beyond" is interesting and excellent (Putnam's, \$6). On missions, Dr. Nevius's "China and the Chinese" will be helpful. Many people who are wondering where they can get information on China will be surprised to find how much they can get from the Encyclopedia Britannica, or any other good encyclopedia which they may find on the shelves of their own or their friends' libraries.



The Practical Close of the War in South Africa is marked by the reappearance of our exchange, *The South African Baptist*, under date of July 1, 1900. It has been suspended six months because of the impossibility of delivering the monthly issues to a large number of the subscribers on account of the interruption to postal facilities caused by the war. Many of the items in this first number are of great interest. The Baptist churches in the Transvaal and Orange Free State have suffered greatly in loss of members and in the interruption of services. Many of the pastors remained at their posts with rare courage and fidelity. The Rev. Mr. Batts of Pretoria, Mr. Owens at Johannesburg, Mr. Matthews at Wakkerstrom, and Mr. Ennals at Bloemfontein, stayed on their fields, although they could expect but scanty support, and ministered to the few who remained of their flocks and to the sick and wounded soldiers and prisoners. Several Baptist pastors were connected with the ambulance service, and one, Rev. Mr. Rivett, was wounded at Spion Kop, while caring for the fallen soldiers. A special appeal has been made for help in re-establishing the work in places where it has been broken up by the war.



The Southern Baptist Foreign Mission Board reports 94 missionaries, 133 native helpers, 113 churches and 6,537 church members, with 1,341 baptized last year. The missions are in China, Africa, Italy, Mexico, Brazil and Japan.

THE PHILIPPINE.... ISLANDS MISSION

ALTHOUGH peace is not yet fully attained in the Philippine Islands, matters are proceeding there with great rapidity. On June 29 the first school ever established in those islands independent of the Roman Catholic priests was opened, Judge Taft, president of the United States Civil Commission presiding. It is a non-sectarian college and already has an enrollment of five hundred pupils. The opening of the American Baptist Mission in the Philippines by Rev. Eric Lund of Spain and Mr. Braulio Manikan, a Filipino converted in the Baptist mission in Spain, has already been reported. Surprising encouragement has already been given and large openings for Christian work, as will be seen from the following letters from Mr. Lund. Mr. Manikan being able at once to preach the gospel in Visayam, his native language, has gained for our mission a welcome and a standing which it would have required many months otherwise to acquire. He is the first Protestant preacher in any of the native dialects of the Philippine Islands.

The following letter has been received from Rev. Eric Lund, describing the opening of our work:

"On the 26th of April we arrived in the capital of the Philippines, where we preached on the night of our arrival, and held two services on the following Sunday. The congregations were of fair size and assembled in the halls and houses of the Presbyterian missionaries. On the 1st of May we were transferred to a small steamer called the 'Negros Island,' which took us to Iloilo in forty-eight hours. We had been informed that it would be next to impossible to find a house to live in here, so we had cause for thanks that the Presbyterian missionaries at Malo, near Iloilo, received us into their house the first night. God seems to have prepared everything beforehand, for on the following morning, after a half-hour's search, we found a house whose owner was ready to let and move out at once. The house is made half of reed, half of strong wood, is located in the midst of native huts, and is inhabited by numbers of insects and a variety of lizards to kill them. Its only comforts are plenty of air and cool breezes, essentials in this baking heat. Here we spend the cool hours of the morning, translating the Testament into Visayan. We meet people daily from the different islands and provinces of Panay, to whom we speak the word and with whom we leave tracts; only while writing this we have sold two Bibles to Filipino women, who came to buy them. As to our future field of labor, we hope to occupy especially Jaro, the Spanish Episcopal see, in the suburbs of this town, and from this place as a base of operations we intend to push into this province and into the Island of Negros, as far and as fast as our denomination is ready to support us with their prayers and means. God seemed from the beginning to point to this place as a base of operations. It is said to be the healthiest spot in the whole archipelago, is second in importance to Manila, and is the centre to which missionaries recur from all the Visaya speaking provinces. It is too important a place not to be held by the Baptists. We hope soon to go to Negros to see where we can begin operations. We have started a much needed religious newspaper, the first gospel paper ever published in these islands."

"Since writing my last letter I have seen a little more of Panay as well as Negros. With regard to the evangelization of the towns in Panay, on this side of the mountains, there is no more strategic point than Jaro, it being of much greater importance than Iloilo. Jaro is the greatest market place in the island. On Thursdays thousands of natives flock in from some fifteen or twenty villages in this province. And I am glad to report that God gave us a place in the house nearest the market, where we have inaugurated Thursday morning meetings for the market people. There were several hundred persons present last Thursday, and the place was also crowded on Sunday morning. Quite a number of land owners in Negros live in Jaro. These must be influenced in favor of the Gospel; if not, what can be done among the laboring people in Negros, who are practi-

cally slaves? Our first meetings in Jaro were a sort of 'drawing-room' meetings with some of these land owners, old acquaintances of Mr. Manikan. I hope some good was done. The first fruit we brought home from the first meeting was a trayful of excellent mangos, which the lady of the house gave us.

"During the Spanish rule Jaro was the centre of higher education for the wealthy classes in this part of the archipelago. Why should it not become such an important place for Protestant education in the future? I have had no will of my own in this mission, and I have had no choice of my own in the selection of this place as a centre for Baptist work in this part of the world. God has given us this place, according to His own election. It is in every way the best.

"But we should by no means confine ourselves to this one centre. We ought to occupy a central place in the Island of Negros, also. Bakolod, the seat of the civil and military government, is, no doubt, the proper place to begin. It is the largest town on this side of the island, and keeps up constant communication with the other towns along the coast. Last week we—Rev. Mr. Dean, a Baptist and Y. M. C. A. secretary, and myself—spent a few days there. An American soldier, who preaches the Gospel to his comrades in Bakolod, told us that hundreds of Filipinos came to his services on Sundays, though they did not understand a word that he said. We visited several educated families, who listened gladly to our gospel message. A Filipino doctor took us in his carriage to see the civil governor, who received us kindly, accepting thankfully a New Testament I gave him, and promised to come to our meetings on the following evening. This meeting, held under the hospital building, was crowded with Filipinos, Filipinas, and soldiers. Rev. Mr. Dean addressed the soldiers, and I the natives. It was a splendid meeting. I was told that several carriages of Filipinos came who had to go away for want of a place, perhaps the governor among them. The doors and windows were blocked up with people. It is superfluous to say that whole Filipino congregation wanted me to come back soon to preach to them, in fact, they did not want me to leave at all. I promised to do my best, and my opinion is that the first outcoming American missionary should be located at Bakolod. Mr. Manikan and I will occupy Jaro until we get a special missionary for that place.

"Now a few words about our work in Jaro. These people seem to have plenty of time to go from house to house visiting friends. So we have sometimes daily visits both in the morning and in the afternoon. Our visitors come in from different provinces and islands, as Capiz, Antique, Calannanes and Islands of Negros, Guimaras, Cuyo, etc. We preach to these people and send them off with supplies of books and tracts. The Gospel is a new thing to them, and within another month, I am sure, there will be no important place in this part of the archipelago where we and our doctrines are not spoken of. Many of Mr. Manikan's schoolmates are priests in different parts of the island, and they wonder how it is that he has returned a "pastor Protestante," as they call him. Besides these visits, which often keep us busy, we have been obliged to commence regular meetings on Sundays and Thursdays in this house, at the request of its owner and other friends.

"The heat has been fearful, and my strength almost gone, yet, thanks to God, we have thus been able to scatter the seed widely."

The Changes in Madagascar caused by the French conquest are many and far reaching. The material condition of the island has been improved. Roads, bridges, telephones and telegraphs have been introduced. The French courts administer justice promptly and impartially, and property in land has been made secure. Protestant mission work has suffered greatly, only one-third of the former adherents remaining. French is required to be the language of all schools, and many schools and congregations were dispersed. A large number have been gathered again, however, and property taken from the missions has been restored. The opposition from which the missions suffered has come to an end and a fair amount of freedom is enjoyed. The Paris Missionary Society has sent several missionaries to the assistance of the work of the London Missionary Society, and the outlook is improving.



KO THAH BYU MEMORIAL HALL, BASSEIN, BURMA. ERECTED BY THE KARENS

BASSEIN AND THEREABOUTS

REV. J. N. CUSHING, D. D., PRESIDENT OF RANGOON BAPTIST COLLEGE

One seldom has a more delightful journey than that which I have just had for ten days in the Bassein district with our Sgaw Karen missionary, Rev. C. H. Nichols, for a chaperon. The object of the trip was to secure contributions towards the College Endowment Fund. The native Christians of Burma are mostly cultivators of the soil, and none of them are wealthy from a Western standard. Only a comparatively few are well-to-do. Already in some missions, pastors, village school teachers, and station schools are supported by the contributions of the churches, although it is often done only by great effort. In other missions that are not yet so advanced, every effort is made to bring about giving according to ability. One cannot expect from these Christians the magnificent sums contributed by rich brethren in England and America, yet a few give gifts which when the circumstances and conditions are considered, are comparatively as munificent as the much larger sums of more favored Western brethren.

From the beginning of its history the Bassein mission has had the guidance of men who have emphasized self-support and Christian giving. The Christians have therefore realized an independence in this line that is a cause for deep gratitude to God. They also fully appreciate the value of an endowment for their High School gathered largely through the influence of the late Rev. C. H. Carpenter, for the permanent income of this endowment supplements the yearly contributions of the

churches and makes it possible for them to have a school of high grade for the education of their young men and women. I was most happily impressed by the intelligent interest shown in regard to the need of a permanent endowment for the college when the subject was presented. This condition of things has been much helped by the sympathetic advocacy of the college by Mr. Nichols. Indeed, the attitude of any body of native Christians is very much affected by the attitude that their missionary takes towards any subject.

I left Rangoon on the "Nagama" June 10 at noon, and at 1 P. M. the next day, while the steamer was discharging cargo at Myaungmya, was pleasantly surprised to see Mr. Nichols come on board. Leaving Bassein the day before, he had come to the new Christian village of Kwé-la-wè, which lies on the opposite side of the river from Myaungmya, to spend the Sabbath and to meet me on the arrival of the steamer. A sampan took us swiftly across the river to the village, where a pleasant welcome was given by the native Christians. Our quarters were in a new house built of wood, furnished with tables, chairs and other Western conveniences and most tidily kept. The husband and the wife are the product of the Bassein High School, and show the result of the elevating influences that surrounded them there. As in the olden days of New England, a home for the church was one of the first considerations, so here the posts and framework of the chapel were already prepared for erection, though all

agers had not yet built their houses. Evening service was held in the house of friends, where a quiet, devout Christian congregation gathered for worship.

The next morning (Monday) the launch "Eudora" was ready for us. The launch is a cosy, swift little boat that is a boon to the mission. It is money and time, which are most important in mission work. In the old days of travel by native boats, one was content on the changing tides, and progress on the delta's intricate network of waterways was slow. By the use of the launch, several places can be reached during the time which it formerly took to go to one place. Valuable time is thus saved and a much greater number of people can be visited. At the same time the ease and pleasure of travel are enhanced. There are no unaccommodating boatmen to argue with and urge haste, perhaps in vain. One is left with the opportunity to watch the beautiful scenery, the blue sky, the foliage of the forest ending down and kissing the swift current. The tide, the villages with their thatched houses embowered in groves of fruit trees, the light skiffs of the fishermen skimming over the stream like fish, and at the same time enjoying the swift progress in the accomplishment of the journey. In such a field as Bassein district, with its thousand tributary streams, a mission launch is a wise economy and a legitimate complement to a jungle missionary.

Leaving Kwè-la-wè, the Ywathugyi (headman) came to say good-by, in a quiet, most unostentatious manner. Rs. 100 in my hands as his gift to theowment fund. I had expected nothing in this village, burdened with all the cost of building on a new site, and the boat was very full as I received his blessing. Crossing to Myaungmya we paid a visit to a Karen official, who received us courteously and listened attentively to what we said. He gave his pledge for Rs.

to find certain other Christians. Then, we steamed away from Bassein with the tide and disembarked at the foot of the large steam saw mill, which is the property of Christian Karens. This mill has been beneficial not only as a success, but also in the business sense which it has furnished. Tuesday was spent in the restful domestic atmosphere of Mr. Nichols's home, yet not

altogether in inactivity, for when the day closed pledges for Rs. 1,300 had been received. As I looked out from Mr. Nichols's verandah upon the noble Ko Thah Byu Memorial Building, I could not help feeling that it was the monument sacred to the memory of consecrated pioneers, the visible representative of the successful labor of sainted men, Abbott, Beecher, Carpenter, and others who were the founders of the present indigenous Christianity in this vast delta country, some of whose fruit I was now gathering.

Wednesday was spent steaming slowly up the Taga River. The vast volume of water from the Upper Irrawaddy in the rainy season always maintains a downward current in the lower courses of the river even while the tide is rising. At the same time it sweeps out a vast growth of a curious floating water plant (*Pistia Stratiotes*) called Hmaw by the Burmans, from the surface of the pools and lagoons, where the water is low and stagnant in the dry season. This floating water plant often covers the whole surface of the river with its green as far as the eye can reach. Even for a steamer, progress is slow against the current and the encumbering mass of water weed, but native boats go at such a snail's pace that they seem to hardly move at all. When we arrived at Chaung-gon we found that the Myo-ok had been ordered away on business by his superior officer, and was obliged to go farther up the river on the steamer by which we had arrived. But the time allowed for the discharge of cargo was sufficient for the all important conversation, which resulted in a pledge for another Rs. 1,000. We spent the night at his comfortable house enjoying the hospitality of his intelligent and ladylike wife. Early the next morning the little steamer's shrill whistle announced her arrival from up the river and the Karen brethren soon had our baggage stowed in front on the upper deck where we could sit and enjoy the pleasant scenery and the cool south breeze until our arrival at Bassein. The upper deck of the little steamer "Antonio" was crowded with Burmans, Karens and natives of India, surrounded by their boxes, beds and parcels. Eating, talking, sleeping, according to inclination, was the order of the day for them. Among all there seemed to be a spirit of comfort and enjoyment.

In the evening we called on two Christian sisters, who manifested a very appreciative interest in the object of our visit. One gave a cash donation. The other with

her husband, who was absent, was already supporting a preacher among the heathen, and helping foreign mission work in other ways, but had already planned to give a contribution in the near future.

Friday morning, Rev. Mr. Tribolet and I crossed the Bassein River in a sampan, to visit a well-to-do Christian. He had lost heavily through the great fall in the price of rice, as have many others. However, our visit was not in vain. It should be said that the losses in the rice trade this year have been very heavy. The middlemen buying the crops at Rs. 100 a hundred baskets and on account of a successful combination of European merchants for keeping down the market price, being forced to sell at from Rs. 85 to Rs. 80 per hundred baskets, have met with severe losses. The annual fluctuations in the rice trade are such that the gains of one year may be swallowed up in the losses of the next year. In the afternoon the little launch was on her way again. A young Karen man who had been our host the preceding Sunday came on board as a passenger to his village, which was on our route. As he reached his village and was about to step off the launch, he voluntarily pledged himself for Rs. 100. Elsewhere in the vicinity we met with a gracious reception and cheerful gifts. Towards sunset we came up with the boat of the Ywathugyi of the village at which we intended to pass the night, as he was returning home. Taking the boat in tow, after darkness had fallen, we came to a log projecting from the trees and high grass, the landing place of the village. The log was safe enough for skilful bare feet, but the clumsy booted foot was no match for it. Consequently, a little native skiff took us a short distance in by a tiny inlet to a place where the mud was passable by picking one's way over little collections of leaves and twigs scattered here and there on the surface. The house that we reached was an abode of unexpected comfort. It was built of wood after the pattern of European houses, though smaller, and supplied with European furniture. The windows were draped with white curtains and the walls were hung with a few pictures. Scrupulous neatness pervaded the house and gave a sense of genuine pleasure. The house was presided over by a quiet, dignified educated woman in middle life. Here was a true home,—a proof of the civilization that Christianity brings with it. The husband and wife have seen deep affliction. One after another their children have

been removed by death. The last to go was a daughter who had finished her education in Calcutta, and died a year after her return home. These afflictions only drew the bereaved ones closer to Christ. They came to feel that if the Lord had called all their beloved children they must use their freer time for the extension of the kingdom of Christ. So they gave themselves to that work. The result has been, that in addition to what they have done for the village church, they have developed an interest in a hitherto heathen village, and twelve have been baptized. They support the preacher of that village to carry on the work in that region. Their income is not large. A field of rice furnishes food for home consumption, a piece of ground planted with sugar cane yields an income of about Rs. 100, and there are occasional fees for business as village headman. The offering of this man was Rs. 50, which must have been a heavy per cent of his income.

Saturday morning we were on our way to visit a Pwo Karen village, whose pastor is a man of means. It was somewhat difficult to find the entrance, but after a little parley a fisherman consented to go in his little boat and inform the pastor of our arrival. After a short time a boat emerged from what seemed to be dense jungle and came across to the launch, which could not approach the entrance on account of the shallowness of the water that covered a submerged sandbank. The pastor and his son welcomed us, and swiftly crossing the stream we soon entered a narrow, winding creek hidden from view by the thick jungle, whose slimy, muddy banks abounded with small crabs and other tiny water animals. The tide was falling and it was with some difficulty that in landing we escaped the thick soft mud of the creek by climbing up the great roots of a tree close to the village from a part which the tide had sucked away the soil. The pastor's house and the chapel were close together and were substantial buildings. In the pastor's house was a yet unmounted bell weighing several hundred pounds, designed to be hung in the belfry of the chapel, when the belfry has been properly strengthened to receive it. Thus the time is not far distant when the villages on this plain, far away from any city, will from week to week hear the clear, sweet tones of the Sabbath bell. We did not stay long, for our mission was quickly accomplished and there was yet quite a distance to go before reaching the village where we were to spend the Lord's

th a Karen Church. We arrived er three p. m. The village lay half rom the river, beyond a stretch of l covered with water. The sun was the mud deep and tenacious, so ry step demanded an excessive use ower. The village is one of the ackward ones and the houses are he surroundings are certainly not e; deep, slimy, black mud, receiveuse thrown from the houses, and in by the village hogs, and often up a smell that certainly could not sed of being an enjoyable perfume. as the rainy season, and what else e expected in this low, rich plain, oil is drenched by the heavy trop- s and often rises only a few inches e surface of the rivers at flood tide. omforts vanished before the friendly : that these simple-hearted Chris- ve us. They offered us their best hospitality beautifully natural and edly gracious. The Sunday passed usual services, held in the large f our host and not in the chapel, as difficult of access, half a mile er the rice fields and across several hich were very difficult for us to he congregation of men, women,

children and infants crowded into the house and entered into the service with a quiet decorum that I have not always seen in American congregations. With this happy day of worship closed my visit to the Christians of this region, where hardly seventy years ago there were only the vast wastes of unbroken heathenism. The next day I started on my way to Rangoon.

The financial outcome of the trip was cash and pledged for Rs. 5,000. But the most encouraging and pleasing things connected with this visit were the kindly welcome, the real appreciation of the needs of the college and the personal desire to do what they could for the establishment of a permanent fund for its support. These people have long known the value of education, even in past times sending their sons and daughters to India to get an education that Burma did not furnish. They see the importance of a Christian college for our people in Burma. Their missionary, Mr. Nichols, is an active friend of the college, and has advocated its interests, and they have responded sympathetically to his words in its favor. There are many difficulties in missionary work, but there are solid blessings. The missionary believes in mission work whether the home Christians do or not.

STEAMER "LANCASHIRE" ARRIVING AT RANGOON, BURMA, WITH A PARTY OF MISSIONARIES ON BOARD



THE LAST TEN YEARS IN BURMA

REV. F. H.
EVELETH
D. D.



THE JUDSON MEMORIAL, MANDALAY, BURMA

A precocious American lad, after listening to a discussion of the senses by his elders, drew the conclusion that the United States *comes to its senses* once in ten years. It would seem from all the signs about us that we are now on the verge of that lucid interval. What more fitting time, then, could your committee have chosen for a backward look over the vanishing decade!

The object of this review is not so much a retrospect with a view to self-gratulation, as a reëxamination with a view to revision. We want to know all the inspiring facts which cheer and stimulate to more strenuous endeavor, but we want still more to enter the portals of the opening century, with our eyes enlightened by a decade of the latest experiences of the century which is fast closing its doors upon us.

During the last decade our mission schools have made rapid advances. In 1888 there were 468 schools; in 1898 there were 518.—In 1888 there were 282 self-supporting schools;—in 1898, 380.—The total number of pupils increased from 11,477 to 15,021. The native Christians of Burma contributed for educational purposes alone during that time the large sum of \$211,575.24. Twice within the twenty-five years preceding those under review the attention paid to mission schools was thought to have reached the danger point, and the fear

lest educational work should be "exalted out of its place," brought signals of warning to the missionaries, expressed in no ambiguous terms. Are we gradually approaching such a crisis again, and so innocently providing material for an expensive readjustment? Or are we at length convinced as never before of the *permanent value* of school work as an evangelizing agency?

In 1892 our lamented brother Price wrote in his report from Henzada: "From an educational point of view we are suffering from a 'craze' to study English. The average pupil takes more pride in being able to read a few broken sentences from an English text-book, without having a single clear idea of the meaning of what he has read, than he does of being able to solve a difficult problem in arithmetic or in having a good knowledge of geography. This condition of things is not confined to the Karens, nor Henzada, but applies to all races, and all parts of Burma."

But in this instance at least, the people seem to have had a liberality proportionate to their zeal for a knowledge of the English language; for he writes that the entire cost of their school buildings and improvements, amounting to nearly Rs. 30,000, was all, save 3,000 rupees, provided in Burma.

It has been said: "The power to use the English tongue introduces the student, at once, into a new world, stored with priceless treasures of wisdom and knowledge." Now these young men and women are determined and destined, I think, to enter this new world, and the question arises, "Is it any of our business what their initial discoveries in it shall be?"

On an Arkanese coasting steamer I fell in with a brother of an Arakanese, who astonished all England with his cleverness. He carried away from a venerable law school in London eight prizes, and by his ranking broke the highest record of his Anglo-Saxon predecessors. This brother, too, was an accomplished English scholar.

Up the Au River I met another Arakanese, holding an important position under the British government. He likewise spoke our mother tongue with great fluency. But the English of these men was not the English of Liliwati Singh, or of Ramabai, or even of Keshub Chunder Sen, but rather the English of Tom Paine and Voltaire, of Robert Ingersoll and of Colonel Olcott. The Buddhists are loth to acknowledge that there has arisen any greater than Gautama Buddha; therefore the tendency of disaffected Buddhists is toward agnosticism, rather than in the direction of any of the great religions. And this tendency is strengthened by companionship with white foreigners of atheistic proclivities, who are more than willing to supply them with all the anti-Christian books they desire to read.

Shall we see the rising generation of ambitious young men and women of the approaching century, like Miss Singh, weeping tears of joy that she can have access through her knowledge of English, to such thoughts as she found in Drummond's "Greatest Thing in the World?" Or shall we see them scoffing agnostics mocking at all revealed religion?

This question of how far our duty lies in the direction of providing for the higher education of native youths will come home to us all some day, and it is worth our while to ponder it carefully and prayerfully.

Now let us draw two or three arrows from the quiver of women's work for the children. How hard they are toiling can be read in a single sentence of one of the toilers. Says Miss Putnam of Maubin: "To be principal and teacher, financier and matron, judge and executive officer,

doctor and nurse, druggist and bookseller, seemed enough to tax all my energies. I should say, 'seems, Madam; nay, it is.'"

But they are getting hold of the hearts of the little ones. Miss Dyer writes: "Burmese customs are as bands of iron to the old people, but the little children can break them and be free in Christ." A father came to Miss Frederickson, and said of his daughter: "If she gets these things in her heart now I can never make a good Buddhist of her." They are gaining, through the children, the confidence of their elders. Said a Shan Sawbwa to Mrs. Kirkpatrick: "If the religion of Jesus Christ would make my people like yours, I would like them all to follow Jesus."

Industrial school work in Burma has not thus far proved a financial success. Of this department in the school at Toungoo Mr. Heptonstall writes: "The sale of work does not cover the present cost, but the boys who handle tools become more self-reliant, more handy, and more resourceful, than those who do not enter the workshops."

RANGOON BAPTIST COLLEGE.

Perhaps in no branch of the school work in Burma has there been so remarkable advancement as in that of the Rangoon Baptist College. In the beginning of the last decade Professor Roach wrote: "It is in no sense a college, except in *anticipation*." And Dr. King said of it: "The opposition to the college seems not yet to have entirely disappeared; it is limited thereby in its influence, and crippled in its efficiency." At that time there were 113 pupils, none of whom appear to have been matriculated as college students. The growth of the college has been like that of a well nourished tree, whose trunk and roots and branches expand in unison. While the collegiate, high and middle classes, have shown a marvellous increase, the college has gone downward through every grade of attainment until it has embraced the kindergartners. It has pushed upward until it is a college in very truth, with its junior and senior First Art classes, in affiliation with the Calcutta University. In the ten years there was an increase of pupils from 113 to 567, and its staff of instruction increased from one to six missionaries, with a very large corps of native teachers.

When the government of India ordered that after 1896 all native teachers in the



THE PRESIDENT'S HOUSE, RANGOON BAPTIST COLLEGE

government schools must be certificated as graduates of an officially recognized normal institution, the director of public instruction proposed that the normal department be attached to our Baptist College, and offered liberal grants in case we accepted the proposition. This was wisely agreed to, and last year there were seventy-six students in the normal classes. This is one of the brightest features of our institution.

THEOLOGICAL SEMINARY.

Some one has truthfully said that the most important part of our mission school work consists of the Biblical training schools for preachers. After the deputation in 1853, the chairman of the Committee on Schools (Dr. Nathan Brown) reported as follows: "We are convinced that native agency is to be the principal instrument in converting the masses in heathen countries;" and Dr. King echoed this sentiment when he declared that "no continent or nation can to any great extent be evangelized by foreign laborers." "Africa will be evangelized by converted Africans and Burma by converted Burmans."

Said Dr. Rose: "Everywhere the need of more preachers and certainly very much better preachers is deeply felt."

The Karen Theological Seminary, our oldest educational institution in Burma,

has had a remarkable career during the past ten years. It was removed from Rangoon to its present healthy and picturesque location, in 1889. That year it graduated six students in October, and had at the end of the year forty-eight names on its rolls, the Karen Christians contributing Rs. 1,800 towards its support. In 1898 it graduated thirty-six men, with one hundred and thirty in attendance, the churches contributing in its aid more than Rs. 3,000; and adding another thousand to the Binney Memorial Scholarship Fund. During the ten years from 1889 to 1899 there were graduated in all 215 men. These figures are the more remarkable when we take into account the fact that in that space of time the standard of entry was twice raised. Formerly the educational requirement to enter the seminary was fixed at the fourth standard, and naturally young men contemplating a course of study there entered as soon as they had successfully passed in that grade. A few years ago the standard of entry was raised to fifth, and later there was the additional requirement, that young men before presenting themselves for entry must pass at least one year in a station school, under the observation of a missionary.

In 1893 Dr. Smith wrote: "And before many years another class of pupils will have to be added—a class of college-educated men, for whom a special higher course will have to be provided, unless we

that such men shall be excluded from the native ministry of Burma." And he adds that "Dr. Cushing is of the opinion that the First Arts standard will be indispensable to enable young men to succeed successfully with English text-books in the course of theology." Such a class has been provided for, and one First Arts student has entered upon the Anglo-vernacular course of study.

As has been said that "our primary and secondary higher education should be the foundation of a native ministry." And less it is so; but in this particular our progress has not thus far been realized. So

I am aware, no graduate of the college has ever graduated from the seminary, the number of those who have successfully passed the ninth standard and so become competent to represent higher education (one grade) below the college, could be counted on the digits of one hand.

The opening of this Anglo-vernacular school should present a sufficient inducement to draw into the seminary this most valuable class of students, it will solve one of the most perplexing problems of the day. It will do more than that; it will

that regenerated human nature in Burma is of a higher type than that we are accustomed to meet with here. A ninth standard man can usually command a salary from \$30 to \$40 *per mensem*, with a prospect of a steady advance. A graduate of the college should command an income of \$50 *per mensem*. The average pay of a Burman native preacher, on the other hand, would probably not exceed \$8 *per mensem*, while of the Karens Dr. Smith

says: "The ministerial profession among the Karens is poorly remunerated, the rule being that no stipulated salaries are paid, but the preacher receives cash and paddy (cooked rice) in varying proportions, the 'help' not pay. Many live perilously near the margin of existence, and the small prizes, 'if any there be, are few and far between.'" Now, when a young man spends so many years in the pursuit of secular education, and is just about to reap to himself the rich fruits of his labors, he is urged to forego these financial advantages, add three or four years of study, and then accept an income five times less than the one he is now able to secure, relying in his advisor a very high degree of devotion, or faith, and in the student a great amount of grace seldom seen even in the United States of America.

But supposing there are promising young men not looking forward to the ministry as their profession, who still desire a more thorough education than the primary and middle schools afford, what shall be our attitude towards them? Thus far they have been trained morally as well as mentally. Shall we now oblige such a one to enter a government school where only one side of his nature will be developed while the other is being dwarfed? Is it not worth our while to see that the symmetry and balance of his mental, moral and spiritual powers are preserved intact? Shall we hesitate to develop spiritual forces simply because we can not direct them into channels of our own shaping, or shall we go boldly forward, trusting that God will take them and use them for his glory?

The Burman department of the Seminary is really a continuation and development of a work begun long years ago by Dr. E. A. Stevens in the city of Rangoon, and which was known as his "preachers' rainy season class." This was continued by Dr. Rose, under the name of the Burma Bible Institute. When it was removed to Insein and placed under the care of Rev. W. F. Thomas it received the name of the Burman Theological Seminary.

As Dr. Smith has said in one of his reports, "The two institutions are as closely affiliated as difference of language will admit."

Our branch of the school is called the Burman department, not because the students are all Burmans, but because they all receive their instruction in the Burmese language. The departments though two in name are always one in aim.

In 1891 Dr. Rose had a class of students in Rangoon, averaging twenty men, under instruction four months. In 1892 only two of them returned, and yet there was a class of twenty men who studied the Bible six months. After the school was transferred to Insein in 1894, it still was limited to one term of study in the year. In 1895 there was an addition to the curriculum, and a dry-season term was added. Since that date the Burman department has made its terms of study correspond with those of the Karen department, viz: a rainy season term of five months and a dry season term of three months. The course of study covers but three years, while that of the Karen department requires four years. For men with the meagre preparation with which many of our students enter the seminary,

twenty-four months of study are not sufficient to thoroughly equip them for the Christian ministry. If the Karen department, where most of the men are studying in their own dialect, requires a four years' course of training in the Burman department, where more than half the students are pursuing a course of study in a foreign tongue, four years should not be thought too long a period in which to complete their preparation for a life of Christian service. They need and deserve another native professor and a fourth year added to their curriculum. Ours is rightly named the polyglot department. The last year I was with the school, had all the pupils been provided with Bibles and teachers in their own languages, there would have been ten different Bibles and a staff of thirty professors. Notwithstanding the fact that to so many of the young men the Burman language is a foreign tongue, yet at their graduation it often happens that a Chin, a Shan, or a Pwo-Karen uses the Burmese with as great ease as the Burmans.

It has not infrequently been a source of wonder that Karens should pass by their own great school, supplied with a beautiful chapel, excellent recitation rooms, and a complete equipment of every kind, to cast in their lot with a company of students composed of numerous races and with a chapel and recitation room scarcely other than great sheds. The father of one of our brightest Pwo-Karens answered this question when he said to me: "When my boy graduates from the seminary I want him to be able to preach to Burmans as well as to Karens." They do not lose their Karen tongue or their Karen books by their course in our department, but they gain a Burman tongue and a Burman literature. Moreover, the Pwo-Karens understand the Burmese nearly as well as they do the Sgaw-Karen, which is the language of the Karen school. An intelligent Pwo-Karen Bible woman said of a village of a hundred houses near Rangoon: "The people are nearly all of them Pwo-Karens, but they do not talk Karen, having become Burmanized. Some of the elderly women talk Karen and the younger ones understand now and then a few words. We have to speak in Burmese mostly."

Recognizing the prevalence of the Burmese language throughout Burma, the Shans, the Chins, the Kachins, the Talaings, the Arakanese, and all other races and tribes (save the Karens) receive their

ministerial training through the medium of the Burmese. These men can be thus understood by nearly all the inhabitants of the plains and by multitudes of those dwelling in the mountains, as well as by all of their own people. With the disinclination of Burmans to engage in this unremunerative profession, it is a question of no slight moment as to how the Burman field is to be provided with pastors and evangelists. I have long since been convinced that the Burman people will listen attentively and respectfully to any intelligent person of any race who speaks their language with fluency and accuracy, and one who fails in this point will usually fail to gain a satisfactory hearing. They are often too polite to betray their feelings before the white foreigner, but when he has gone away the criticisms which they indulge in are seldom flattering. Students can gain a knowledge of the Burmese in other schools than ours, it is true, but the religious nomenclature of the Burmese is peculiar. It is to quite an extent drawn from the Pali and is exceedingly, if not excessively, formal, and any appearance of neglect in the forms of speech often excites mirth or ridicule in the hearer, and to his mind, at least, betrays a culpable lack of reverence in the speaker. It is not necessary to study extensively the Pali language in order to preach the Gospel acceptably to a Burman congregation, but it is necessary to know and use the universally recognized forms of religious speech in ministering spiritually to this people. A theological training therefore is invaluable to the evangelist, from this point of view as well as from every other; and to be a successful pastor, it is indispensable.

The Burman's mental make-up is decidedly peculiar—vulgarity he might applaud, but a faulty diction he may neither forget nor forgive. Dr. Smith is recognizing this truth, and in a recent report he says: "Increased attention, therefore, in the coming years will be given to the study of Burman Bible and language in the Karen department of the seminary. The average attendance of the Burman department since its removal to Insein has been about forty. The whole number graduated since 1894 has been fifty. Besides these, both pastors and laymen unable to continue their studies for three years have taken a partial course with much profit.

(Concluded next month)



AMONG THE MOUNTAIN KACHINS

REV. W. H. ROBERTS, BHAMO, BURMA

Photograph by Watts and Skeen, Rangoon

December I visited a number of villages in the mountains, where but few had heard of Christ or knew anything of our work. The villagers received us and our Karen and Kachin helpers with the word with uncommon power and earnestness. In one village we had never before found ten heads of families who were prepared to accept the truth and declare their faith in Christ. One of our standard school boys, an earnest little fellow, had taught them during his vacation.

And I found he had not only believed the truth before them, for he said: "Maihha Naw is a straight and honest man, for he will neither eat nor drink unclean things, nor go with wicked girls and women. We believe him and want to follow his law." They were ready to receive him or come down into the plains to our Christian villages. As we could not find them a teacher and were established in a village near the foot of their hill, we persuaded them to come down. Six families came and built in the new village. I have given them one of our oldest and most experienced Karen preachers to

help and lead them. One of our seventh standard school boys is teaching their children during this school vacation.

In January and February I went with two Karen preachers and a Kachin Christian to help our young Kachin preachers, Ma La and Ma Naw, on their fields among the Kataws. Ma La has gathered a school of eleven, taught them to read their own language, started them in Burmese, and given them quite a knowledge of our larger catechism and the fundamental truths of the word of God. He has a hard field, for a number of influential old men are very much afraid that their villages will become Christian, and thus give up offering to the spirits, and thus cut off their supply of whiskey and meats, for when the offerings are made, the *nats* take the aroma only, while the villagers drink the beer and whiskey and eat the meat.

Notwithstanding all the opposition, there are a few who have come out and unite with the teacher in worship. The Sawbwa and surrounding villagers are just now furnishing a new house for their teacher and a neat little schoolhouse.

From this village among the Kataws I crossed over to the Lataw country near the Chinese frontier, where we located Ma Naw and his wife, Ma Lu, a little over a year ago. I mention Ma Lu, the wife, for she is one of our school girls and the larger half of the couple. It was a comfort, after being smoked and almost devoured by bed-bugs and fleas in Kachin huts for two weeks to reach this Christian and civilized home. Hearing I was coming, the converts built a stable for my mule, and the Karen teacher cleaned all the paths leading to the house; while Ma Naw made me a neat bedstead of bamboo in the spare chamber, Ma Lu put nice clean spreads on table and wash stand and had everything in order from the table to wash basin and towel. Nor was all this for me, for in their own room, kitchen and store room was the same order and cleanliness.

I arrived at about 10 A. M. on Saturday and word was sent out, and by the next morning the house was full of people to hear the examination and to witness the baptism. Saturday evening I tried, in an informal talk with the Christians, to point out what was required of a Christian. The result was that one of the six that requested baptism thought he had better wait awhile, and one woman who was too free with her tongue when angry, was advised to wait. The examination showed that the candidates were not only in earnest, but that they had been well instructed and understood what they were doing. I found that the teacher and his wife gathered these people about them every evening of the week, showed them pictures, read to them, and allowed them to question regarding the way. Oh, that we had five hundred such couples for such poor, ignorant ones. But they cannot be turned out to order. They must be converted and educated, all of which takes time.

After examining and preaching until we were about worn out, we went down and in a beautiful stream baptized four in the presence of a large but orderly heathen congregation, who heard what was said and watched me with deepest interest and respect. One of the four baptized was a young man almost blind, Bran Shaung, a most remarkable Kachin in some respects. Though as good as blind he never forgets the Sabbath and makes his way seven miles to the teacher's house to hear the truth and unite in worship. He has learned a number of hymns, the Lord's Prayer and a part of the catechism. Nor is he ashamed

of his Lord and his word, but tells everyone he meets of the way he became a Christian. On Monday after we had examined the little school and were planning to visit the surrounding villages Bran Shaung came up and asked that one or two of the preachers be sent with him to his village, for his father was "almost persuaded," but was kept back by his step-mother. He seemed confident that they could gain the victory; so I sent two men with him. The next day they came to meet me, bringing with them the father. The old man had made up his mind not to resist his boy, and would try to "follow the law." Some fifteen days later, in our great covenant meeting in Bhamo, a man was relating his Christian experience and remarked, "I have been worshipping God for three years." Whereupon I stopped him and inquired, "How is that? You came down only last year. Where did you ever hear of God until you came down?" To which he replied, "I heard of the law in the hills." To which I asked who taught him, and he answered Bran Shaung. I wish you could have seen poor Bran Shaung's face light up and his sightless eyes move from side to side as he tried to see the man he had led to Christ. I could not keep back the tears, and turning to Bran Shaung I inquired, "And who taught you, Bran Shaung?" and he answered, "Karen teacher Shwe Lo told me of the way and I believed and told this man." Loss of sight seems to have strengthened his memory, so that he remembers everything he hears. He wished he might learn to read, so that he might learn faster and preach better.

For twelve or fourteen days we visited surrounding villages and found the people ready to hear, for they had been to visit Ma Naw and Ma Lu, and had received help in time of sickness from the little stock of medicines given them when they went up to commence their work last May.

In one village where we were preaching some of the men said, "Go call the old women, let them come and hear of heaven where they will not have to carry wood and water, pound paddy and cook rice." One poor old woman who had not heard all that was said, cried out: "Go on, great teacher, tell us more of that blessed land." "Is it true that there we shall not grow old, sick and weary?" I was glad that I was permitted to tell her and others of heaven where we may rest, and where "all tears shall be wiped away" and there shall be no more partings.



VIEW OF MARTABAN POINT FROM MOULMEIN

Self Support at Moulmein, Burma

REV. E. O. STEVENS, D. D.

Final records of the Moulmein Baptist Church are carefully preserved in the Moulmein mission library. It appears in Dr. Judson's own writing that the organization of the Burmese Church was transferred to it in 1826, and thence to Moulmein the next year. Of the twenty who were baptized at Rangoon, the leading women followed their beloved husband and his wife, when they escaped Burmese tyranny at the close of the war. The few disciples who remained in the city proper were in hiding on account of the intolerance of the King. If this is correct, the Moulmein Baptist Church may be considered the oldest of all the Baptist churches in Burma.

Moulmein was chosen in 1826 by Sir Archibald Campbell, the British commander, as the military cantonment of the British, just wrested from the King of Burma. During the progress of the war of Lower Burma, i. e., the Petaing, as they are called by

the Burmans), threw off the yoke of the King of Burma. To save them from the vengeance, which would be wreaked upon them by their Burmese masters as soon as the East India Company's troops should be withdrawn, Sir Archibald Campbell invited the Petaings to follow him to the Tenasserim Provinces. Thousands accepted his invitation and under the protection of the British flag they cut down the big trees and cleared away the jungle, which had grown upon the site of old Moulmein, and on the same spot built the new town. Thus, it came to pass, that the great majority of the inhabitants of Moulmein were of an alien race, many of whom spoke the Burmese language very imperfectly, and especially while they were occupied with the struggle for a bare subsistence it was inopportune to attempt much as to self-support in the churches, which had so recently sprung into existence.

As Rev. Francis Mason was the pioneer in the matter of self-support at Tavoy in 1834, so Rev. E. A. Stevens was the pion-

eer four years later at Moulmein, where he and his wife arrived February 19, 1838. While he was engaged in studying the Burmese language, he was requested to assume the pastoral care of the English Baptist Church, in place of Rev. Lovell Ingalls, who was transferred to Mergui. That year the Moulmein Missionary Society was organized, and Mr. Stevens wrote the first annual report. The design, as explicitly stated in the constitution, was for this society to be auxiliary to the American Baptist Board of Foreign Missions.

The Prince of Tharrawadi had just dethroned his older brother, and upon seizing the crown he falsified the promises which he had made, not only to American missionaries, but also to the British Resident, Major Burney. His conduct became so insulting that the Governor-General of India felt the necessity of putting a strong garrison at Moulmein. Rev. Eugenio Kincaid and Rev. Thomas Simons were obliged to leave Ava and Sagaing and come to Moulmein. Their labors and those of Rev. S. M. Osgood, Mr. C. Bennett and Rev. Hosea Howard were greatly blessed in the conversions of British soldiers. On the one hand the officers and men, who had enjoyed the benefits derived from the preaching of the American missionaries, wished to show their appreciation of the good work done on their behalf, and on the other hand the missionaries were unwilling to accept of any remuneration for their services in the English department. As a way out of the difficulty, it was suggested that the monthly subscriptions and annual donations of the pious soldiers might be used to support native evangelists of various races. Thus the Home Board might be relieved of a part of its financial burdens, and the Christians in Her Majesty's Forty-fifth regiment might have the gratification of aiding in the good cause by means of their contributions. The Moulmein Missionary Society was the outcome of this sentiment.

The next move which Mr. Stevens made in developing church life was to bring about the organization of the Moulmein Baptist Association. At the beginning it was composed of about half a dozen native churches. Real obstacles stood in the way, arising from the fact of diversity of tongues. Two languages, Burmese and Talaing, and two dialects of Karen, would have to be used in the annual associational gatherings. Mr. Stevens, however,

was the leading spirit in overcoming opposition and perfecting the union of these churches, which lasted for about forty-five years. At the end of that time the Burmese and Talaings reluctantly withdrew to form an association of their own. The original Moulmein association was the first in the list of the twenty associations, in which at present are included the 40,000 Baptist communicants in Burma.

April 15, 1845, Dr. Judson started to return to America, after an absence of thirty-three years. Mr. Stevens took his place as pastor of the Moulmein Talaing-Burmese Church, which by that time had grown to a membership of one hundred and forty-six. Nearly twenty years had elapsed since new Moulmein had been founded. Mr. Stevens felt that it was high time that the native Christians had begun to exercise systematically the grace of giving, which hitherto had been too spasmodic in its character. Accordingly he induced the disciples to form the Burmese Missionary Society for the promotion of city evangelization. In 1849 it was recorded that this society for three years had supported two native missionaries, and part of the time three. The members of the church were so well trained that, when one of Mr. Stevens' theological class, Ko Shwé-é, was ordained, they were ready to pay his salary month by month.

Rev. Jonathan Wade, D. D., became the pastor in 1851. After an absence from their native land of nearly seventeen years, Rev. E. A. Stevens and wife reached Boston in June, 1854. When they returned to Burma in 1857 they were stationed at Rangoon. Rev. J. M. Haswell and wife arrived from their first visit home on February 2, 1853. He took a profound interest in developing a manly spirit of independence in the minds of the Burmese and Talaing Christians. In 1855 the church was reported to be substantially self-supporting.

Lower Burma, or the old kingdom of Pegu, was annexed at the close of the second war in 1853. Rangoon began at once to grow in importance at the expense of Moulmein. Many of the most enterprising of the inhabitants of Moulmein emigrated to the newly acquired territory, whence their fathers had escaped to the Tenasserim Province.

The main strength of the Rangoon Burmese Baptist Church consisted of a colony of Burmanized Talaings from Moulmein.

h depression in business circles was
g to make itself felt, the Moul-
hurch determined to take down
d wooden meeting house and put
ick edifice near by, according to
rnished by Mr. Haswell. The
was raised mostly by the church
s, Ko Paik, then a well-to-do tim-
chant, setting the example of lib-
ing. The new chapel appears to
n completed before the end of 1859.
57 Ko Paulbee gave one hundred

Others followed his example, and
de up a handsome purse for a new
n Rome. Dr. Haswell's death oc-
September 13, 1876. His son, Rev.
Haswell, who had been an ardent
of the idea that the native Chris-
ould carry their own financial bur-
ed in the month of May following.
own connection with this station
om December, 1889. I found the
ns quite ready to respond to my
ions with regard to the quicken-
their religious activities. The Tal-
rmese Association was composed

churches, including the Shan-
u Church at Thaton. At my sug-
a standing committee was chosen
should provide the salary of an
st for the district, out of the dona-
nch were sent in once a year by
ds of the delegates. Nearly the
f the amount was raised in town.
ter the death of Shwé-é, another
Stevens' theological students, Ko

was ordained to the Gospel minis-
is call to the pastorate was ex-
before my appointment to Moul-
He has so greatly endeared him-
is people, that although he is no
able to perform all the duties ex-
of a pastor, he continues to receive
y of thirty rupees a month. For a
e custom prevailed of having a
onation party, and at last accounts
rch was keeping the parsonage in
The King's Daughters, organized

Stevens, bore the most of the ex-
of maintaining his two invalid
rs at an asylum in Rangoon. For

eight or nine years the practice
to take up four collections in the
e chapel every Lord's Day for the
objects of home and foreign mis-
This statement includes the contri-
taken up in the Sunday-school un-
superintendence of Ah Syn, and in
hers' class, which is taught by Miss
itchell, M. D.

In response to my call for volunteers for
missionary services, U Leh started in
March, 1896, on a voyage to Bangkok *via*
Singapore, to labor on behalf of his coun-
trymen, the Mons of Lower Siam. A year
from that date I went on a preaching tour
to that same region, accompanied by three
Mon assistants. The Talaing and Burmese
Christians contributed not only to the sal-
ary of U Leh, who was employed by the
Burma-Baptist Missionary Convention, but
also to the travelling expenses of two of
the assistants who went with me to Siam.

Ordered home by the best medical ad-
vice procurable, I left Moulmein in Janu-
ary, 1898. During my absence on fur-
lough, Rev. Ernest Grigg is in charge. The
following are the statistics, which he fur-
nished for 1899:

Number of churches.....	4
Number of church wholly self-sup- porting	1
Number of communicants.....	340
For church and congrega- tional expenses.....	\$ 588
For education.....	2,152
For building and repairs....	50
For home and foreign mis- sions	53—\$2,843

Of the total of 340 given above, about
200 are members of the Moulmein Talaing-
Burmese Church. The three other churches
have not made as much progress in self-
support, as might be desired. The main
reason is, that since the annexation of Pegu
and Upper Burma, Moulmein has been
sadly undermanned. There has been a con-
stant need of a man to labor through the
Peguan language.

The Kamawet Church, numbering one
hundred communicants, is composed al-
most exclusively of Talaings, who are
thrifty and industrious cultivators. From
the beginning their Sabbath services have
been conducted for the most part in their
own tongue. While Rev. W. H. S. Hascall
was in charge, they built their own chapel;
and before I parted from them the last
time they had pledged themselves to erect
a new one in a better location; but they
never seemed to feel it to be their duty to
support their pastor. A missionary, who
would master their language so as to be
able to preach in it, would doubtless be
able to elicit from them an enthusiastic re-
sponse, if he should lead them in the direc-
tion of an adequate provision for the native
ministry.

It must be borne in mind that these stat-
istics do not include the Moulmein Eng-

lish Baptist Church, which is composed mainly of Eurasians and English-speaking natives. The blessing of God resting upon the leadership of the present pastor, Rev. F. De Mille Crawley, has caused this church to make such wonderful strides, that they not only give him a good salary, but also own and keep in repair their chapel and parsonage. It numbers only about one hundred members, but their religious offerings far exceed those of all four of the churches in the Burmese department combined. That church is as much the fruit of labors put forth by American missionaries as any church in Burma; but, as it is called English, and is quite independent, its statistics are not usually included in the annual report of the American Baptist Missionary Union.

Since the formation of the Woman's Baptist Missionary Society, the educational work of the Moulmein-Burmese department has been to a great extent in the care of lady missionaries. The Morton Lane Burmese Girls' School was revived by the indefatigable exertions of Miss S. E. Haswell a third of a century ago. At about the same period the Anglo-vernacular Boys' School was reestablished on the original Judson compound. In the old Moulmein printing office, which had been standing empty ever since the mission press was removed to Rangoon, Dr. Shawloo received permission to open a Christian school for boys. It was a private enterprise, which grew and prospered, until finally it was adopted as a boarding school by the mission. In the girls' boarding school, and in the boys' school, a high degree of success in developing self-support has been achieved. This much, however, must be said. From the inception of the movement to make the schools, if possible, pay their own way, there has been a great difference between the usage of the Karens and that of the Burmans. The custom with the Karen churches has been to make donations of the necessary amount of money and paddy for the rainy season, or for the school year, and then to allow the boys and girls to attend free of charge. In the Burmese department the practice has prevailed to demand tuition of the pupils, thence the total of monthly fees put to the credit of a school will include not only what has been paid by Christian parents, but also by such of the heathen as prefer placing their children under Christian training, to sending them to a government school.

In the Burmese department of the American Baptist Mission to Moulmein, we have tried to beware of pressing the matter of self-support to such an extent, as to defeat its own object. As in America, so in Burma, occasionally the discovery is made of the bestowment of mission money upon helpers, who proved to be undeserving. This has been true in individual cases. It is equally true, that American missionary societies are in danger of making demand upon mission churches in the far East which cannot be enforced in our own country. It often happens that churches and schools are inadvertently reported as supporting, merely because no foreign mission money is spent upon them. In Burma there have been repeated instances of worthy men of God, who have been either to suffer severe privations, or to work in order to support themselves. The process is very simple. First, all foreign help is withdrawn. Next, the church refuses to pay its pastor according to ability. Finally, he is driven to the necessity of turning aside to engage in business or to cultivate the soil in order to provide for his family. So in the matter of schools which get no aid from mission funds. It sometimes happens that the eagerness to earn results—grants from the Education Department—carries everything before it. The desire to obtain passes for the pupils from the hands of the Deputy Inspectors is so intense, that the masters of some of the Christian village schools have been known to make no provision whatever for the religious instruction of the children, whom the elders have entrusted to them for training. In short, instead of relying upon themselves, they are too prone to lean upon the arm of the government; and thus the schools which are left to themselves are in great danger of becoming completely secularized.

In Moulmein during the past seventy years, unquestionably grave errors of judgment have been committed from time to time, whether as touching the founding and building up of churches, or the establishment and the carrying on of mission schools. But many mistakes have been already rectified, and much has been achieved which bears the stamp of the divine approval; and, if only we may experience the promised blessing from on high, we may confidently expect far more substantial results than have as yet been accomplished.



THE THOMAS MEMORIAL, HENZADA, BURMA

A Day's Meeting in the Jungle

REV. DAVID C. GILMORE, HENZADA, BURMA

ever saw such a meeting" was the story of a Karen pastor who was present from my knowledge of mission work in Burma, I should go farther than that and say: "There never was such a meeting."

Since the introduction of Christianity into Burma, the Karens were bitterly persecuted by the Burmans. And when they accepted Christianity, the persecution became even fiercer until the English conquest of Burma. Since then, as there has been no love lost between the Karens and Burmans. Hence the Karens, most earnest to evangelize those of their own race who have not yet accepted the gospel, and while ready to work and to aid in the evangelization of such wild tribes as the Chins and Kachins, usually felt called upon to do much for the conversion of the heathen Burmans, right alongside of them throughout Burma. A Karen Christian would

do more for the conversion of a Karen in Siam than for the conversion of a Burman in his own village. Many of the missionaries in Burma have been hoping that God would use the Karens as instruments for bringing in their neighbors, the Burmans, and of late years there have been signs of a growing disposition on the part of Karens to work for the Burmans. But such work has, as yet, been sporadic work by individuals here and there. Of united and systematic effort to that end there has been little.

You have often heard that the Burmans were very reluctant to give a hearing to the gospel. But the last decade of the nineteenth century has witnessed a great change in this respect; and now the Burmans will give the gospel not only a hearing, but respectful consideration.

To the north of Henzada there is a village known as Bombwégòn (accent on the last syllable). Its population is composed of both Karens and Burmans—all heathen,

save one household. On all sides of this village, at no great distances, there are half a dozen or more Karen Christian villages. For some time back the people of these villages have been in the habit of visiting Bambwégon, to preach to the people there. On these visits they were so well received, and found such a disposition to heed the gospel message, that they felt the time had come for a systematic effort there. So they arranged with me to come up with a party of workers, and hold meetings on the thirtieth of January—they agreeing to gather a crowd of heathen, and make all arrangements for the convenience of the meeting.

Our party set out from Henzada at half-past seven on the morning of January 29, going up the broad Irrawaddy River on a diminutive steamer. And of whom was the party composed? First, your missionary; then, Mrs. Gilmore, whose aid in the singing (and singing is a great attraction among heathen Karens) is invaluable. That meant that Robert and Helen must go along too. Then there was the tireless pastor of the Henzada Karen Church—a man who has been a true yokefellow to every Karen missionary Henzada has ever had. Then there was good old Ko Tike—for many years the pastor of the Burman Church in Henzada. He, with a Burmese friend, had been especially invited by the Karen Christians, whose aim in the projected meetings was to labor indiscriminately for Burmans and Karens. Then I had invited three Christian school boys to go along and help with the singing. Then—and a most important member—was the Estey folding organ.

As we had been obliged to start before breakfast, we had a picnic breakfast on the deck of the steamer on our way. Of course, the native passengers asked our schoolboys where we were going, and what for. This led to a request that they might hear the organ; so I set it up and played Schumann's "Joyous Farmer." The natives are immensely fond of that piece. Then we sang a few hymns in Karen, our boys explaining the meaning of each piece in Burmese. We hoped to sow a little of the good seed in that way. We certainly subjected ourselves to a demand for 15½ cents for freight on the organ!

When we left the steamer, about noon, we found that the Karen Christians had come to meet us with seven carts—for we had still a journey of more than two hours to take before we reached the place where we were to spend the night. We

sent our cook on ahead with the dishes and culinary utensils to prepare our dinner against our arrival. You know a white man cannot eat the food which the natives cook without ruining his health. So we have to take along somebody who can cook suitable food, as well as cooking utensils and table ware. Indeed, we have to take along bedding and curtains. Having, then, sent on our commissariat ahead, we had to wait awhile for the sun to go down. Fortunately, there was near at hand one of the little bungalows which the government puts up for the use of officials travelling on duty in the jungle. As unofficial travellers are allowed the use of these bungalows, we went thither to escape the glare of the sun. When we reached the bungalow we found an official in occupation. Such being the case, we had no rights in the premises. However, the gentleman made us welcome, and had made for us some hot tea, than which nothing is more refreshing to a traveller, wearied with the journey, and oppressed by the heat of the sun. When so much is said about the faults of English officials in India, I wish to say that I have at least found them kindly and hospitable to travellers in the jungle.

Well, when it got cool, we went on, in springless carts, drawn each by a pair of oxen, to the Christian village where we were to spend the night. We screened off one end of the chapel with the curtains, thus securing privacy for dressing, bathing and sleeping. We proceeded to bathe, dress and dine; but we did not think of sleep until we had held a meeting with the Christians there, to ask God's blessing on the meetings of the morrow.

Next morning early we got into our carts, and went on to Bambwégon. When we arrived we found the first meeting already in progress. The Karens had put up a *Mandat*—that is, a roof of thatching, to shade the speakers, and such part of the audience as care to come under it. There are no sides, because a large number of the heathen like to hang around on the outside, and listen in that way. A number of Karen pastors, and one Burman preacher, residing in the vicinity, were on the ground, and had commenced work without waiting for us.

The meeting closed just after we arrived, and breakfast was the order of the day. Near the *Mandat* the Karens had put up a temporary dining hall, where all in attendance on the meetings, Christian or heathen, Karen or Burman, were welcome to come and eat.

show, work did not stop even during breakfast hour. One of the Burmese teachers located himself on the veranda of the house in which Mrs. Gilmore topped for the day, and all through breakfast time he was busy talking with others who came to listen and ask questions. Mrs. Gilmore, too, extemporized with the women and chil-

At half-past ten the meetings began. Our method was to have a number of sermons, some in Burmese, and some in English, interspersed with songs to the accompaniment of the organ. We had a session at two o'clock, and after that, before it got dark, a concert of songs, with rather less of the preaching. During the day there must have been a hundred or more in attendance at one or another, what with the heathen, the Christians who had come from the surrounding villages to enjoy the meeting. Each preaching was with power and the audience listened with marked attention and interest.

The native workers said they had never seen the Burmans listen so well. I never have I seen our native Christians forget their race prejudices, and stand shoulder to shoulder for the evangelizing of all the heathen, irrespective of color. Altogether, the day's meetings increased in hope, in various ways.

Gilmore and I had thought of going the next night in the Christian house, but the Karens were evidently anxious to get us on to another village for the next morning, though we could not get any reason from them. Thinking that they probably had some reason, we set out for the other village a little after sunset. Before we got

out of Bambwégôn we saw what the reason was. Up there came, with a great beating of tom-toms, a party of singing, dancing, blaspheming, naked heathen Burmans, armed with sticks and knives, ridiculing the preaching, and evidently desirous of picking a quarrel. "Don't answer them," said our old Karen pastor. "Don't have anything to do with them. They are trying to pick a quarrel." Mrs. Gilmore and the children went on at once. I stayed behind until all the baggage was packed, and the Karens who had come with me were able to leave the place, too.

But mark the conclusion of the matter. Ko Tike and the other Burman preachers stayed right on in Bambwégôn. After a while the Burmans who were making the disturbance (a little knot of bad characters with whom the villagers in general had no sympathy), found they could not pick a quarrel and went off. Then the others crowded around the preachers and begged them to continue, so that they spent most of the night proclaiming and expounding the gospel to attentive listeners.

The native workers are confidently expecting that there will be a number of baptisms there before long. This much is sure; there is a stirring among the dry bones in that part of the field.

The return home I need not describe. I have given you enough to show something of how we carry on our work. A great door and an effectual is opened to us. Our great need is native workers to enter into the openings before us. We have a number of good men and women. We can use more if God raises them up. "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

✻ ✻ JAPAN BUDDHIST SECTS ✻ ✻

In the fashion to speak of Buddhism with the peoples of Tibet, China, Japan, and of so many hundred millions of the world's population, and the teaching of Buddhism is supposed to present an unbroken front to the advance of the army of progress. It is a question whether the tenets of Buddhism affect the resistance which is offered to the spread of Christianity, but it is certain that at the present time Buddhism is only a name, and one which is applied to widely different systems of religion. Leaving aside the consideration of the difference between the so-called Theravada Buddhism, held by the people of

Ceylon, and Northern Buddhism, held in other parts of Asia, we shall see that, even in the one little country of Japan, Buddhism is not a unit, and that the teaching of some of the sects is very far from the original doctrine of Gautama.

Nanjō gives twelve sects in his brief history of the Japanese sects, but there are a great number of sub-sects, so that eight sects, with thirty-eight sub-sects, are enumerated in another list. The Bureau of Statistics gives ten sects, with 71,886 temples, and 93,584 priests of all kinds, at the end of the year 1896.—*The Japanese Evangelist*.



BAPTIST MISSION HOUSE, SAGAING, BURMA

From A Missionary's Journal

* * * *

MRS. F. P. SUTHERLAND, SAGAING, BURMA

Friday.—Up early and finished a warm garment for the trip; gave soiled linen to the dhobi, counted and put away the clean clothing, wrote five letters and packed for a sixteen-days' tour. I've only taken twelve loaves of bread for fear it would mould before we could use it up; when this gives out, am afraid we must use biscuit or crackers.

We got all our "kit" in one cart, and had it taken down to the river bank, put on the little ferryboat and rowed over to Ava by two men. Here, as we landed, we had to disturb a buffalo, for he was taking a bath in the river. He snorted disagreeably as he had to move out of our way. For hours these huge animals like staying in mud and water up to their eyes. On shore we secured two carts; Lazarus, our Indian cook, the "kit" (everybody's beds and cooking utensils) were in one, while the preacher and Bible woman, Dr. Sutherland and myself, rode in the other.

Mah Shan O and I walked along through the first village, giving tracts. Our road was pretty but extremely rough: owing to the recent rains the heavy cart wheels make such deep ruts. It's always picturesque, having fine old tamarind trees overhanging the way, and now and then a group or row of palms—and the many pagodas—often enclosed by high, ornamental brick walls. I thought of the labor and expenditure this represented and felt glad those days were past and gone. There is nothing now to compare with the outlay of fifty or a hundred years ago. So we hope that Buddhism is decaying. Not long ago I mentioned this to an official (English) and he shook his head dismally and replied he thought modern Buddhism took other forms. We came through five villages and are now about two miles only from the river. The first zayat had no roof, but we finally found this one, which is unusually good, in an enclosure where

are nearly fifty pagodas and idol houses, a monastery of about thirty priests and boys. The cartmen and Lazarus have put up our beds and curtains, and we have had dinner. It was cooked at home and warmed up on our arrival; not a very elaborate affair, consisting of corned *hump* (you don't have these in American cows), potatoes, cookies, etc.

A number of Burmans have been passing, and each gets a tract. One woman and her husband came and lighted tapers before an idol just in front of us, and began to say their prayers. Just behind us a few have collected and are praying together in a low monotone. They seem very devout. A number of pongees or priests have called. Just now a young priest came to the table, where our bright light shows my husband reading and myself writing. When he stood near (he had come up quietly, unannounced) I inquired what he wanted, and he replied "a tract," so I gave it to him and set him to reading it. . . . Now the preacher sits beside him making explanations. Though the Gospel is so simple to us, to them, who only know the many rites, customs and laws of Buddhism, Christianity is strange. They do not grasp the difference at once and can only understand after repeated explanations. Then they may not have the courage to brave the ridicule of their friends, and be known as "followers of Jesus Christ." That is the way the Burmese express it.

Saturday.—As soon as we finished *chota hazri* (tea and toast) my husband and Sayah Myah, Mah Shan O and myself went out to visit the villages. We went in opposite directions, and I walked two hours, giving many tracts, for we met crowds of people going to a bazaar in one of the towns further on. Came home very tired and had breakfast at half-past ten; then rested. Patients came for medical treatment; then we all went out again; gave more tracts, and Mah Shan O preached to groups, say from six to twenty and thirty persons each.

Sunday.—We all went out together this morning. Dr. Sutherland and Sayah Myah took one side of the streets, while Mah

Shan O and I the other; visited three villages; left tracts, and preached to groups. Later on I was so tired I went aside to sit down. I counted seventeen children in a circle close around me. They made various remarks, thought my gloves so nice to keep the hands warm, while I in turn pitied them in their various degrees of nakedness and environment of darkness. One child, as he followed along, rushed in a house to call out a friend to "come and see the big strange woman;" came back to breakfast, and after worship rested; at three we called a meeting, or rather asked the *thugyi* (head man) to call the people; more than a hundred came. Sayah Myah showed them pictures like those you use in the infant classes. He read portions of Scripture, preached and explained them. Dr. Sutherland preached, Mah Shan O talked and I sang two of our hymns. They seemed much interested and very attentive. Afterwards there were a score of patients to attend to; some with itch, rheumatism, sore eyes, headache, etc.; one old man with a wound that was very bad (an old *dah cut*.) After dinner more came. They have received us kindly on the whole. They brought all the water and wood we wished, also a present of some plantains, a little smoky milk and some muddy fish, which I generously (?) gave to the Bible woman and preacher for their breakfast. To-morrow we start for Padan.

Monday.—Folded our beds and curtains and started off in carts. Just before we left, an old priest came in to say "Good-bye," before he went out on his morning round to beg for the day's food. Came along the old road from Ava to Padan. Built by an old king, Bo Dan Paya, I believe it was a favorite ride or drive of his. It was once lined with the houses of the aristocracy; for two miles there is a brick wall on each side, about four feet high and three feet thick, with an opening every twenty feet, through which you enter the grounds surrounding the houses beyond. What great labor and expense it must have been! We found a good *zayat*, but rather too near a monastery, where the Burmese youth are singing their A, B, C's and other lessons in a tone that cannot be

described as a low monotone. They fairly scream at times. Their teacher approves of it and tells me it shows their interest. It is rather exasperating to some who are troubled with sensitive nerves, but I'm glad I don't mind the noise. We all went out into the village; they seemed glad of the tracts to read. Mah Shan O and I had an escort of twenty or more half-clad children; they kindly showed us from place to place, and we made use of them to carry tracts to some man in the distance; they were delighted, as children usually are, to help in such a way. Women seldom know how to read, so we give to the men chiefly, and only then when we find out they can read. These free leaflets are furnished by our Burma Bible and Tract Society. Thus the Word is sown. Oh, "may it not return unto Him void." After a midday rest we went out again. Mah Shan O met an acquaintance, and a man who really seemed to understand the Christian religion, and was thinking much about it; also a number who agreed with all we had to say.

Tuesday.—Last night Lazarus forgot to hang up the bag in which our bread is kept; a dog came and tore it open and ate nearly a whole loaf. This was sad, considering we had so little. There is no way of keeping out these visitors at night when we are asleep. Our priestly neighbors are very kind, have lent us water jars, a broom and some wood. The thugyi is not friendly and sent us green wood which we could not use. This morning we were out until half past ten. The dogs barked very excitedly, but we walked calmly along, giving tracts and talking, though I confess I did have one eye out in their direction. When they came too close I carelessly dropped my umbrella as a sort of shield. We were able to get beef at this place, but it is the last we shall have till we return. Have met so many children with itch and eczema; am afraid our stock of medicine for this disease will soon run out; saw such a beautiful fat baby of four months with nothing on but silver anklets. It's cold enough for my jacket. It never ceases to be a wonder to me how one ever sees a well child, when they are so exposed to the changes from noon to night at this

season. At three we called a meeting, but they waited till dark; then only thirty came; it was rather disappointing in numbers, but it turned out a good meeting, after showing some Bible pictures and preaching we had prayer; they paid good attention; the boys belonging to the monastery looked on from afar until someone called them to their evening prayer.

Wednesday.—Dr. Sutherland remained at the zayat this morning seeing some patients. Sayah Myah, Mah Shan O and I took the cart to visit a village some distance away. They received us kindly, and there were about fifty in the first group we preached to. We then went about among their houses, left tracts, saw a poor dying woman, and tried to make her understand that "Blessed are they that die in the Lord." It was only nine o'clock and I thought there was time enough to go on further and visit two other little hamlets. The cartman was reluctant, but I thought him only lazy and not much interested, so insisted on going on. We found the road very bad going between fields of rice. At one time the mud was so deep and stiff I doubted if the oxen could draw out their feet when they once went in. We came out by a very pretty little river and a village surrounded by palms. The people seemed rather suspicious of us, and some did not wish us to stop. However, I sent the preacher on to the next village to leave tracts, while Mah Shan O and I stayed where we were. We talked to a few; some suddenly had an engagement elsewhere and left us, so after giving as many tracts as they would accept, we returned, breakfasted and packed ourselves and belongings in two carts. Saw a number of vultures along the way; they look like big turkeys from a distance, excepting for the fact that they were grouped around the carcass of a dead dog, most disgustingly. This afternoon we called the people for a meeting, and about thirty came; they got medicine for both soul and body.

Thursday.—The cook and one cartman went to Padan bazaar. Dr. Sutherland remained at the zayat, while the preacher, Bible woman and myself took the other cart to a village some distance away. I

d the ride this morning; it was so

We went nearly a mile through the roadway being covered from two feet deep. It was very narrow, foliage almost meeting overhead. At the thorn of the cactus pricked the of the oxen most unpleasantly. On the side were fields of corn and rice, and noted no less than thirteen varieties of cacti, some cool looking blue ones, pinks and yellows. As we rode along the cactus shed out and broke off two kinds. The spines are not very pronounced as some are quite disagreeable; one I have learned never to pluck—the beautiful yellow cactus blossom, most interesting looking, but after handling it one can extract numbers of the tiniest little spines, finer than a hair, and very short. We emerged from this “waterway” we had a view of the fields, with their varied green glistening in the morning dew, all

looking as if prosperity and plenty would be the outcome for the year. The village lay just beyond, with its low huts and shrubbery, the tall palms standing out against the sky of blue and white. Here we found a great many children, cows and dogs. Many of the people being away at Bazaar or working on their bits of land, the dogs barked most savagely, which always makes me a little anxious, though I pretend not to notice them, as I go straight on. After a rest, my husband and the preacher went to the village in the opposite direction, while Mah Shan O and I visited one near by. In one house we had heard such piteous crying and found a woman had just buried her two-months’ old babe. She told us all about it, and we tried to comfort her. I told her of my own recent grief and how I could truly sympathize with her.

BAPTIST MISSION, MAUBIN, BURMA



* Gleanings * of * Light * at * Haka *



REV. ATRHUR E. CARSON, HAKA, CHIN HILLS, BURMA

Probably the greatest encouragement we have is the increased confidence manifested by the people in us. They already recognize in us friends. I have treated this month an average of more than three per day cases of different ailments. The English surgeon was here several days. During his presence I declined to treat any, and sent a large number to him. I afterward found they did not go, and as soon as he left the station they came back to me. In reply to my "Why did you not go to the English doctor?" they said: "He is a government man. We have no faith in him. You are our friend; we trust you." I would much prefer them to go to him, as medicines are expensive articles by the time we get them to Haka. However, as a means of alleviating their suffering and gaining their confidence, we gladly meet the expense. There seems now and then a glimmer of conception of the Truth, as we tell them of the Almighty "Yahowah," who made all, loves all, and whose Son "Yesu" died for all. But when they ask, "Why did he die?" it is hard to explain, as they have no word to express the idea of saving, to save, or salvation. Think of not being able on account of lack of a word to say, My Savior; no word for forgive, or grace, or mercy, or love, as we mean; as God means love, no word for God, for heaven, or hell. So poverty-stricken is the language that we almost despair of ever teaching them the way. They are a childlike people and we hope, first of all, to gain their confidence. Then may we able to sow the seed. We believe the time will come when these hills, now the home of ignorant tributaries of devils, but worshippers of nothing, will become the house of humble servants of God and worshippers of the Savior of even these.

We are settled down for the rains. No more building can be done till the dry weather comes once more. Our little schoolhouse is done. Of the four rooms, I occupy two, my preacher, Sau Win, occupies one and in the other we assemble a school of one Chin pupil. While I was working at the carpenter's bench with plane and saw, or at the framing of the house with saw and square, or at the put-

ting together with hammer and other tools, there were twenty or thirty Chin boys who were anxious for us to open our school. Now we have only one. There are some Burmans here as sellers of merchandise, contractors, government clerks, etc. They are all Buddhists, except one, who professed to be a Christian. They are in very constant communication with the Buddhist monasteries at the foot of the hills. They doubtless received their inspiration from these. They told the Chins some lies about our coming here: that we are here to procure slaves for the government to send to the Ceylon and Assam tea gardens; that we will present a very heavy bill to the parent at the end of the school course and hold the child as security, and the most effectual with the boys themselves, that we limit the time of learning a lesson and if the pupil exceeds the limit he is beaten till he learns it. So the twenty about dwindled to one. I am not discouraged, but disappointed.

The people are not only friendly, but in a way many seem grateful for the medical aid I have given (my cases run to more than a hundred a month now), and for having in some other ways ameliorated their conditions. But the central truth of the story does not find its way to their hearts. They talk now of the Master as Lord of the Spirits Yahowa, and do in a way realize that they do not have an enemy in us, but to a people who have no word for sin or pardon and a very weak expression for love, how weak our words must be!

The mountain top here is, as I write, covered with a dark, heavy, hanging cloud. The wind drives rain-laden mist in tempestuous blocks of moist drizzle that sends one indoors with a "thank God for shelter." The people huddle around a fire if they can find one, or crouch wrapped in their thin blankets wherever rock, or shed, or house offers any protection. It is a day to make one involuntarily think of Holland's "God has forgotten the world." But to-morrow doubtless the sun will rise bright and clear, and the spiritual clouds will be scattered by the Sun of Righteousness.

A JUNGLE TRIP IN ARAKAN

REV. C. L. DAVENPORT, SANDOWAY, BURMA

For much delay a native boat was secured and rowers were employed. The boat was given to preparing the boat for dwelling purposes, for this was to be a dwelling place for a month. The boat was about fifty-four feet long. The fore-haft was given up for the use of the natives and native men helpers who accompanied us. The after half was divided into two sleeping apartments and a store-room below. Over the store-room was a general cabin, used as a dining and sitting-room by day, and turned into a sleeping room at night. The sleeping apartments between decks were occupied by Miss Lemon, who has had charge of the boarding school, and Ma Thein Kin, one of our Bible women. The general cabin was occupied at night by Mrs. Davenport, myself and our daughter, Bernice. We moved in at midnight one night and went to bed. The boat started out on all tide (for we must go when the tide is with us or wait until the next tide), and went away for the northern part of this field. This part of the field is crossed by a vast network of rivers, creeks and canals that wind back and forth through a mass of mangrove swamps until, to one who does not know the way, it seems like a labyrinth, and you wonder whether you will ever get anywhere again.

During the first week we lost our way every day, owing to having hired a highly recommended steersman, who did not know the way, and so we were delayed considerably in our progress. However, as often as we could, we tried to reach a village for a stopping place. Then we could preach and scatter tracts and picture cards, and scatter the precious seed. The trip was mainly one of supervision of the large work in the Christian villages. We changed our steersman at the first of the month. One of the native pastors took the command and direction of the boat, and all went well, save one night. We were hindered by a bumping, grating sound, and found that we were aground. The boat was going out and we were soon high and dry on a gravelly beach.

When daylight and another day came, I learned how far we were from a native village.

The reply was: "There is a big one back there." So I said we would go there for breakfast. It proved to be the largest village we had visited, contain-

ing upward of five hundred houses and about fifteen hundred people. We told them what our business was and they took us into the centre of the village to a large open zayat, or covered stand. We commenced to sing, and the people came running from all directions until we had about three hundred men, women and children gathered round us. They listened with eager interest while we preached Christ as the only way of salvation. They have promised to send their children to school if I would send them a teacher. They flocked round us asking for the tracts we had with us. At another large village, where we stopped a short time only, the women cried as the Bible woman talked with them, and said they had never heard such things before; to please come again and tell them more. Our hearts ache because we have not the helpers to send to these places. Nor have we the money to pay more helpers should they offer themselves for this work. The field is so large. Part of our population work mountain fields and change location every two years. We worked our way up one large creek (dignified by the name of river) to where a village had been, and found it gone. These people live in bamboo houses, that must needs be rebuilt every two or three years, and so moving a village is not hard work.

At another place I went in the large boat up one river and then another smaller one until I could go no farther; then in a small canoe for two hours, and then over mountains, hills and plains for three hours to reach a new Christian village that had been built last year. How much the native Christians appreciate these visits from their missionaries! One little girl was baptized while we were on this trip. Never have I seen the heathen so willing to listen and so ready and anxious to receive tracts as during this trip. We feel that the trip cannot help but be blessed abundantly in result. The great need with us is for better facilities for reaching these hundreds of villages, in the very short time that we have each year for this part of the work. I see no way save by a steam launch. Such a one as we need fitted for living purposes will take \$5,000, the greater part to pay for the launch and the balance for a reserve fund for repairs, salaries, etc. Pray for us, and pray with a willingness to have God use you to help answer your own prayers.



Two Japanese Servants

AS old Japan, with its quaintness, its mediæval flavor, its feudalism, its loyalty, its sense of honor and its transcendental contempt for money and luxury, recedes into the past, and as the memories of my life there grow dim, two figures stand out more and more boldly from the fading background,—both the figures of faithful servants. One, Yasaku, the *kurumaya*, a very Hercules, who could keep close to a pair of coach horses through miles of city streets, and who never suffered mortal *jinrikisha* man to pass him. My champion in all times of danger and alarm, but a very autocrat in all minor matters, his cheery face, his broad shoulders, with their blue draperies, his jolly, boyish voice, and his dainty, delicate hands, come before me as I write, and I wonder to what fortunate person he is now giving the intelligent service that he once gave so whole-heartedly to me.

The other, O Kaio, my maid; her plain little face, with its upturned eyes, growing, as the days went by, absolutely beautiful in the light of pure goodness that beamed from it. A Japanese Christian, with all the Christian virtues well developed, she became to me not only a good servant, doing her work with conscientious fidelity, but a sympathetic friend, to whom I turned for help in time of need; and whom I left, when I returned to America, with a sincere sorrow on my heart at parting with one who had grown to fill so large a place in my thoughts. Her little, half-shy, half-motherly ways toward her big foreign mistress had a charm all their own. Her pride and delight

over my progress in the language; her patient efforts to make me understand new words, or to understand my uncouth foreign idioms; her joy, when at last I reached the point where a story told by her lips could be comprehended and enjoyed, gave a continual encouragement in a task often completely disheartening.

During the last summer of my stay in Japan, cutting loose from all foreigners and foreign associations, I travelled alone with her through the heart of the country, stopping only at Japanese hotels, and carrying with me no supplies to eke out the simple Japanese fare. Through floods and typhoons we journeyed. Long days of scorching heat or driving rain in no way abated her cheerfulness or lessened her desire to do all that she could for my aid and comfort. Not one sad look nor impatient word showed a flaw in her perfect temper; and if she privately made up her mind that I was crazy, she never by word or look gave a hint of her thought. *Jinrikisha* men grumbled and gave out; hotel keepers resented the presence of my dog, or presented extortionate bills; but O Kaio's good temper and tact never failed her. Difficulties were smoothed away; bills were compromised and reduced; the dog slept securely by my side on a red blanket in the best rooms of the best hotels; and O Kaio smiled, told her quaint stories, amused me and ministered to me, as if I were her one object in life, though husband and children were far away in distant Tokyo, and her mother's heart yearned for her little ones.—ALICE MABEL BACON in "Japanese Girls and Women."

= Concerning Specifics =

REV. HENRY C. MABIE, D. D., HOME SECRETARY

action with the work of the an Baptist Missionary Union, has prevailed with many persons specialty of the support of native The explanation is simple. The

of the importance of the native as an arm of the service, the d natural desire of the mission- ease the number of such helpers, of the contributor to represent the field by a concrete element enterprise—these all have had and for each, as a factor viewed here is much to be said. When, the work as a whole is consid- erence proves that there is need r correlation of the factors in- The time seems to have come s highly desirable that all con- ould earnestly coöperate to bring t. This view prevails not only executive officers at the rooms, ith many of the ablest and most d missionaries on the field. The is made an important part of the d report of the Executive Com- d at the anniversary held at Del- lay, 1900, after thorough discus- recommendations of the report oted. We here quote the para- rred to:

connection we desire to call the both of our missionary brethren ome supporters of the work to a rongly accentuated by the finan- d of the year—the danger that a ole part of the normal income ion will be diverted from its reg- more important work. During year many thousands of dollars, o inconsiderable part of the en- ts, have been contributed for use cs.' By the terms of the gift the are required to apply these offer- jects not included in their list of propriations. This list is made beginning of the year, after con- with all workers upon the mission ions being made to it from time unforeseen needs arise. It repre- needs believed to be relatively ent.

erious embarrassment which may the work if offerings are largely o objects outside this list of ap-

propriations is apparent. A well-balanced, equitable provision for the general work is made difficult if not impossible. More- over, if, as is certain to happen, an offering made one year is withheld the next, either the plans of the missionary receiving the offering are deranged or an additional bur- den unprovided for is left upon the general resources. We know that our brethren upon the mission fields can find ready use for additional gifts, but we are quite sure they would choose to forego them rather than receive them at the cost of injury to the work as a whole. We know too the generous instincts prompting the gifts, and rejoice in them as an indication of growth of missionary interest, but we would urge the importance of devoting these gifts to the most urgent needs as recognized in the regular work rather than to needs less pressing. If friends will write to the rooms they may learn at any time of important items included in the schedule of the year to which the committee will willingly devote such special offerings as they may wish to make. It is our earnest conviction that the interests of the work and the workers alike are best served when gifts are applied to the work planned by those charged with responsibility for surveying the entire field and providing as wisely as possible for its needs."

In connection with the anniversary, the Finance Committee also carefully consid- ered the same subject, and in its report dealt explicitly with the question of the specific support of native workers. This report, also, after prolonged discussion, was adopted. The following are the paragraphs referred to:

"We find that the board have been and are being increasingly embarrassed in the administration of their trust by the multi- plicity of contributions designated for some specific purpose in the mission field, not included in their plans. These amounts usually take the place of a con- tribution to the general fund, and thus practically cut off revenue needed for more imperative demands. We would, there- fore, earnestly discourage such specific offerings, unless for purposes approved by the board, and strongly urge that offerings be made to the general fund.

"The habit of some missionaries writing

to friends at home and inducing them to make offerings for some specific work in their own field, independent of and without consultation with the board, we consider as likely to embarrass the wisest administration of the work as a whole, and as tending to curtail the resources of the board for needs more imperative.

"The plans suggested for the development of interest in our churches by the establishment of more intimate relations between churches and individual stations on the mission field,* we heartily approve, but urge that care be taken to make offerings only from motives of love and loyalty to Christ, the great missionary and head of all our work."

The sentiments embodied in these quotations may be considered as expressing the maturer judgment of the friends and servants of the cause, who have pondered the questions involved long and well. With a view to acquaint those interested with the several bearings of this question of specifics, we ask the most candid attention to the considerations herein following, which would seem to justify the action taken. The interests affected by the matter under review are those of The Contributor, The Native Worker, The Missionary, and The Treasury of the Society concerned.

I. *As Concerns the Contributor.* It is deeply appreciated by us that friends of this cause are disposed to enlarge their giving for the work; and the desire to be personally represented on the field is in itself commendable. We also believe that the friends of this cause who wish to give specifically and thus to sustain more intimate relations to the field, desire to do so in the wisest way and in full consistency with the interests of the work as a whole. This way, we believe, is indicated in the suggestions made in the reports above referred to. In a word, it is to become responsible for the support of some part of the work of a station or its equivalent, rather than for the support of an individual on that station.

However people may intend, specifics, as a rule, are not extra gifts; they are in lieu of what should be regularly given to the work as a whole. The regular giving to the general treasury is far short of what it ought to be and what it might be. The common fact that one often offers to give \$50 or \$100 as a specific, while probably as

a rule giving much less to the general work, is proof of this. The \$50 or \$100, or more, annually offered could just as easily be afforded on the basis proposed if only our point of view were accepted, and there were cheerful compliance with our plans. Accordingly, if those who desire to give specifically and in much larger amounts will devote those same gifts to some part of our general station work, for which the society has a pledged responsibility, it would be gratefully appreciated, and much embarrassment now experienced would be relieved.

Why should one require his brethren to carry all the risk of projecting the missions and sustaining their organization while himself insisting upon the right to support only such forms of work as are particularly attractive, and these as extras? It is a common thing in an average year for \$20,000 or more to be sent to the missions through the treasurer for these extra specifics, contributions which do not help us to care for what we are imperatively required to provide for and for precisely the same kind of work. It is probable that the great majority of those who now give to these extras would at once abandon the idea and adopt the better way if they realized to what proportions the evil has grown. About \$20,000 of the annual deficit in recent years might have been avoided if the donors of extra specifics had only sent us their gifts undesigned.

II. *As Concerns the Native Worker.* This worker is confessedly an important factor in the work. Pagan peoples must be evangelized chiefly through divinely-called men of their own race, but this being so, is there not more reason that this should be done on the wisest principles? As is well understood, there is only a limited number of reliable and efficiently trained natives who can wisely be employed. It is important to be careful that unsuitable men should not be taken up. Such men in the end may disappoint both the mission and the contributor. The tendencies to cupidity, engendered through the too free use of American money, need to be guarded against. *Wise missionaries of all denominations in recent years have felt compelled at this point to revise practices into which they fell in the years of their inexperience. There is danger of pauperizing our own native Christians by cultivating in them and their children an undue expectation of pecuniary support. The tendency to make a particular favorite of a native worker is

*This paragraph of the report has reference to the support of missionaries as well as to native workers.

always harmful. Many insist upon having a photograph of the worker supported upon writing letters direct to him, and receiving letters direct from him, the result of which possibly is that the worker thus exalted above his brethren may become self-important, even arrogant. He may begin to boast over his associates not similarly adopted, and ere long a melancholy lapse in simplicity and faith follows, and perhaps the worker falls into sin, the cause is scandalized, and the home supporters, especially if they be young people or children, when they know the truth about the case, as they must know, receive a moral shock which chills their original ardor and confidence.

Again, this tendency to single out and make favorites of native workers puts further away the day of proper self-reliance, self-support, and self-government on the part of the native church.

Considerate contributors at home will render the greatest help to the entire administration of the work if they will assist us in safeguarding the cause against the perils hinted and will join us in the adoption of a better way of securing closer relations between themselves and the work on the mission field.

III. *As Concerns the Missionary.* It is very natural that the missionary should desire to increase his force of helpers. Moreover the missionary is often requested by friends at home to permit them to support such a worker as a specialty. The considerate missionary, however, cannot forget that year by year the Missionary Union in its regular schedule of appropriations furnishes him with a sum of money whereby he is already enabled to support, or, what may be wiser, to assist a goodly number of such workers. The number varies from two or three to as many score, according to the age, importance, and scope of the station's work. Indeed, there are now being supported or assisted by the regular funds of the Union more than three thousand such workers, for whom a total of from \$30,000 to \$40,000 is usually appropriated. Besides, this expenditure is voted by the Executive Committee in the justifiable expectation that the constituents of the Union, next to supporting the missionaries sent out in their name, will make it a first duty to furnish funds also for the support of these native workers, for whom appropriation is made.

Every consideration of loyalty to the work itself, as well as to the Missionary

Union, therefore, will help the missionary to coöperate with the administration at home respecting the question of the method and the limits of the application of funds to specific needs.

IV. *As Concerns the Treasury.* The reliability of this treasury, cared for by its responsible and trustworthy executive officer, and the able Finance Committee co-operating, has been secured as the result of many years of most painstaking and devoted effort. It has now an established character and standing. It is because of this, as well as for the work's sake, that annuity funds, legacies, often in large amounts, and increasingly large donations are coming to it. The credit of the Union is unimpeachable; its paper has a value in the foreign markets equal to that of the best banking houses in the world. This treasury, therefore, is entitled to the consideration and sympathy of all who in any degree share in the benefits or who request its kindly offices. Those who ask for specifics extra will do well to remember that while asking for the services of this treasury to forward and apply these funds, there should also be a corresponding loyalty to its interests and welfare. Pains should be taken not to divert funds from major to minor interests nor to unduly multiply the details of the record keeping nor to impose conditions with which it is often impossible to comply.

We have thus called attention to the various bearings of this matter of specifics, and especially if they are extras. We trust some light has been afforded which will be welcomed by the real lovers of this cause. We, however, wish it distinctly understood, in accordance with the recommendations of the Executive and Finance Committees, as quoted above, that we welcome the closest participations in such parts of our work as are included in our schedule for the year on the various stations, and we will cheerfully devote the contributions made for such objects in those stations as the donors may indicate. In this way the contributor will have a specific relation to some concrete form of work, and yet his gift will be so bestowed as to apply on the miscellaneous fund which is regularly sent out each year for the support of station work. Thus a long step will be taken towards a wiser application of money on the foreign fields and towards conserving the proper interests of the organization which we all love. Many an evil will be avoided and many a benefit will be secured.

PERSONAL NOTICES

REV. E. W. CLARK of Impur, Assam, has translated Dr. Broadus's catechism into the Ao Naga language, and it is now printed ready for use.

REV. HORACE JENKINS, D. D., principal of the Baptist Theological School, Shao-hing, China, is at present at Hamilton, N. Y.

A VERY interesting missionary party sailed from Vancouver August 20 in the Empress of Japan. It consists of Mrs. Robert Harris, Vice-President and Mrs. H. G. Safford, corresponding secretary for the Foreign Department of the Woman's Baptist Foreign Missionary Society, who are starting on a tour around the world with the especial object of visiting our Baptist missions in Asia. In the same vessel sail Rev. John L. Dearing, D. D., president of the Baptist Theological Seminary, Yokohama, Japan, with Mrs. Dearing returning to their labors after a rest in America; also, Rev. C. W. Briggs, who goes out to join the new Baptist mission at Iloilo, Philippine Islands.

BOOK NOTICES

ADDRESSES ON FOREIGN MISSIONS, by Rev. Richard S. Storrs, D. D. These are the presidential addresses of Dr. Storrs during his incumbency as president of the American Board of Commissioners for

Foreign Missions. No other word is needed to describe their great value. Few volumes have ever been printed which contain so much of weight, on the principles, methods and aims of foreign missionary work. Published by the American Board, Congregational House, Boston.

PIONEERING ON THE CONGO, by W. Holman Bentley. Mr. Bentley is a missionary of the English Baptist Missionary Society, and he, with George Grenfel of the same society, and Henry Richards of the American Baptist Missionary Union, are the only men now living who have seen the development of missionary work on the Congo from the very first beginnings. His book is largely a narrative of personal experience, but affords sufficient reference to other matters to give a general idea of the political, social and religious development of the Congo region to the present time. We regret that the two volumes are marred by occasional carelessness in writing and by infelicities in language, but they are otherwise of great interest and value. They make by far the most complete and readable work on the Congo country, people and institutions yet published. The reference to our American Baptist, as to other missions, is brief, but the conditions of missionary life and work being the same in both the English and American missions. Mr. Bentley's narrative may be taken as in a large degree applying to our own missions. Published by the Fleming H. Revell Company in two volumes, at \$5.00

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF JULY 23, 1900. ELEVEN MEMBERS PRESENT.

The situation of the missions in China was considered, and a committee of five was appointed with power to act during the vacation in case of emergency.

Encouraging reports were received concerning the opening of the mission in the Philippine Islands, and further provision was made for supplies needed, to be sent out with Rev. Charles W. Briggs, who sails in August, to reinforce the mission.

The resignation of Rev. W. F. Gray, recently pastor of Immanuel Baptist Church, Rangoon, Burma, was received and accepted.

A letter was presented from Rev. George A. Huntley, M. D., of Hanyang, China, stating that he was about leaving his station to go to the coast. A furlough was voted for Rev. C. A. Salquist of the West China Mission.

The District Secretaries of the Union were reelected, as last year. On recommendation of the Woman's Society, Miss Lilian E. Bishop was assigned to Sattanapalli, India; Miss Julia G. Shinn was transferred from Rangoon to the Burman Department, Bassein, Burma, and Miss Harriet M. Sipperly of Hanamakonda, India, was authorized to reside temporarily at Nellore for study.

DONATIONS

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Correction: The amount (\$185.62) reported in March donations as coming from "Madison Asso. Y. P. Society tow. sup. of Boys' Boarding School, care

Rev. J. R. Goddard, China," should have been distributed as follows: Bonny Hill Chapel, \$10; Canastota Y. P. S. C. E., \$18.52; Casenovia, 1st ch., \$4.25; Casenovia, Village ch., \$13.73; DeRuyter ch., \$3.61; Erieville B. Y. P. U. A., \$10.98; Fenner ch., \$7.05; Hamilton, 1st Y. P. S. C. E., \$61.22; 1st Jr. C. E., \$1.50; Lebanon ch., \$13; No. Brookfield ch., \$3.96; So. Hamilton ch., \$3.91; Central Square ch., \$7.34; Cortland, 1st Y. P. S. C. E., \$10; Cortland Mem'l Y. P. S. C. E., \$3; Durhamville ch., \$10.56; Durhamville, Mrs. Ray's S. S. class, \$3.25; North Bay Y. P. S. C. E., \$4; North Nassau ch., \$4.74; Sherburne ch., \$4.88; total, \$199.49, less Miss Crandell's expenses, postage, etc., \$13.87 185 62

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Rev. B. F.		Chicago, Calvary Y. P.			
debt.....	5 00	sup. Po San, care Rev.		MINNESOTA, \$346.76.	
ch.....	10 00	W. K. McKibben, China	25 00	Rev. O. G. Nylene.....	5 00
1 ch.....	37 80	Chicago, 1st ch.....	24 50	Lincoln, P. M. Peterson,	
dem'l ch.....	2 00	Chicago, Highland Park		for "Sava Moug Swe	
fem'l S. S.....	5 10	ch. Y. P., tow. sup.		Nyeln," care Rev. J. E.	
st ch.....	181 34	Carvorl Yellamunda,		Cummings, Burma.....	50 00
st ch.....	10 00	care Dr. Clough.....	4 00	Big Stone ch.....	10 00
st ch.....	21 00	Pleasant Grove ch.....	3 14	Houston ch.....	5 00
ch.....	323 28	Baldwin ch.....	1 03	Worthington, Sw. B. Y.	
Blessed Hope		Streator, Mrs. Conner's		P. U.....	20 00
st ch.....	8 39	Mission Band, tow. sup.		Minneapolis, Elm ch.....	17 60
sup. Pan	10 00	nat. pr., care Rev. J. S.		Pigeon Lake ch.....	1 25
Dr. Bunker.	10 00	Adams, China.....	15 00	St. Paul, Second Sw. ch.	6 00
.....	4 20	Good Hope ch.....	2 00	Cambridge Y. P. S.....	35
.....	10 00	Hutsonville ch.....	1 70	Isanti N., Y. P. S.....	8 12
.....	6 00	Oseola ch.....	13 00	St. Paul, 1st Sw. ch.	5 00
.....	7 00	Roseville B. Y. P. U.....	5 00	Louisberg ch.....	9 00
ch.....	18 00	Kell B. Y. P. U.....	3 00	Alden, J. P. Paulson....	1 00
ch.....	4 00	Assumption ch.....	4 38	Cheney ch.....	64 20
quest Amos	4 00	Oreana ch.....	5 43	Waseca ch.....	2 80
accused.....	111 40	Oreana Y. P.....	89	Blooming Prairie ch.....	3 00
t ch., quar.	5 00	Lakewood ch.....	3 28	Albert Lea, 1st ch.....	25 22
.....	18 04	Casey ch.....	5 17	Fairbault ch.....	5 00
.....	4 50	Clarkville ch.....	16 00	Richland ch.....	8 00
S.....	4 16	Macedonia ch.....	6 00	W. Concord ch.....	50 55
1st ch.....	12 80	Marshall ch.....	3 08	St. Paul, 1st ch.....	11 22
ANA, \$280.16.		Westfield ch.....	8 03		
1st ch.....	7 25	Westfield, Mrs. Jno. Gleck	10 00	WISCONSIN \$144.18.	
Ladies of		Chicago, 1st Sw. ch.,		Stoughton, 1st ch.....	14 00
tow. sup. of		Miss E. Almquist.....	30 00	Wausan, a friend.....	50
Rev. O. L.		Chicago, Miss Alma Pe-		Columbus ch.....	18 00
Assam.....	15 00	terson.....	5 00	Albany ch.....	12 63
Immanuel		Chicago, Mrs. Jno. Berg,		Albany Mission Circle...	5 00
Emmanuel	5 50	tow. sup, Phillip, care		Evansville ch.....	5 84
.....	2 35	Rev. O. L. Swanson,		Janeville ch., bal.....	40 00
s. M. C. Car-		Assam.....	3 00	Monticello Prairie ch....	16 27
.....	25 00	Chicago, Second Sw. Y.		Union ch.....	1 62
Mrs. E. E.	70	P., for nat. pr.....	20 00	Whitehall ch.....	7 75
Garden St.	5 00	Evanston, Sw. ch.....	3 14	Racine ch.....	3 37
River Ave.	4 00	Evanston, Sw. Y. P.....	3 00	Delavan ch.....	8 80
.....	7 25	Evanston, Hannah Lim-		Ripon Y. P.....	4 00
.....	11 05	burg.....	5 00	Union Grove, Dan. ch....	6 40
1st ch.....	123 44	Joliet, Sw. ch., S. W.			
ch.....	4 55	Swanson.....	5 00	MISSOURI, \$69.01.	
ch.....	15 00	IOWA, \$209.64.		Board of Home and For-	
ch.....	8 70	Springvale, Della Brown,		ign Missions.....	60 01
ch.....	6 75	for Japan.....	1 75	KANSAS, \$125.05.	
.....	7 50	Fort Madison, Mrs. E. A.		Nickerson ch.....	3 73
.....	6 00	Bowen, of wh. \$30 is		Sterling ch.....	2 07
.....	2 05	for nat. pr., care Rev.		Alden ch.....	50
.....	5 25	J. E. Clough, and \$30		Ellinwood ch.....	12 00
ch.....	2 32	for nat. pr., care Rev.		Howman Grove ch.....	1 60
B. Y. P. U.	60	C. B. Antisdel.....	60 00	Larned ch.....	72
B. Y. P. U.	25	East Des Moines ch.....	35 30	Stafford ch.....	18 66
OIS, \$432.95.		Mt. Ayr B. Y. P. U.,		Plano ch.....	5 00
.....	5 00	for work in Assam....	2 25	Gypsum ch.....	2 00
beds Bapt.	35 00	Mrs. A. M. Clark.....	5 00	Louisburg ch., des. to	
or mission		Spirit Lake, Miss Lydia		Garo work, Assam.....	18 00
ica.....	8 00	Maria Brigham.....	10 00	Garnett ch.....	3 75
ratown Mis-	10 28	Des Moines College.....	2 00	Fontana ch.....	50
.....	0 32	Central College W. C. A.	15 00	Colony ch.....	2 15
ve ch.....	2 55	Central College Y. M. C.		Goddard ch.....	5 00
.....	75 00	A.....	7 03	Altamont ch.....	3 05
.....	6 62	Village Creek ch.....	45 15	Mound Valley ch.....	10 21
.....	6 55	Village Creek Soc.....	10 00	Mound Valley Y. P. S....	1 10
		Sioux City, Sw. ch.....	6 00	Mound Valley S. S.....	60
		Sioux City, 1st ch.....	9 26	Dodge City ch.....	1 20
				Englewood ch.....	86
		MICHIGAN, \$123.40.		Englewood W. C.....	2 00
		Traverse City.....	5 00	Englewood, Rev. W. T.	
		Detroit, Woodward Ave.		Gordon and wife.....	5 00
		Jr. B. Y. P. U., tow.		Concordia Sw. S. S.....	5 00
		nat. pr's sup. in India.	25 00	Topeka, Sw. Y. P. Soc.,	
		Prescott, Judson ch.....	9 00	tow. sup. Bible woman,	
		Detroit, Ch. ton Ave. ch.	17 51	Ma Shwe Rin, care Rev.	
		Romeo ch.....	8 60	C. L. Davenport.....	12 50
		Romeo ch. S. S.....	5 78	Arkansas City ch.....	12 85
		Flushing ch.....	8 00		
		Speaker ch.....	1 75	NEBRASKA, \$253.57.	
		Charlotte ch.....	14 26	Wahoo S. S.....	2 50

Donations

Beatrice S. S.	2 00
East Lincoln S. S.	1 01
Syracuse ch.	6 58
Palmyra ch.	9 40
South Russell ch.	3 35
Ashland ch.	30 80
Phillips ch.	2 50
St. Paul ch.	9 08
St. Paul S. S.	94
Central City ch.	17 20
Omaha, 1st ch.	3 00
Omaha, Calvary ch.	102 04
Bancroft ch.	6 90
Tekamah ch.	34 09
Hastings ch.	6 80
Ash Grove S. S.	4 20
North Platte ch.	3 45
Octavia ch.	5 00
Bethany ch.	1 70
West Blue ch.	1 25

COLORADO, \$46.45.

Hooper ch., tow. sup. of nat. workers, care Dr. A. Bunker	25 00
Delta ch.	4 20
Gunnison ch.	7 25
Colorado City ch.	10 00

CALIFORNIA, \$162.75.

San Francisco, Rev. O. W. Briggs	10 00
Hynes, A. E. Matson	5 00
San Francisco, 1st Y. P. S. C. E., tow. sup. nat. student, care Dr. D. A. W. Smith	6 25
Oakland, Tenth Ave. ch., B. B. Jacques, tow. sup. nat. pr., care missionary at Atmakur	10 00
Oakland, Sw. ch., for native work of Rev. O. L. Swanson	12 50
Oakland, Sw. ch., Rev. A. W. Backlund and W. Werner, tow. sup. nat. pr., care Rev. C. L. Davenport	12 50
Oakland, Sw. ch., an old friend, tow. sup. nat. pr., care Rev. J. Firth	12 50
Vallejo B. Y. P. U. and S. S.	61 00
Pomona Y. P. S. C. E., tow. sup. nat. pr., Kondiah, care Rev. I. S. Hankins	12 50
Los Angeles, Sw. Y. P. S., tow. sup. nat. pr., care Rev. O. L. Swanson	15 00
Julian ch.	1 50
Poway ch.	2 00
Fernley ch.	2 00

OREGON, \$157.70.

Albany ch.	51 00
Albany B. Y. P. U.	8 00
Albany S. S.	5 00
McMinnville ch.	79 45
McMinnville S. S.	10 00
McMinnville College Mis-	

slonary Soc.	4 25
NORTH DAKOTA, \$13.70.	
Cooperstown ch.	13 70
SOUTH DAKOTA, \$59.75.	
Parkston, Miss Emma L. Swartz	5 00
Wakonda ch.	13 00
Hanson, J. L. Reed	2 00
Irene ch.	8 00
Sun Prairie ch.	10 75
Big Spring, Mr. Lindblom	10 00
Big Spring S. S. class	2 75
Big Spring, Juel Nelson	2 25
Poinsette ch.	6 00

WASHINGTON, \$31.52.

Vashon ch.	65
Burton ch.	6 47
Asotia, E. L. Routh	20 00
Snohomish, Rev. P. S. Rogers	4 40

KENTUCKY, \$10.

Lexington, O. W. Matthews	10 00
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OKLAHOMA, \$10.

Freedom ch., for Rev. J. E. Clough	10 00
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INDIAN TERRITORY, \$1.

Muscogee, col. ch.	1 00
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SCOTLAND, \$37.19.

Ashgrove, Musselburgh, Mrs. Reid Gibson, sec. Y. W. C. A., 10 shillings; Dundee, Jas. Smith, sec. Y. M. C. A., 2 pounds, 17 shillings, and 9 pence; Edinburgh, Mr. Alitchinson, Jr., 1 pound, 15 shillings; Miss Smart, 1 pound; Mr. Heron, 1 pound; Longforgan-by-Dundee, Miss Horne, 10 shillings; total, 7 pounds, 12 shillings and 9 pence.	37 19
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GERMANY, \$236.93.

Coll. from the German Bapt. churches in the Fatherland, of wh. 200 marks is for work in the Congo Mission and 200 marks for mission work in China, 1,000 marks	236 93
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MINCELLANEOUS, \$400.

Gen. Miss. Soc. of German chs. of America	400 00
Total	\$13,505 68

LEGACIES.

Castleton, Vt., Flotilla Ransom	112 00
Prov., R. I., a	

friend of missions	150 00
New York, N. Y., Elisa Scotts	25 00
Norwich, N. Y., Wm. B. Lewis	3,000 00
Aledo, Ill., Jno. Holmes	200 00
Moline, Ill., Helen M. Clark	1,023 27
Santa Ana, Cal., Dexter P. Smith	741 48
	5,251 75

\$18,757 43

Donations and legacies from April 1, 1900, to July 1, 1900..... 31,067 52

Donations and legacies from April 1, 1900, to Aug. 1, 1900..... \$49,824 85

Donations received to August 1, 1900:

Maine	489 63
New Hampshire	216 62
Vermont	367 54
Massachusetts	5,864 17
Rhode Island	1,289 23
Connecticut	2,299 43
New York	7,347 94
New Jersey	1,744 62
Pennsylvania	4,366 49
Delaware	6 81
District of Columbia	85 89
West Virginia	249 11
Ohio	2,314 31
Indiana	825 17
Illinois	1,756 47
Iowa	1,448 72
Michigan	986 01
Minnesota	1,332 19
Wisconsin	577 38
Missouri	335 06
Kansas	359 03
Nebraska	1,186 05
Colorado	183 23
California	700 23
Oregon	259 45
N. Dakota	36 95
S. Dakota	163 59
Washington	154 79
Idaho	26 65
Utah	15 59
Wyoming	25 00
Montana	135 51
Arizona	82 72
Kentucky	10 00
Louisiana	2 79
Georgia	6 09
Alabama	10 00
Indian Territory	12 50
Oklahoma	20 50
Canada	100 00
Norway	67 75
Scotland	37 19
Germany	236 93
Alaska	4 89
Miscellaneous	958 59

Total \$38,699 12

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SWEETER, MORE DURABLE
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Church Bells

Christian Battle Song

cient Lectionary recently found, the words of Isaiah ix., 7: "Of the increase of
ment . . . shall be no end" read "His Kingdom hath no frontier."



ontier to His Kingdom!
nitable sway
ho owns all heaven and earth,
all things must obey.
arch we, fight we, pray we,
e the warrior strain,
His banner, till He comes,
right it is to reign.

NO frontier to His Kingdom!
Our watchword and our cry,
To loyal hearts, and steadfast wills
A pledge of victory.
For He must reign till all things,
Beneath His conquering feet,
Bow down in forced submission,
Or yield allegiance sweet.



ontier to His Kingdom!
nly we onward go —
my we march to meet
nvading foe.
on us if we linger
y earthly thing,
e in his possession
untries of our King.

NO frontier to His Kingdom!
One day the foe shall fall,
And far and wide through all the earth
The trumpet sound recall.
Then march we, fight we, pray we,
Upraise the joyful strain,
He comes, He comes, our glorious King,
Whose right it is to reign.

Alice F. Janbrin

The Church Missionary Intelligencer



MRS. C. B. WARD MRS. W. E. HOPKINS
 MISS R. E. PINNEY REV. J. S. TIMPANY, M.D.
 MRS. BOGGS REV. W. B. BOGGS, D.D. REV. W. E. HOPKINS MISS H. M. SIPPERLY



MRS. HIBBERT MR. N. M. HIBBERT MRS. MURBERT REV. A. J. HUBERT MRS. CHUTE
 MISS MOIDFELDT MRS. FRIEDEN MRS. UNRUH MRS. W. HUBERT



The Baptist Missionary Magazine

XXX

OCTOBER, 1900

No. 10

Latest from the Missions in China



grams have been received direct from the missions of the American Baptist Missionary Union in China later than those noted in the September of this MAGAZINE. These bring later news than any letters we have come to hand at the time of writing this. However, Rev. Thomas Holmes, of Kinhwa, and Rev. Cyril E. Bousfield, of Shaohing, with their families, arrived at San Francisco August 28. Their arrival being expected, they wrote to Rev. James Sunderland, D. D., District Secretary of the Union for the Pacific Coast, asking him to send the MAGAZINE a full telegram, and to give information Messrs. Holmes and Bousfield might have regarding missions in China, especially asking if any news had been received from missionaries in Western China, from whom nothing had been heard at the rooms. Dr. Sunderland sent a very full despatch on August 29, stating that Messrs. Bousfield and Holmes had reached San Francisco; that Rev. R. Goddard, D. D., and Rev. J. S. Grant, M. D., and wife, of Ningpo, were also here; also Rev. W. S. Sweet, of Hangchau, Rev. J. T. Proctor and family, of Huchau, Miss Stella Relyea, Miss La Verne Minniss, of Kinhwa, Annie L. Crowl, of Hanyang. A house had been taken at Shanghai for the convenience of this party of missionaries, who there await further developments. Mrs. Sweet is at Nagasaki, Japan. Rev. G. A. Huntley, M. D., of Hanyang, Rev. M. D. Eubank, M. D., and family, of Huchau, Helen L. Corbin, of Ningpo, are at Arima, Japan. At Chofu, Japan, are Rev. R. Goddard and Miss Anna K. Goddard, of Ningpo, and Miss Clara E. Scott, of Kinhwa. As before noted, Mrs. Anna K. Scott, M. D., Miss Edith Wilkinson, of Swatow, China, are at Kobe, perhaps the most interesting item in Dr. Sunderland's telegram is the information that all the missionaries of the Union in Western China had been on the coast, and that the party had been heard from near Chungking. The property of the Eastern China Mission is reported as safe, with the exception of the partial destruction of Mr. Holmes's house at Shanghai, heretofore reported.

Another telegram has been received from Swatow, but on July 15 all the missionaries of the Southern China Mission were gathered at Swatow for

safety. An Associated Press despatch, printed August 24, states that "the streets of Swatow had been cleared by marines from the French gunboat 'Comet,' who relieved the besieged priests." From this it appears that there was trouble in the city of Swatow. Our Baptist mission premises, however, are at Kak Chieh, one mile across the bay south from Swatow.

Summing up as a whole, all our missionaries in China are reported safe. The party from Western China, who were on their way down the Yangtse to the coast, have arrived safely at Shanghai, according to a later despatch received just before going to press. So far as known at present, the only loss of property to the Missionary Union or its missionaries is the destruction of the mission premises at Ungkung in the South China Mission, with four out-stations, and one out-station from Kityang; also the partial destruction of the house of Rev. T. D. Holmes, at Kinhwa, with a loss of nearly all their property by the missionaries at that station. All the mission stations of the American Baptist Missionary Union in China have been abandoned by the missionaries with the exception of Swatow. We rejoice that the servants of Christ have taken measures for their safety, and trust that the time may not be long when they can resume their labors for China under more favorable auspices than ever before.

"Perils Among the Heathen." The letter from Rev. C. E. Bousfield, telling of the escape of himself and his companions from the mob of Chinese at Kinhwa, will be read with deep interest. Certainly there is great reason for thankfulness that our missionaries were delivered by the good hand of our God. The letter also shows how unjust is an indiscriminate condemnation of the Chinese for the present troubles. No one could have acted more nobly than the magistrate of Kinhwa, and to his friendly aid our missionaries are indebted for the preservation of their lives. This attitude has been common among the officials of Central and Southern China. The Viceroys in the Yangtse Valley all refused to afford aid to the government at Peking, and to them and their subordinates is due the fact that the disturbances in North China have not spread throughout the empire. Viceroy Chang Chih Tung, of Wuchang, in control of the provinces of Hunan and Hupeh, merits special mention for preserving order at the important centre at Hankow, which has the greatest concentration of population in Central China.



The Death of Mrs. A. J. Parker at Dibrugarh, Assam, brings great sorrow to many friends in America, as well as to the missionary company, already too small, in Assam. As Miss Alberta Sumner of Ottumwa, Iowa, she was appointed a missionary May 4, 1896, to be supported by the Woman's Society of the West, and labored for several years at Nowgong, Assam, where she was married to Rev. A. J. Parker, September 8, 1898. Mrs. Parker's cheerful, hopeful, happy temper endeared her to every one who knew her in the home land or on the mission field, and marked her out as one specially fitted for unusual usefulness in missionary work. These expectations were realized even in the few years of her service in Assam. She won the hearts of the natives as of her missionary associates, and led them to her Savior. In her early death the missions in Assam are bereaved of a life most promising of usefulness. We extend our earnest and sincere sympathy to the bereaved husband, to the afflicted parents in Iowa, and to all her numerous friends. We are one with them in sorrow at this early close of so bright a career.

SELF-SUPPORT IN THE --- TELUGU MISSION

AT the Conference of the American Baptist Telugu Mission, held in Madras December 30, 1897, Rev. John McLaurin, D. D., presented a paper on the subject, "What Has Already Been Done Toward Self-support." As this subject is exciting renewed interest among our people, we are glad to present the following quotation from Dr. McLaurin's paper, which gives a summary of what the Telugu Baptist Christians are doing in this direction. As Dr. McLaurin says, it is probably more than would have been thought by many in this country, and is an encouragement toward a larger movement in this direction in the future.

"Out of 288 preachers and pastors reported, 20 are wholly supported. Aggregate about Rs. 2,000. One hundred and ninety-five are partially supported by the people. Three-fourths of these get two-thirds of their support in kind in this way. This leaves but 45 who got all their support from the mission. The estimated aggregate given by the people for the 215 referred to above is Rs. 14,000.

"Six hundred and seventy-two teachers were returned, many of them well educated for Hindus. Two hundred and sixty are certificated or qualified in some way, many of them qualified without expense to the mission. The aggregate support given them by the people is Rs. 27,258.

"The Christians also largely build their chapels and schoolhouses. They give in labor, material and money four-fifths of the expenditure on these buildings. I make the total of their gifts for this purpose in round numbers, Rs. 8,000, or a total for all purposes of Rs. 51,000. This is not a great deal when we consider the large numbers in our stations but it is a great deal more than many people at home suppose it to be, and this does not count cash contributed in collections, our school fees, our books, etc.; and it is the pledge of full self-support in the near future if we will cheer and help them instead of scolding and fretting."

The movement toward Protestantism in Austria continues to grow. Already thirty-nine new Protestant congregations have been organized in Bohemia, and fourteen of these appeal for help in building chapels. The movement is most pronounced in Vienna, the capital, where 1,382 have left the Roman Catholic Church in the last year. It is apparent that increasing numbers will join the Protestants in the months to come. The Roman Catholics are opposing the movement with great activity, and the government is hostile, hindering by restrictions and punishments whenever possible.

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Rev. Thomas S. Barbour, D. D., Foreign Secretary of the Missionary Union, has returned from his trip to Europe and resumed his duties at the Mission Rooms, Tremont Temple, Boston. He was able to make arrangements for the future conduct of the mission in France, which give promise of large effectiveness, harmony and prosperity. He visited also the German American Committee in Hamburg, with most satisfactory results. The completion of the new Baptist Publication Building in Cassel, and the payment of the debt remaining on it by the generous assistance of Mr. John D. Rockefeller, have greatly encouraged and strengthened the Baptists in Germany.

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A Christian of High Degree...

THE romantic story of Prince Bernadotte of Sweden has interested all the world. The oldest son of the King and heir to the crown of Sweden and Norway, he surrendered all his royal claims for love of a beautiful Christian girl, daughter of one of the leading families of Sweden, but not in the noble line. Both the prince and his wife are sincere and active Christians, and together have done much useful work in Stockholm and in Sweden. The prince still retains his office as commander-in-chief of the navy of Sweden, and has great influence among the nobility and higher classes of the country. He is himself most humble in his views, and when in assemblies among his Christian brethren, at his request, his titles are ignored, but he has taken advantage of his high rank and great influence to carry forward a unique and remarkable work for Christ among the noble families of Sweden, which must eventually be productive of large results for the pure gospel of the kingdom of God.

Several years ago the Prince Bernadotte associated himself with a Mr. Villen, formerly deacon in the First Baptist Church of Stockholm, who was at the head of a large business and a man of wealth. Mr. Villen built a large and fine church, and a foreign missionary society was organized, called simply "The China Mission," of which the prince is director. In the church regular services are maintained, conducted largely by missionaries from China at home on furlough, and in which the prince often preaches himself. The congregations are large and the power of the evangelical truth proclaimed here must be very great in the capital of Sweden.

One of the most interesting features of this work is the Sunday-school. Not because of any class prejudices, for he is entirely free from such, but in an effort to reach in a special way the children of the noble families of Sweden, perhaps the most unique Sunday-school in the world has been established by Prince Bernadotte. Admission to this school can only be had by ticket, and these tickets are given only to the children of the families of the nobility of Sweden; the reason for this being that these children would not be allowed to attend a Sunday-school where all classes are admitted. In other respects this Sunday-school is conducted as others. The prince feels that this is a special work for him, a work which none other can do; and while there are multitudes of Sunday-schools for the children of other people, only himself working in this special way could reach the children of the noble families of Sweden.

The atmosphere of this church and the whole work, as well as the "Mission in China," sustained by the prince and his associates, is strictly evangelical; and as a matter of fact, not only Mr. Villen is a Baptist, but the prince himself is practically of the same views. He has been baptized by immersion, and no one is chosen on the Board of Management of the Missionary Society who has not acknowledged the Lord in a regular manner, and the movement is carried on strictly on New Testament lines. In fact a few years ago the church called a Baptist minister as pastor, but he did not see his way clear to enter upon the work. More than five hundred members of the nobility in Sweden have left the formalities of the State Church and are true converted, praying Christians.

While perhaps the most striking, this is but one of the indications of the rapid spread of pure evangelical gospel views among the higher classes of Europe. In all the state churches, not only in Sweden, but in Russia, Germany, and in the Free Church of France and Switzerland, multitudes of pious persons are found who base their lives upon the simple truths of the

tament. Like the late George Müller of Bristol, himself a native of , they hold to believers' baptism by immersion, and while not identical Baptist churches, their influence is practically in the direction of the sentiment of the views held by our Baptist churches in the United States, and we can but feel a profound sympathy for those servants of God following the teachings of the New Testament as they have been revealed to the Holy Spirit.

g for the Blind in Burma. The first work of this character has been done in a primer, prepared by Mr. L. Goldthwaite, B. A., for the government of India, and the British and Foreign Bible Society will print portions of the translation of the Bible in Burman in the Braille system for the



given for the Famine Sufferers in India has been a blessing to those who gave as well as those who received. To them it brought food and strength; to us it brought enlargement of heart and strengthening of faith. Those who gave to save the lives of the people of India will always have a deeper interest in their welfare, and cannot fail to have a broader and more sympathetic interest in all men everywhere than before. Those who believe in the religion of Jesus Christ and have given their money for saving the souls of India from starvation can hardly refuse to give even more freely for the souls of India for the kingdom of heaven. While rains have fallen over the rest of India up to July 11, none had fallen at Ongole, and the famine was increasing.



Morning Star Sold. We confess to something of a shock on reading that "The Morning Star" had been sold by the American Board. Some of the stock in that beautiful vessel were held in the family of the editor of THE AMERICAN AZINE, and we have followed its voyages among the missions in the Pacific with keen interest. But time and progress have made the missionary vessel no longer a necessity. A regular government service can be maintained with the island of Guam, which has become United States territory, and with other increased facilities it is expected that transportation can be obtained for missionaries and supplies. It is possible that the vessel may be required for communication with the different islands. The order of things is less romantic and interesting, but doubtless more practical and convenient.

ARRIVALS. — REV. SUMNER R. VINTON and wife, and MR. HERBERT J. VINTON, Boston, Aug. 15, on the New England for Rangoon, Burma. — REV. CYRIL E. DODD and wife of Shaohing, China, reached San Francisco, Aug. 28. Also REV. T. D. DODD and family of Kinhwa. — REV. C. A. SALQUIST and wife of Suichau, West China, and HELEN N. CORBIN of Ningpo, arrived in San Francisco, Sept. 4. — MRS. FOSTER and three children and MRS. SPEICHER of Kityang, China, and two children, Tacoma, Sept. 4.

REV. E. N. FLETCHER
(Died July 14, 1899.)
MR. KENNEDY
(A guest.)
REV. T. D. HOLMES MISS STELLA RELVEA MRS. FLETCHER MISS HELEN L. CORDIN
MRS. HOLMES MISS LA VERNE MINNISS REV. C. E. BOUSFIELD MISS CLARA E. RUGHTER
MRS. BOUSFIELD



MRS. GODDARD REV. J. R. GODDARD, D. D. MRS. JENKINS REV. H. JENKINS, D. D.
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BAPTIST MISSIONARIES IN EASTERN CHINA

... IN ... Perils from the Heathen

[The following letter from Rev. Cyril E. Bousfield of the mission station at Shaohing gives a thrilling account of the narrow escape of himself and wife, and Rev. T. D. Holmes and wife, from the mobs of Chinese at Kinhwa. Miss C. E. Righter, Miss Stella Relyea and Miss La Verne Minniss, who were at Kinhwa, are not mentioned by Mr. Bousfield, but were of the party.]

SHANGHAI, CHINA, July 2, 1900.

We reached Shanghai this morning, and I hasten to write a letter to you which I had expected to write under very different circumstances. I will now try to tell you in detail

about the troubles through which we have passed, for Mr. Holmes does not seem quite strong enough to write now, and I know you are anxious about us and are praying for us.

We had been at Kinhwa hills only about eight or nine days when we began to hear reports that a band of about eighty robbers had planned an attack upon us, and the magistrates urged us at once to return to the city, promising to protect us there. Mr. Holmes and myself did not wish to go back to the city, because we did not fear the robbers and because we dreaded to take the ladies and children into the heat. However, Mrs. Holmes and Mrs. Bousfield were

ed, and the strain and anxiety upon them so much that we did. On the day we returned the trates issued a proclamation ng the people not to attack or us or our chapels or Christians y way. This proclamation was iately defaced by placards g upon the people to rise up ill us all and burn the houses, We also found the city so l up that it was not safe to go n the streets. We therefore mined to go to the coast. We d up a few things, but before uld get them to the boat, Mr. es's house was surrounded by a

The crowd collected until it have numbered several thou-

The magistrate sent four run-who, of course, were powerless st such a multitude. The mob ually yelled their determination e our lives, and did their best to through the door and get in. oon saw that the door would vay, and we were not a little en-dered by the shower of stones that every window within range. herefore determined to escape the wall and run for the *yamen* magistrate's office and resi-). By the help of a clothes rack short ladder we effected our es-into a back lane and then ran. magistrate received us most and sent soldiers to disperse owd. This they could not do, o, as it became dark, they went elves. The doors, which had so well, were thrown open by inside to receive them. The e utterly disregarded their rulers eir exhortations and warnings, overpowering the soldiers, d in, looted the house and fired th kerosene. Eight soldiers wounded. The magistrates, at ware of how serious the affair sent for more soldiers and or-them to use their bayonets. did so, not without effect. The is not wholly burned, but Mr. frs. Holmes have lost nearly

everything they possessed, and we have lost not a little.

The mob then went to the *yamen*, where they knew we were, and threatened to enter it by force and kill us. The magistrate went out and said that if they made any such attempt he would order them to be fired on as long as there remained any of them. At that they withdrew, and we went to bed to try to sleep, which did not prove very easy. Mosquitoes, the thermometer at 90 degrees, and the consciousness that each hour might be our last on earth, hardly conduced to a comfortable night. We were not allowed to be near our wives, but were widely separated, according to Chinese custom, and we could only know on Chinese authority that they were well and comfortable. We committed ourselves to Him who is stronger than any Chinese mob, and in spite of all slept a little.

The next day the magistrate offered to see us safely to Shanghai, and we, knowing how much obloquy he had already incurred by protecting us, and knowing also that the soldiers could not be trusted, promised them a good reward if we reached Shanghai in safety. This the magistrate refused, and sent his own brother, nephew and cousin with twenty soldiers. He now refuses to take more than two hundred dollars, which hardly covers the total cost.

The journey I will not attempt to describe. It was the most terrible experience of all. The boat was small and intended only for six, while we numbered about twenty—some of the soldiers sleeping on another boat tied to ours. The heat was intense. We dared not land, for we narrowly escaped an attack at the places where we stopped. The boat was filled with smoke nearly fifteen out of each twenty-four hours. Most of our provisions for the journey had been stolen by the mob, and we could not get much Chinese food that we could eat. On our arrival at Shanghai I was the only one who had

strength enough left to do more than just keep about. Mrs. Holmes and two of their children were prostrated, and it is absolutely necessary for them to sail at once either for Japan or the United States. Mrs. Holmes's condition is serious, as is that of their youngest child. Mrs. Bousfield is just about as sick, and she will have to go home too. We are thinking of going to Japan, hoping that she may gain a little strength there, so as to be able to take the homeward trip without me.

What grieves me most is that there is no prospect of a possibility of returning to our work for many months, and we can hardly hope to be of any service to the work here.

You will be glad to hear that so far Shaohing seems to have escaped, but we expect daily to hear that our homes have been looted and burned. We hear that our dear people are

sadly alarmed. How dear they are to us, yet we are absolutely powerless to help them, and were we able to visit them would by our presence bring greater disaster to them. We have not yet "resisted unto blood." I am thankful to say, but must have suffered much. A few weeks ago I saw published in a secular paper a wonderful testimony to the truth of the religion of those native Christians in the North, and we feel sure the witness of our people would be no less true. Perhaps it might convince some who like to think Chinese Christians are rice Christians.

We know from your cables that you have prayed for us. Thank you most sincerely, and pray God with you that he has been exceeding abundantly above all that we could ask or think.

CYRIL E. BOUSFIELD

A THRILLING MOMENT

AT the special meeting of the General Convention, held in the Tabernacle Church, New York, November 19-21, 1845, to consider the question of reorganization and the future conduct of the missions, Adoniram Judson was present. He had been absent from America for thirty-three years. He went out a Congregationalist, and when he sailed no general missionary society of the Baptists had been formed. It was the first time he had met the society which had been supporting him in his missionary work in Burma for thirty years. The finances of the convention were at this time at a low ebb. At the meeting of the Board in the April previous a debt of \$40,000 was reported. It was a large sum to raise in those days. Directions had been given to the Acting Board to abandon some of the missionary stations, and an elaborate paper had been presented by Rev. Solomon Peck, Corresponding Secretary, presenting the

state of the missions and the stations which were least fruitful and must be abandoned with least loss. Among these was the mission in Arakan. On his arrival in America, Judson was so feeble that he was unable to speak above a whisper. When the statement recommending the abandonment of the mission in Arakan was read, however, Dr. Judson rose up and said in a full tone of voice, "Though forbidden by the doctors to speak in public, I must testify against the abandonment of the Arakan mission." This was the first time a congregation of American Baptists had heard the voice of their first missionary. The convention unanimously resolved not to abandon any mission work, and those present at once pledged themselves for a collection which, in addition to what had been already raised, provided for the payment of \$40,000 and placed \$5,000 in the treasury for the missions.



THE LAKE AT OOTACAMUND, INDIA

BRITISH RULE IN INDIA

REV. DAVID DOWNIE, D. D., NELLORE, INDIA

LET me say at the outset that I am not now and never have been in the service or pay of the British government. I am under no obligation to the rulers of India for any benefits except that of good government during twenty-seven years of missionary work in the Presidency of Madras. That and a sense of justice are my sole reasons for entering the lists in defence of the India government.

Americans who have gone abroad have been amused at the ridiculous questions that have sometimes been asked and the statements made respecting America and Americans. A woman in Glasgow once said to a company of Americans who were on their way to India, "Why, I don't see but you are as white as we are, and you speak our language pretty well, too." The son of a bishop of the Church of England once asked me if it were a fact that the men in America all sat with their heels on the mantelpiece, and whether it was

true that every church had a spittoon in each pew. These and a lot of similar questions led me to say that he had picked up more misinformation about America than any other man I had ever met. But I have seen Americans that could match him in their questions and statements respecting India. Of course India is a more distant country and there are multitudes of Americans that are not expected to know much about India, but there are other multitudes that ought to know a great deal more than they do. I have frequently been asked by otherwise intelligent people what the language of India was, which is almost as bad as to ask what the language of Europe is. It is with a view to clearing up some of the vagueness that exists respecting India and its government, and especially to reassure those who hesitate to subscribe to the India famine fund because of the false reports that are in circulation respecting the govern-

ment of India in its relation to the famine, that this paper is written.

British India is divided into the Madras Presidency and Bombay Presidency, each with its own governor: Bengal, the Northwest Provinces and Oude, the Punjab and Burma, under lieutenant-governors; Assam and the Central Provinces, under chief commissioners; with some smaller divisions. The Viceroy in Council presides over the whole. The Legislative Council for India enacts laws for the whole country, but each of the Presidencies has at least one representative. The other provinces have legislative councils of their own for enacting laws pertaining to their own provinces.

There are two branches in the Civil Service, the Covenanted and the Uncovenanted. The former is composed chiefly, though not exclusively, of Britons, the latter largely of Eurasians and natives. Municipal Councils and District Boards are composed largely of natives and are partly appointed by government and partly elected by the people. Missionaries are usually members of these boards in their respective districts. Natives are eligible to the highest offices in the state, up to but not including that of governor or member of council, but may be and often are members of the Legislative Council. The lower branches of the service are filled almost exclusively by natives.

In my opinion the Covenanted Civil Service of India is the finest in the world. Formerly it was composed of the sons and friends of members of Parliament and others with sufficient influence to secure the appointments. That, however, was abolished many years ago and a competitive examination substituted, open to all the sons of British subjects, either of the home country or the colonies. Natives are eligible, but must go to England for the examination. To have it simultaneously in England and India is one of the chief topics of discussion in the Na-

tional Congress, and there is reason to expect that such a concession will be made.

The service is well paid, so well as to minimize any temptation to bribery. I doubt if there is any service in any land that is freer from this sort of corruption. Now and then cases are found, but they are so severely dealt with that even in the case of those who have no principle in the matter fear of the consequences restrains them. But the chief restraint is the *esprit de corps*, and the fact that they are placed above the necessity.

There is a body in India called the Indian National Congress, composed of delegates from all parts of India, chiefly consisting of the educated classes of Hindus. A few Mohammedans unite in it, but as a rule they shun it because it is so largely composed of Hindus. It has no connection whatever with government, but is rather a sort of Native National Vigilance Committee to look after the government and see that their interests are properly safeguarded. It is not a secret society like the Boxers in China. It meets annually in one of the chief cities, discusses great national questions, passes resolutions and prepares petitions to government and sometimes to Parliament. Government receives all that is sent and adopts such portions as seem to be for the general good.

I do not know how many natives are employed in the various branches of the Indian service, civil, medical, educational and military, but they certainly mount up into the hundreds of thousands and possibly even to the millions. They are of all castes and creeds, but the Brahmins predominate. Government recognizes no caste or creed in its appointments, though it must be admitted that here, as everywhere, personal influence has its effect. Christians and Pariahs used to be at a discount and are still in some sections, but that is rapidly disappearing.

us now see what have been of the results of this British government on the country and people of India.

The first and chief result is that given the land peace. Until establishment of British rule, India was never free from invasions. During the century previous to the advent of the British no less than six invasions in twenty-three years took place.

The first was led by a Persian in which from eight to thirty millions of men, women and children were hacked to pieces in the city of Delhi. The other five invasions were led by the Afghans and were equally barbarous and bloody. The constant intestine wars were no less cruel and destructive of human life. The British did not enter India with a view of subduing the people or conquering the country. They went there simply as traders, but as their power increased it was found necessary to have an army to protect their territory. In spite of it, however, invasions of native tribes were made, the result was the acquirement of more and more territory, just as if we did not go to war with Spain to recover Cuba, Porto Rico and the Philippines, but they are ours all the same at least for the present.

The next benefit of the British possession of India was that a government by law was established. The Hindu and Mohammedan governments that preceded were mere despotisms. The sovereign knew no law but that he was bound to respect. He regarded the kingdom as his private estate, from which he drew the greatest possible revenue and spent it as he pleased. Courts of justice have been opened throughout the country, with superior courts in each of the provinces to which the poorest native has the right of appeal, and which, in my opinion, have few, if any, superiors in any land. These courts are governed chiefly by English law, but

there is also a native code which receives due attention in cases where there is no absolute conflict. An efficient police force has been organized, the rank and file of which is native, and even some of the higher offices are filled by natives, but as a rule the chief offices are filled by Europeans or Eurasians.

3. The India government guards the health of the people and provides for them in sickness. This, so far as I know, was never done by native rulers. Every town has at least one government hospital, and most of the villages have a dispensary. In the large cities there are general hospitals, all well equipped and officered. Medicines are supplied free as well as treatment to all who cannot afford to pay for them. In the Presidency towns there are medical colleges, where students are fitted for the medical profession. Municipalities and local boards are obliged to devote a portion of their funds for sanitation.

4. A magnificent educational system has been organized. There are two classes of schools, government and aided. The former are wholly supported by government, the latter are private, like mission schools, but aided by government, and both under the supervision of the government Educational Department. There are five great universities. Taking that of Madras as a sample, let me mention a few facts relating to it. It is composed of a Syndicate, Senate and Board of Fellows. The Fellows are divided into Faculties of Arts, Law, Medicine, Engineering, etc. Last year there were about six thousand candidates for admission to college, of whom about two thousand passed. For all degrees there were eleven thousand candidates, of whom more than four thousand passed. These students came from all parts of the Presidency, as the university is not a teaching, but only an examining body. The university is affiliated with Cambridge, so that students

passing a given degree in Madras could enter Cambridge for the higher degrees without examination. In the whole of India there are some 150,000 institutions of learning, with nearly 5,000,000 of students, of whom about 400,000 are females. The total cost to government is about \$900,000.

5. I could say much in regard to what the government has done to develop the resources of the country and in introducing manufactories and other industries, but I shall confine myself to irrigation works and railways. But before speaking about irrigation works it is necessary to understand the necessity for them, and hence a word or two about the rainfall must be said. In some parts of India there is an abundance of rain always. If all the rain in one place in Assam could be collected it would form a lake forty feet deep. But there are other tracts where the annual rainfall is only about an inch. Between these extremes there is every variety. In Rangoon the average is 98 inches; Calcutta, 66; Madras, 44; Delhi and Agra, 26; Multan, 7, and Jacobabad, 4.

Most of this rain is dependent on what are called the southwest and the northeast monsoons. Monsoon does not necessarily mean rain, though it so usually brings rain that many people confound the two. Monsoon simply means the trade winds. The southwest monsoon begins in June. The winds coming over the Indian Ocean, heavily laden with moisture, strike against the mountains along the western side of India, and the result is heavy downpours of rain. Very little of the moisture is allowed to pass the mountains, but the wind does, and as it crosses the heated plains it reaches the east side in what are called the hot winds. This lasts, with slight modifications, till about the middle of October, when the northeast monsoon sets in and the conditions are reversed, but with this difference, that the sun is much farther south, so that

it is never as hot on the west coast as it is on the east.

I do not know why these periodic rains should ever fail. The Indian Ocean and the Bay of Bengal are just as wet at one time as another, and why the winds take up the rain one year and not another, or why if they take it up they do not let it fall when they strike the mountains, I do not know. All I know is the fact. But failure is the exception. When the rain does come most of it finds its way to the great rivers, and the object of irrigation works is to intercept it and store it up in tanks or lakes till it is needed for agricultural purposes. For this purpose huge dams are constructed across the rivers, which turn the water into the tanks or into channels direct from the rivers, and from these tanks and channels other smaller channels conduct the water to the fields. There are in all British India 36,000 miles of canals, irrigating 21,000 square miles of land.

These irrigation works are constructed by government, giving useful and profitable employment to vast numbers of the people, and furnish the farmers with water for lands that would be otherwise useless, at the moderate cost of \$1.25 an acre. The money to construct these works is usually borrowed, and the tax levied for the use of the water simply covers the expense of interest and a small margin towards the liquidation of the debt.

Another form of irrigation is by means of wells. Government, in order to encourage the farmers to build wells on their own land, make advances of one-half the cost, allowing them ten years to pay it. In ordinary times this is a good method of irrigation, but in times like the present the wells frequently fail.

6. Railways, telegraphs and a magnificent postal system are also among the benefits which the British have given to India. In many of the interior parts of India, particularly in



RAISING WATER FOR IRRIGATION AT UDAYAGIRI, INDIA

tral Provinces, the country is tile, and in the olden times, crops were good, the people much grain that they did not hat to do with it, and so gave their cattle to eat. Railways ranged all that, so that the can now ship his grain where a market for it and get money he needs in return. There in India about 25,000 miles ways in operation and still objected or in course of con-

1. India postal system is excel- really think it is not sur- in any land. I have been r of our mission for twenty- s and I am not aware that I t an important official letter. no fault of some of my cor- ents, for I have had letters ed to me in the most ridicu- ys. For example, I once had

a letter come to me addressed to "Telugu, Burma." Yet it came straight to me without going to Bur- ma, for the postal authorities knew that there was no such place as "Telugu," and if there were it would probably be in the Telugu country where I should probably be found.

7. Commerce has been enor- mously increased during and by vir- tue of British rule in India. It will, I presume, be admitted that a nation is rich in proprtion to its commerce. In almost all countries commerce has increased in proportion as it has ad- vanced in civilization. This cer- tainly is true of our own country and of England. Early in the last cen- tury, before the British entered India, the country did not produce a million sterling of goods for exportation. In 1880 India exported sixty-six mil- lions sterling of purely Indian prod- ucts. Some one has stupidly asked

why the government does not stop the exportation of grain and store it up for use in time of famine. That idea rests on a double false foundation. In the first place government does not own the land in the sense in which the writer from which I quote claims. It owns the land just as the United States may be said to own the land of this country. But the farmer in India has just as good a title to his land as the farmer in Minnesota has to his. So long as he pays his taxes it is his. In the same way government does not own the grain a man has produced on his own land and has no right to say what the man shall do with his own. If he has grain to sell and wants the money more than the grain, or if he needs something else more than the grain, who shall say that he must keep it or dispose of it in a way that does not suit him? Burma raises ten times more rice than it needs, but what would Burma be if it had nothing but rice, and who has the right to say to Burma that it must keep its rice and at its own risk and expense, lest it should be needed in some other part of India. Government might and does tax the exports as well as the imports of India, but it is for revenue only, and that is, as I understand, the American idea, and is as good for India as it is for America. Besides, what encouragement would there be for increased productiveness if every bushel of grain beyond the actual needs of the producer were to be confiscated by government. That would indeed be tyranny worthy of the dark ages.

8. I close this article with a brief statement of what I regard as the chief causes of Indian famines and some suggestions as to how they may be prevented or at least mitigated. Sir Edward Buck says: "The real cause of the distress and poverty of the cultivators in many parts of India is to be found, not in the export of grain, not in the oppression of taxes and rents, not in the adminis-

tration of the country, but in the uncertainty of the one great source of agricultural wealth, the rainfall of the year." Every ten or twelve years there is a failure of the rains in some province of India, and once in every fifty years the whole of India suffers from the same cause. Of the four or three famines in India of which we have any records, all but four or five were the direct result of the failure of the monsoon rains. No government on earth can prevent that. All the government can do is to store up as much grain as is possible the rain that comes, and distribute it as economically as possible. This, we have tried to do, and has been done and continues to be done.

My own opinion is that the remedy for Indian famines lies in the general elevation of the people, socially, morally and spiritually. Government may and does do something for the social elevation of the people, but no people can rise very high on the social scale who cling to such an obscene and debasing system of religion as that of modern Hinduism. What the people of India need, both for their temporal and eternal welfare, is not so much a better government as a better religion. Let them throw to the moles and the bats the three hundred and thirty-three millions of gods and recognize the one living and true God and Jesus Christ as the only Savior of the world, then may they look up to him who gives seed to the sower and bread to the eater. But to teach the people of India the knowledge of this God and Savior is not the work of the government, but of the Church of Jesus Christ. Let the church contribute its wealth to relieve the famine-stricken sufferers, but even more than that, let the Bread of Life be sent to them in larger measure than ever before, and though monsoon rains may still fail, the bettered condition of the people will enable them to withstand or resist the suffering when it comes.



VIEW OF ONGOLE, INDIA, FROM THE TOP OF PRAYER MEETING HILL

Progress in the Telugu Mission

REV. GEORGE H. BROCK, KANAGIRI, INDIA

TALK to you from India's coral
lands a message of hope and confi-
e. I can tell you of the walls of
enism breaking down, of the gates
of being burnt with fire. I can tell
e building of Zion's wall to the east,
e west, to the north, and to the
1. I can tell you of the golden gates
ging wide open, through which a
host of Telugus are pressing; and as
enter I hear their songs of praise to
who hath washed them and made
white in his precious blood. We
been astonished with what we have
of God's wondrous power, and we are
to tell some of the marvellous works
od as seen by us among the Telugus
outh India. In order to note prog-
there must of necessity be contrast—
ast of the past with the present.
e we have labored among the Telugus
-five years, and some of you are think-
is about time the missionaries with-

drew, leaving the people to themselves, it
may be a matter of information to some of
you that out of the church membership of
more than 52,000 Telugus, most have come
to our mission during the past twenty-five
years. Many thousands are not ten years
old in the Christian faith yet.

Who are these Telugu Baptists? Never
be ashamed to say that your missionaries
have labored chiefly among the despised
outcast Pariahs of South India. The mes-
sage sent by our Lord to John in prison is
sent to every missionary in India, "The
poor have the gospel preached to them;"
and the class from whom your converts
come are the despised and the poor. They
are almost landless, they are dirty, ig-
norant and naked. Among Hindus they
have no place. They are semi-slaves to
the landholders and despised by all. Their
miserable huts are always apart from the
village proper. They compete with the
jackals and hyenas and vultures in dispos-

ing of the carrion of the villages—I mean the rotting carcasses of cattle and goats and sheep that die. Their language is vile as well as corrupt. Their songs, like the songs of most Hindus, are most of them obscene beyond description. The horrible figures carved in stone and wood on the idol cars and on the temples, which to look on once is to be defiled and to regret for life, these people have been familiar with all their days. But I need not enlarge. I only ask when you wish me to report progress, that I be allowed to ask you to get some clear idea of what the progress is from, and if you succeed you will have more sympathy for the Telugus.

It is a fact that ought to fill every heart with joy that we have influenced by the gospel almost the entire outcaste community on the fields occupied by our mission. There are more than 52,000 church members, not to mention the host gone to glory. These, with their families, make a Christian community of more than two hundred thousand. Besides these, tens of thousands receive us as their protector, helper and leader, and they firmly believe that they will some day become Christians.

Dr. Lorimer spoke about the realistic in art and in literature at the annual meeting in Detroit. In India we have the realistic in nature, in the form of naked boys and girls and men just as near to it as they can get, to whom this handkerchief would be a burdensome suit. Is this nakedness elevating? India's immorality is the answer. India's leprosy and India's scrofula give an answer that ought to silence all the poets and fools and rascals. As soon as a naked man in India turns to God just so soon does his nakedness become an impossibility. The handkerchief suit gives way to five yards of cotton as the beginning of his wardrobe. Of all the thousands of Christians on my field who in their heathenism were shameless, not one would come before me in an indecent dress. It is a joy to see them in church on Sundays with faces washed, hair combed, and dressed not only with a middle cloth, but with an upper cloth or a coat. Here we see the first indication that they are redeemed.

Perhaps in no respect is progress more marked than in this matter of education. The Hindus never thought of educating a Pariah. A Pariah never thought of receiving an education. On my field alone I have one hundred village schools, taught by Christian men and women, and more

than one thousand Christian children attending daily as best they can. Paul is a young man whose father fought with the jackals over the carrion. He is now the teacher in his own town and has as his pupils the children of Brahmans, merchants and Sudras—all caste people; and Paul is only one of a number on my field. Do you not think it a mark of progress that on my field we have seven night schools, attended by young Christian Telugus after a hard day's work in the fields? I do and rejoice.

Hitherto the mission has entirely supported the children in our boarding schools at a cost of about one dollar per month per child. I have twenty-five boys now attending the public school in my town and the parents supply all the food and clothes, and I provide work for the boys, so as to enable them to earn thirty-five cents a month, and with this amount they pay their fees and buy school supplies; so that as far as my station is concerned there is no necessity for a boarding school for boys. Almost all of our mission staff have been educated at mission expense. On my field we have twenty-five teachers who have cost the American Baptists nothing.

These poor people have small plots of land, but are too much oppressed to care to cultivate them. I saw some Christians one day ploughing in a very rude manner, and I stopped and showed them how to do better. I told them how they might improve their well. They acted on my advice, and when harvest came they brought a thank offering of one-tenth to the church. These people were the coolies and slaves of the caste people. I have had the pleasure of seeing caste people working as coolies for our young Christian men.

We sometimes distress ourselves with the idea that before becoming Christians the people spent so very much for their idols and priests. Allow me to state that I have no sympathy with this sentiment. Where the Pariahs may have had a dozen priests as heathen and miserable idols there is on my field alone a mission staff of one hundred and forty-six supported largely by these poor people. They keep more than one thousand children from work attending school. In 1897 they built twelve schoolhouses at almost no cost to the mission. We have on my field a local Home Mission Society supporting a family in a part of the field where there are no Christians.



AMERICAN BAPTIST MISSION CHAPEL, ONGOLE, INDIA

ar many ask, "Is there any progress ally?" Do you know that the Telu-ink that Jesus was an Englishman? smile, yet from the questions asked out the spirituality of the people of after they turn to God and the s expressed in these questions, I am elled to believe that Englishmen and icans also think that Jesus was an shman—I mean an Anglo-Saxon. lossal conceit of the Anglo-Saxon! as not even a European spirit. Jesus an Asiatic. And I read that the c gospel is the power of God unto ion to every one that believeth. ave seen a thousand Telugus pros- on the ground, weeping bitterly, and to God in prayer, because several ians had turned to idolatry. When s time for me to leave my station forty miles they came to say good- they remained two days. The last nt came, and as I came out of my the ordained preachers took my in theirs and wet my hands with tears. Were my eyes dry? O, I God I am not a brute! There we a great crowd of Christian Telugus,

yea, and heathen Telugus also, with three missionaries, the Curtises and myself, and we all wept, and I praised God for their tears. And they said, "Go home to your own people, we would not keep you back, but come to us again. We will pray that you will speedily regain your strength. Give our love to the people of America. Tell them we love Jesus. Tell them we are grateful to them for having sent the gospel to us." Do you want anything better than that? I don't. But they added a word more. They asked, "What about Podili? What about Darsi? What about Kundakur?" Vacant stations. And I bring their questions to you.

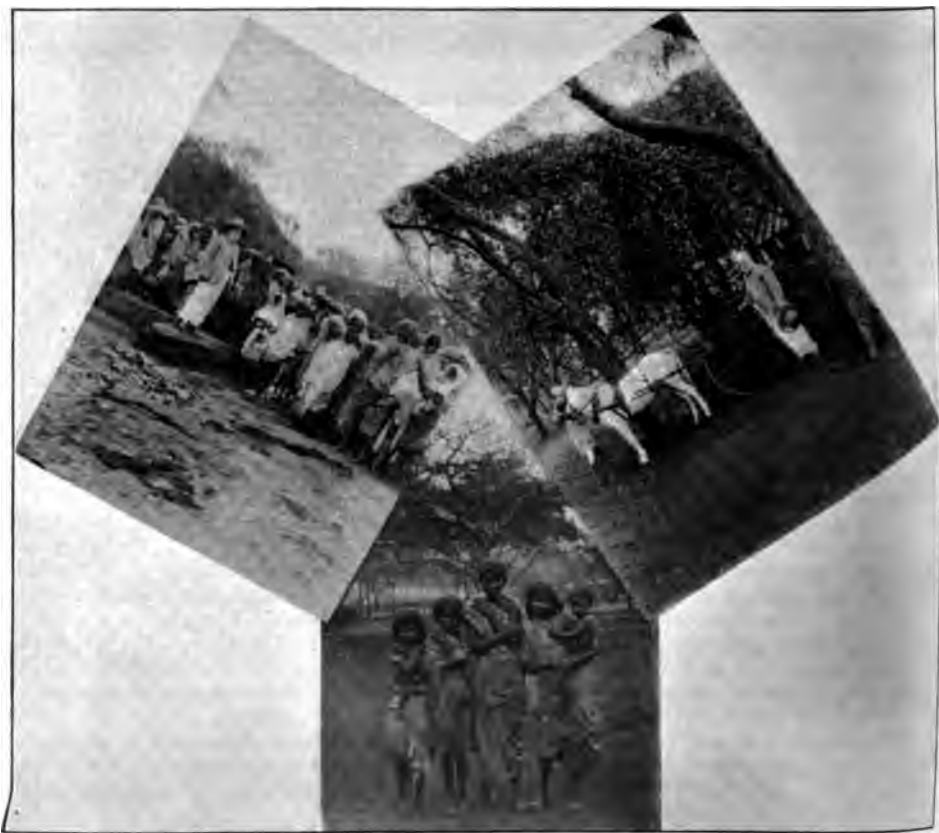
Pardon me if I say it, but if there is a broken wall it is here. You American Baptists prayed the Lord to open the doors in the Telugu field. He removed the doors entirely. You prayed for converts among the Telugus, and you have not begun to realize the marvellous manner in which you were answered. You prayed men to go forth, and the men have responded and are clamoring to go forth to help care for those whom God has given you, and yet we have fields as large as

Rhode Island, with thousands of Christians, and no one to care for them. You have everything you have prayed for, and in addition the means to send forth those who are ready to go, and yet they tarry. Let the heathen perish if you will, but do send help to the Telugu converts just out of heathenism and still surrounded by it. Do also, I pray you, have mercy on the missionaries already sent forth. Do not, I pray you, kill the men who are always overburdened. You have thrust back on to Dr. Clough two large fields, each with Christian communities of above eight thousand. Kundakur is vacant, so is Atmakur, so is Allur. Stanton of Kurnool ought to have returned this year. I weigh one hundred and fourteen pounds, because I had to stay after I was unfit for work. Come, I say. Come, build up your broken wall. Send us men and send us women. I ask it in Jesus' name for the Telugus whom God has given you.

It is very poetic for you to say, "We

send the missionaries down into the pit and we stay by and hold the ropes." I feel almost afraid to say it for fear of being misunderstood. You call it going down into the pit. I call it hell, for if hell is worse than India, then I am glad beyond description that Jesus redeemed me. And you are holding the ropes. Well, my brethren, hold them while we are down in that seething hell of iniquity. We at times ring the bell for help and there is no response, and a great fear comes over us that you have let go the ropes. I can understand now a little more clearly why my Lord shed drops of blood in the garden. When we sinful men are filled with horror at what we see in India, what must have been our Lord's agony when he saw the sin of the world? Do not let go the ropes. Lengthen the ropes; send us further down in the horrid pit, but stand by us. Let us know that there is no danger of forsaking us and them and God's blessing will be given.

FAMINE SCENES AT ONGOLF, INDIA
KEY JOHN F. CLOUGH, D.D., AND THE FAMINE RELIEF WORK





THE VILLAGE OF KANGIRI, INDIA
A TYPICAL SCENE IN THE TELUGU COUNTRY



THE TANK AT UDAYAGIRI, INDIA, IN FAMINE TIME
Ordinarily this is full of water

In the Famine Land

REV. F. W. STAIT, UDAYAGIRI, INDIA

[Although the famine in India is now, we are thankful to say, nearly at an end, its dreadful effects will be felt for years. This vivid picture by Mr. Stait is of interest as showing the state of things during the famine.]

THIS day last year I stood here, on the hilltop, and gazed over the plains and valleys, verdant and beautiful. The great tanks, used for irrigation, full with water, sparkled in the sunlight, while the surrounding fields rejoiced the heart with their treasures of ripening grain, and beautiful tracts of green marked the banks of winding streams. The trees also held their heads high waving in the breeze. To-day, looking north, south, east and west, a dry burnt plain meets my eyes. Not one drop of water to be seen, not one field of grain, only everywhere the same dull, gray waste, the tanks showing only a dry extent of hardened soil, so hardened, so parched, that it has broken asunder, and great seams, like hungry mouths, run from end

to end, as if pleading for one drop of moisture. And the cattle! They look at us with hopeless, pleading eyes, some of them too weak to stand up, and all of them so miserable and worn that we are glad to escape from a suffering for which we can offer no remedy. Even now as we listen we hear the blasting of the rock, where man is putting forth a last earnest effort to sink the shaft deeper down in some ancient well, hoping to gain water at a greater depth. First we had the months of suspense, when week after week, day after day, we watched the great clouds rise and sweep slowly up from the horizon and said, "Surely this will bring us help." But even while we hoped they rose higher and higher and carried their precious treasure far away. How we prayed, but the heavens were as brass above us and the earth as iron under our feet. And it seemed as if in the very wail of the wind that bore the waters away from us, we could hear the answer, "His hand is not shortened that

not save, but *your* sins have separated between you and God that he will not hear." People lie on the roadside in Southern India dying by the hundreds—babes fall away from the shrunkens of dead mothers. Men who two years ago rejoiced in the life and health that seemed to defy disease, now stand out gaunt and trembling hands morsel to stay their anguish. They pile the carts along the roadside and the grains of undigested food from the alms of the oxen, devouring it with an intensity that tells its own horrible tale. *valued* than money, more precious than life, is his caste to the Hindu. To come in contact with an outcaste, or even to be lower than himself, but especially to eat the food or partake of a meal in company with such a one, would be to a caste man more horrible than death, more degrading than any sin. So you can see of what the need is in our district. I tell you that two caste men brought their children to us the other week and asked us to take them into our boarding-school, because they could not bear to see their much loved little ones growing weaker and thinner day by day, and struggling for the food that could not be had.

A year ago these men were well employed in their employ, but the failure of rain has brought the rich down to the level of the poor. In this part of the

world we have what are called the dry and rainy seasons, and the sowing and reaping of crops is arranged in accordance with these natural divisions. If the rain comes out of season it causes ruin, as the fields are not prepared and the fruit and grain are not ready for the moisture. If there is a failure of rain at the time of the monsoons, then the newly sown grain must wither or die for lack of nourishment. In many places the ground may be too hard to prepare it for the seed, so that there may not be even the beginning of a crop.

Large districts in Southern India are without the natural brooks and rivers that make cultivation easy in some parts. So with the government aid the people have built immense tanks, which are used to irrigate large tracts of land. In the vicinity of those tanks are the sagi, rice and yonalo farms, and when we have good rains the torrents pour down from the surrounding mountains, filling them to overflowing, so that the supply lasts until the beautiful grain is fully ripened and gathered in. No rain means no water in the tanks, and no water in the tanks means empty fields and hungry people.

You will see from the picture of this well (page 575) how some of the fields are irrigated from private or sectional wells, where oxen draw up the water in great leather buckets, which they empty into channels that carry it out to the paddy or rice fields.

THE STEWARD'S REWARD

Christian stewardship has its final issue in the reckoning before Him for whom men have been stewards. The wage-earner and the millionaire, the one who had the least allotted to him and the one who had the most, each must stand before the judgment-seat of Christ and have their gettings and their givings, their accumulations and their expenditures, their motives and their methods, brought under the searching eye of Him whose eyes are as a flame of fire. All wrong ways of getting, all fraud and dishonesty and oppression, together with all wrong ways of spending money will be laid bare in that day. All withholding from God, selfishness and covetousness, all wastefulness and extravagance, all spending of money to gratify pride or sensual desires, will be seen in the light of the eternal throne, and no cloak of respectability or religiousness, no paltry excuse, such as is so often used by those who do not give, will be able to conceal or extenuate any blemish in any man's stewardship. Every man will be rewarded according as he has behaved.

On the other hand, all diligence and fidelity in the service of God as his stewards, all giving and giving for God's glory, all prayerfulness and consecration, all unselfishness and liberality and self-sacrifice, whether by those who have had little, or by those who had much, will be remembered by the Lord of those servants.

And indeed shall those stewards be to whom it shall be said when the King comes down with them: "Well done, good and faithful servant: thou wast faithful over a few things, I have set thee over much; enter into the joy of thy Lord."—REV. C. A. COOK.



BURMAN MUSICIANS

The Last Ten Years in Burma

II

REV. F. H. EVELETH, D.D.

(Baptist Theological Seminary, Insein, Burma)

WOMEN'S BIBLE SCHOOLS

The Bible school for girls in Rangoon, under the care of Misses Ranney and Phinney, is doing for women a work corresponding to that done by our department at Insein for men, and their public examinations are conducted with much credit. Last year they reported nine Burmans, ten Karens and two Chins under training. All these pursue a course of Biblical study according to a fixed curriculum, and are graduated with diplomas. I cannot speak too highly of this school of the prophetesses. Mrs. Rose and Miss Lawrence are engaged in a similar work for the Karen women.

THE RANGOON MISSION PRESS

The work of our mission press at Rangoon is too vast and too varied to admit of even a partial review at this time, but its importance to our mission work cannot be overestimated. It was never under abler or wiser management than at the present time, but it is sadly hampered by the lack of suitable quarters in which to prosecute its work. A very determined attempt is now being made to raise funds for the erection of new buildings, and the pressing need of improved quarters at the earliest possible day cannot be better shown perhaps than by reference to the action of our last convention at Rangoon. Mr. Sharp says: "There was one thing that was taken up and passed unanimously with enthusiasm; it was the resolution recommending the erection of a new mission press in Rangoon without delay, and to show their appreciation of the need they straightway took up a collection of Rs. 1,000 to help on the enterprise."

EVANGELISTIC WORK

At the opening of the last decade, Upper Burma and Shanland were still appealing to us as a denomination to come in and take possession of them for Christ. That appeal has been heard and in part answered. In Upper Burma we have established stations at Meiktila for the Burmans, at Myitkyina for the Kachins, and at Haka for the Chins. The last named station seems but one remove from Assam, and the dream of former years, of an unbroken chain of stations from Rangoon to the Naga Hills, seems nearing a realization. In Shanland we now occupy stations at Hsipaw, Mongnai and Namkham, three pivotal centers. From these three towns a very large number of Shans can be easily reached. Again large sections of country hitherto untouched or long neglected have in these later years heard the glad tidings again and again. I can myself testify that, with very few exceptions, the Gospel has been patiently and lovingly preached throughout the district of Sandoway, in long forsaken Arakan. Mr. Sharp writes from Toungoo that "during the year I have travelled with my helpers, by raft, and boat, and cart, and on foot, about 1,500 miles, visiting more than two hundred villages." Mr. Kelly writes: "The unrest and willingness to listen on the part of the Buddhists continue, and in my last trip I had the privilege of baptizing a company of sixteen, all converts from Buddhism. The large number of baptisms during these ten years, aggregating 22,231, show how vigorously this work has been prosecuted."



ISAAC ELLER'S ZAVAT IN BURMA, WITH MISSIONARY PARTY STOPPING FOR REST

home to us, Could not a part of this loss have been avoided?

Let us first read a fragment of history drawn from the annual reports and see what lessons we may gain from it. A missionary writes in 1892: "I have baptized fifty-two during the year; we thank God for the increase and expect a hundred next year. We are now 175 strong, and yet we have no church. The Christians are widely scattered, living in a score of places, constantly surrounded by heathen friends and neighbors; they must struggle hard to lead a Christian life. Surely they need to be tenderly dealt with."

In 1895 he writes: "Jungle travel has been neglected owing to our extensive building operations and also to our limited resources. Our widely scattered Christians need our constant sympathy and help. There is danger that unless these new Christians are tenderly cared for they will revert to Buddhism." This year there were three baptized and in the space of two years there was a shrinkage of 103 church members. Then our brother had to leave the station and return to America for a season. On his return to Burma he deplores in the strongest language the lamentable consequences to a station resulting from the absence of the missionary and lack of funds to prosecute the work.

How then are so many lost, do you ask? We went one day to the Island of Ramree, Arakan, in search of the remnant of a once promising flock. A haughty Burman, pointing to the roof of a house in the distance, said: "Christians used to live there, but the place has long been deserted, and now not so much as a *crow* will deign to light upon that house." We went out into the jungle and sat beside a lonely grave. Here at last was a witness eloquently proclaiming to every dusky face that passed the unfailing compassion of Jesus Christ. Our dead heroes and heroines are living witnesses, but our empty mission bungalows, how they reproach us! The native Christian passes them with a great pain in his heart, our enemies triumphantly point to them as proofs of a vanishing faith. Their closed and barred doors tell of the closed purses of the pale-faced Christians; their silent rooms, of the sepulchral slumber which has fallen upon so many non-missionary churches.

If we could but baptize our disciples and then translate them on the same day what a burden of responsibility, anxiety and ex-

then, however, we compare the number baptisms with the increase in our total membership, there is a depletion in the ranks which gives one a feeling akin to that of a military general when the roll is read after a sanguinary battle; and one is led to the conclusion that the struggle has been a fierce one and only the few have survived.

Partial and incomplete returns doubtless account for the mass of these missing ones, yet there still remains a regrettable gap to be placed to the account of deaths, and the question presses itself

pense would be removed; but this is human economics and not inspired wisdom. Christ's last command to Peter was: "Feed my lambs; shepherd my sheep." The tender lambs must be fed until they are sheep, and the sheep must be shepherded until they are brought home to the fold of the great shepherd. Jesus says: "While I was with them, I kept them in thy name, which thou gavest me, and I guarded them and none of them perished but the son of perdition." The most important question is not how many men did the lifeboat take from the burning wreck, but how many men did it safely land. The question of prime importance is not how many persons have the workers baptized, but how many have they kept in his name?

How then shall we keep those whom God has given into our keeping? Is it not yours to keep the stations manned and make it financially possible for the missionary to send out native pastors to feed the young lambs and shepherd the scattered sheep? And is it not the missionary's part to organize the widely separated disciples into churches and see that none are left pastorless? When this is faithfully done, and not till then, will these painful rifts in our native ranks cease to distress us. To a Baptist host Burma needs no recommendation, "For where your treasure is, there will your heart be also." In Burma are your treasure and your treasures. The rich man's gold and the widow's mite, the children's pennies and the poor man's dimes; your treasures are there also; your fathers and mothers, your sisters and brothers, your sons and daughters; precious treasures on whose faces you looked for the last time through your tears, while you sent them forth with your blessing.

Your sons and brothers who fell at Santiago, and in the Philippines, were brought back to you in great ships and buried in their native soil, but the missionary's dust mingles with the earth where he falls or glides far down into the ocean depths, to be forever rocked in the cradle of the deep; under the hopea, the mango and the palm, by river, lake and by the murmuring sea are your buried treasures; and there are

living treasures still on whose happy faces you shall yet again gaze through tears of joy, and there are thousands of precious gems there, which you have helped to dig from a mine, how dark, how deep; and these shall shine as the stars, forever and ever. Can I, a Baptist, forget thee, O, Burma!

Remember the order of divine providence: first Burman, next Buddhist, last Baptist.

STATISTICS.

A report of ten years' work would hardly be thought complete without the addition of few statistics. The increase in the working force in Burma has been as follows:

Missionaries, men, 16; women, 22.	
Ordained native preachers.....	66
Unordained native preachers.....	118
Bible women.....	23
Increase in other directions have been:	
Out-stations	188
Churches	74
Self-supporting churches.....	124
Non-self-supporting churches have decreased by fifty.	
Increase in communicants.....	8,516
Increase in pupils in schools.....	3,544
Increase in self-supporting schools..	13,524
Increase in Sunday school scholars..	107
Increase in churches and chapels....	266
New stations opened in Shanland..	3
New stations opened in Shaulando..	3
Baptized in ten years.....	22,231
Contributions of native Christians, \$491,-	
612.84.	

Stations which have made a gain of 200 per cent and upwards:

	Per Cent.
Bassein, Burman.....	214
Mandalay	400
Thayetmyo Chins	400
Henzada, Burman	234
Bhamo, Kachin.....	252
Sandoway, Chin and Burman	247

Two small stations have made still greater gains: Shweygin, Burman, 366 per cent and Thaton, 600 per cent.

Twenty-one new names have been starred on our rolls, four men and seventeen women. The aggregate service of four of these toilers was about 240 years.



= Self-Support Among the Telugus =

అంబేద్కర్

REV. EDWIN BULLARD, KAVALI, INDIA

THE Telugus are an enterprising people, and considerably more dignified and respectable or civilized in their ways than their more favored neighbors, the Tamils. They travel far more and are found in nearly all parts of Southern India in considerable numbers, and somewhat even in the central and northern parts of India. They take the lead wherever they go in commerce and business, being found at the principal posts in government as well as in the banks and business firms far more than other races of Southern or Central India.

There are one or two points which it seems to me are overlooked in the discussion or presentation of the subject of self-support in our Telugu churches. In the first place an exaggerated idea is very generally entertained of the numerical strength of the Telugu Christians. In estimating this, evidently their number should be considered in its relative proportion to the heathen population surrounding them and from whom they have come, as well as by itself. While therefore it is true that there are about 50,000 Telugu Christians, should it not be remembered that the people from whom these have been gathered number 20,000,000, and these again are surrounded by and live in the midst of other races, aggregating in the country where the Telugus are largely found over 60,000,000? When therefore they are compared with the Karens, as is often done, should it not be made to appear that while the Karens are doing nobly, they number in their churches one in twenty of all the Karens, and one in two hundred of the entire population of Burma, whereas the Telugu Christians number as yet only one in twelve hundred of the population among whom they live? This makes a great difference, since the amount of pressure brought against the Telugu Christians to

weaken them spiritually and materially, is from six to twenty times as great as among the Karens.

Another important point which seems to be quite overlooked or underrated is that in the Telugu country the Christians are so far almost entirely from the outcastes, and have therefore to contend against the mighty system of caste, by which they not only have been but are still kept down in servitude and poverty amounting almost to slavery and beggary. They may work ever so hard, but they cannot rise above this condition because the caste people will not let them rise. Their employers make it impossible for them to obtain independent livelihoods, and also impossible for them to earn or save more than they absolutely need to sustain life from day to day. Occasionally a government officer favors the outcastes, at the risk of his own reputation, as is the case, I suppose, with the present incumbent in the district collector's office of this district, Mr. C. M. Mullaly; but as a rule the caste people or Hindus and Brahmans have it pretty much all their own way in the government, and they are careful to thwart and even punish in some way or other any and every attempt by the outcastes to obtain an independent livelihood or to improve their social and material condition. This is the condition of things against which the Telugu churches and Telugu Christians have to contend to-day, and it is a condition to be found probably in no other part of the world, for even in Assam, where there is caste, the members of our churches as I understand are not from the outcastes, but mainly from the caste people themselves, which easily accounts for the large number of our churches which are able to report themselves as self-supporting.

We need to remember these facts, it seems to me, and to know that the Telugu

Christians are as a rule a hard-working, earnestly Christian people, but that they are daily enduring losses and reproaches for Christ's sake which are quite unknown to many others in heathen lands, on account of caste oppression. They would gladly rise, and be better and do more if they could, but they are prevented from doing so by this time-established and intricate system, which not even the British government has as yet been able to abolish, or even to change to any great extent. Let those, therefore, who are most zealous for self-support show their zeal and their consistency by doing more, first for the removal of the caste restrictions and caste oppression to which those upon whom they are urging self-support are subject. Let them do all they can to enable them to secure independent livelihoods, and to evangelize and bring in more converts, and especially to convert the caste people

themselves. Then will the Telugu Christians feel the force of their words, for though they may not be able to give the reasons for it they know only too well that until great changes are brought about in these directions and great advances made, self-support in any permanent or full sense of the word will be impossible.

The few instances which can be cited in all our mission of so-called self-supporting churches are, when carefully inquired into, found to be so only in a very partial and small degree. I know of only one church among the outcastes which anything like approaches to self-support, and that is not in our mission, but in the Canadian Telugu mission, in a place where those who have become Christians were before quite unusually well off and having independent farms, which their forefathers had acquired and which now yield them handsome profits.

PANDITA RAMABAI'S WORK

INQUIRIES occasionally reach us concerning the work carried on by Pandita Ramabai. It is a pleasure to us to state that it is prospering in every respect, even beyond the anticipations of its founder. There were at last report 150 girls and widows at Sharada Sadan, Poona, and over 300 at Mukti, Kedgaon. More have been, and will continue to be, added, as the outcome of the present famine. We can assure American and other friends that Ramabai's work is on a sound basis, is well managed, and is entirely worthy of their support. Three years' intimate acquaintance with the working of her institution, as a resident of Poona, enabled us to form a most favorable judgment of the character of the work which Ramabai carries on; and our confidence in its value and permanency is none the less now when we no longer enjoy opportunity of frequently seeing it. It is a great pleasure to have the privilege of helping this brave Indian sister, a noble, devoted Christian woman by the grace of God, in the useful work in behalf of India's womankind to which she and her associates have consecrated their lives.—*The Indian Witness*.

THE FAILURE OF ISLAM

IN a most suggestive address on "The Failure of Islam," the Rev. Professor Margoliouth of Oxford points out that one cannot read between the lines in the better class of Mohammedan authors without seeing that many of them are conscious of the terrible consequences of such a career as that of the Arabian prophet being even recorded, not to say being held up as a pattern. "The association of Mohammed's career with infallibility and the representation of his bad book as the direct utterance of God is the source of terrible mischief." This is an important point. The Founder of Christianity may be confidently held up as a model for people of every age, race and class; but the idea of the founder of Islam being considered a model for the generations of men to imitate, borders almost on the ludicrous. No single fact more fully refutes the claim of Mohammed to be a divinely appointed prophet than this—his example cannot be followed by any community without involving moral deterioration.—*The Indian Witness*.



A COMPANY OF TELUGU CHRISTIANS

PERSONAL EXPERIENCE.... IN FAMINE RELIEF

REV. JOHN DUSSMAN, GURZALLA, INDIA

WHILE the present famine covers a larger area than any in recent years, yet the conditions differ in various localities, the distress being more severe in some districts than in others.

The English government has done much toward developing the resources of the country, such as building railways, government roads, making canals and tanks for irrigation, etc., and a very great deal of this has been accomplished during periods of famine as relief work, so that in districts where famine has been most severe, perhaps in time the greater benefits may accrue.

Until within the past few years famine was almost unknown in the locality where I am stationed, for we are blessed with a rich, black soil which seems to require less moisture than a more sandy soil, and in spite of the fact that drought has more or less prevailed during the past four years

and sometimes caused much suffering, yet not until the present year have we experienced actual famine. For this reason our district has not been opened up so much as some, and if rain fails we cannot depend upon irrigation to any great extent. There has been no rain for the past ten months.

The people being entirely dependent upon the product of the fields, if the rains fail there is no other employment for them, unless the government comes to their relief, or the missionary is enabled, through funds received from the home land, to start some work for them.

As our Christians are largely from the class that suffers most at such times, the missionary, perhaps, can have a truer knowledge of their condition than any one else, as he is constantly among them. I have gone through villages long before dark and found nearly every one asleep or

in bed, as they had no work or no food, and were trying to sink their troubles in oblivion. When it seemed that we were in the very last extremity I had an opportunity to take a contract for repairing a road. I gladly seized the opportunity, although I knew it could not last long or give work to one-quarter of those who were clamoring for it, but it was something, and before it was finished another blessing came.

A large tank in our village had long been out of repair, so that it was of no use whatever, and it had not been thought advisable to use funds for repairing it which might be needed more for other purposes, but as the distress grew more serious, the government decided to appropriate one thousand rupees and make a relief work of it, and the contract was offered to me by the officials.

At first I hesitated, fearing that it might involve me in some difficulty or interfere with my other work if I attempted anything on such a large scale, but when I considered the condition of the people and remembered that if I did not take the work it would be given to a native, who would first of all look to his own interest and pay whatever he wished to the people, I concluded that it was as much my duty to teach the law of humanity as it was to preach the gospel, for India knows just about as much of the one as the other.

Word was at once dispatched to the surrounding villages that all who wished might come to work, and in the mean time I sent for the necessary tools to an English official, who very kindly offered to loan them to me, and thus saved considerable expense. On the appointed day people came from all directions, and soon we had five hundred, some coming a distance of fifteen or twenty miles. They were a forlorn-looking company, most of them in rags, and they had nothing to eat, so the first thing was to advance them grain, for they could not work without food. As we had no sheds or accommodation for them of any kind they camped outside our compound under the large trees, where they ate and slept and cooked their food. They were obliged to use pickaxes for the work, and being unaccustomed to them it was very hard, many of them being in a semi-starved condition, with the thermometer ranging daily from 100 to 112 degrees in the shade. The caste people laughed when they found me undertaking a work like

that with those people. "They can never do it," they said, "it isn't their custom. only the stone diggers can do that work." But I went quietly on.

Then very soon obstacles presented themselves. The water supply of Gurzalla was barely sufficient for its own people; in my own well, for instance, which was the best in the village, there was just enough for our own use, so we could not supply them, and like all the rest, they could only obtain it by digging holes in what was formerly a stream and waiting for the water to come in. I know they suffered often from thirst and inconvenience. Then the Brahmans were angry when they saw so many low caste people going through their village, and especially because they were encamped near the place where they must go for water, their own well being entirely dry. They went to the magistrate, himself a Brahman. He was anxious to get the people out of the village, but wished to keep his friendship with me, so he advised them to go to the chief of police and enter a complaint. He was a Mohammedan, with no desire to favor the Brahmans, and his wife was one of Mrs. Dussman's zenana women, on very friendly terms with her, so he simply came and requested me to urge the people to be very careful not to give offence in any way, which injunction they strictly obeyed. Some of them would have seen the people die of starvation rather than they should pollute their village by coming in such crowds.

Spiritually I felt that the work did good. Besides the five hundred who came from outside we have a hundred Christians in Gurzalla, so that there were about six hundred present at our Sunday services. Our chapel could not hold them all, so we held an overflow meeting under the trees and in the afternoon children's meeting, with preaching again in the evening. The work lasted through May and a part of June, and then I found that the 1,000 rupees were exhausted and the work not finished for I had employed more people than were really needed, as they begged so hard for work. While I was wondering what to do and trying to see my way clear, a letter came enclosing a draft from America, which enabled me to complete the work and keep the people another week, so, as always, "man's extremity is God's opportunity."

Though our hearts are heavy and sad

on account of the sorrow and suffering around us, yet I believe good will come from it. The heathen had never seen so many Christians in their village before and were impressed with the keeping of the Sabbath. They saw none of them going to work on that day, and if they passed the chapel they saw it overflowing, if they went for water they heard them singing Christian hymns. They understood, too, that nothing in their own religion would cause them to reach out a helping hand to their suffering fellow men. They saw the work, which they had declared those peo-

ple could not do, neatly and properly performed and approved by the official who had it in charge. And I believe our Christians themselves were drawn closer together and inspired with a greater desire to lead better Christian lives, and when I sent them to their homes, to homes where, perhaps, want and starvation might soon again stare them in the face, I thanked God that I had been instrumental in giving them temporary relief, and prayed that the blessed life-giving rain might speedily come and send joy and gladness into every heart and home.

TELUGU CHRISTIANS ENGAGED ON FAMINE RELIEF WORKS



LIFE AMONG THE TELUGUS. VII THE RELIGION OF THE TELUGUS

PROF. A. A. NEWHALL, LELAND UNIVERSITY, NEW ORLEANS, LA.

WHAT is the religion of the Telugus? Hinduism. And what is Hinduism? The religion of the Hindus. But that doesn't define anything. The Hindus are some of them Brahmans, some Buddhists, some Jains, some Mohammedans, and a vast number of them fetish or demon worshippers. "Never has there been a religion so expansive and all inclusive. . . . It embraces alike the disciples of Vedantic philosophy, the high-class Brahman, the low-caste worshippers of all the gods of the Hindu pantheon and the semi-barbarous aborigines, who are entirely ignorant of Hindu mythology and worship a stone in time of sickness and danger." ("The World's Religions," p. 231.)

Let us try again. The religion of the Telugus is a mixture of Brahmanism of various sorts and the spirit worship of the aborigines (the latter being by far the larger ingredient), to which should be added a few Mohammedan ingredients, such as the worship of the spirit of Sir Salar Jung, in the Deccan, as well as of other more ancient Mohammedan saints.

I do not purpose here to attempt to analyze and describe this complicated religion in detail. So much upon the general subject, written by competent hands, is now accessible to the public, that it would be needless if possible. The reader is therefore referred to such authors as Rev. W. Ward of Serampore, Professors Monier Williams and Max Müller and Sir W. W. Hunter for full information in regard to the ancient Vedic religion of the Aryan race, with its implied monotheism, out of which developed, in time, polytheistic Brahmanism, with its thirty-three gods and fourfold division of society.

For the study of the other element, fetishism and spirit worship, the material is less abundant, but much valuable information is given by the authors just mentioned and by G. T. Bettany in his work of recent date upon "The World's Religions."

There are a few points, however, strictly pertaining to the subject which should be touched upon here.

The ancient religion of the Brahmans, as set forth in the Vedas, is very little known in Southern India to-day, except

among the few who are versed in Sanskrit lore. A Telugu Brahman from the coast told me that there were few Brahmans in the Deccan who were able to read their sacred books in the original, in fact, who knew anything of the existence of the Sanskrit as a sacred language apart from the Telugu. What they do know of Brahmanism has been derived from tradition through their teachers and from Telugu translations of portions of their ancient literature. Traditional Brahmanism, however, is still the basis of the religion of the higher castes among the Telugus, and some of the principal gods are worshipped by all classes. On the other hand, the aboriginal spirit worship, which constitutes the principal part of the religion of the middle and lower classes, has worked upward and permeated the worship of the higher castes, even that of Brahmans and Mohammedans.

Brahmanism among the Telugus, as throughout all India, is divided into two great sects, the Vaishnavites, or worshippers of Vishnu as the supreme god, and the Saivites, or those who worship Siva as supreme. The latter greatly predominate in Southern India. It is difficult to say which of these forms of idolatry is the grossest, the most immoral and debasing. As to visible emblems no doubt the Saivites take the lead. But in esoteric doctrines and secret practices of an immoral character, the Vaishnavites are fully their equals. These sects are very tolerant of each other, their respective temples often standing side by side and their public idols in close proximity.

The non-Aryan element of this religion was originally simpler than the other. But as it left no written records and no monuments, it is now impossible to recover this historical background. To-day nearly all classes are given to the worship of some object or being which may wholly or in part be classed as a fetish. Some of the ancient fetishes have been Hinduized by receiving the names of some of the Puranic deities, thus giving rise to new gods in the Hindu pantheon. These adoptions have usually been in connection with the worship of Siva and Durga, the one party still viewing the objects with their original

fear, the other connecting them with any ways of honoring their greater

common people believe that countless malevolent spirits (Tel. "Dáy-yamulu") inhabit the unseen world, having varying degrees of power for good, some being the benign deities of this world and some the spirits of bad men who continue to evil upon their enemies after death; these spirits hover around particular places, especially hills and large trees and former abodes on earth; that they cause cholera, smallpox, fevers, cattle distemper, transforming themselves into insect-like forms; that they are lurking in unexpected places, seeking always to do harm, unless fed and propitiated.

Each demon has a limited range, and the goddesses of epidemics, and so the names are countless. The names of the demons on the Nellore coast are entirely different from those in the Deccan, and in different districts the names change with almost every town.

There are a few of their Telugu names: Poshamma (smallpox) in the Deccan is Poshamma of the coast; at and around Maconda we heard also of Maisamma, Ellamma, Idamma, Peddamma (misericord), Balamma, Markamma, Manamma (great Kali) and Málanna (the male demon in the lot). But they are simply innumerable. There must be tens of millions of them in all India, and of those whom the Telugus worship, very many are supposed to have a benevolent purpose in hovering around the affairs of men.

Images of these spirits or some objects to which they are invited to take up their abode, or some bright paint smeared on a boulder, are worshipped with offerings of food and of the blood of a goat.

In cases of emergency a goat is sacrificed, preferred. After the food is eaten awhile it is disposed of by the villagers. If this is done in honor of the demon of a tree, the legs of the goat or goats are tied up in the branches. The green trees on the outskirts of villages whose lower limbs were thickly hung with these bones, bits of cloth and other things, are supposed to satisfy the greed or to attract the attention of the demons. For the spirits wooden images are used. One of our usual camping places was one of these about three feet high, of simple form and rude workmanship, under the cover of a dilapidated shed, in

which periodical worship, that is sacrifice, was offered. When the rice is planted one of these Poshammas is stuck up in the corner of the field and a goat sacrificed for good luck. A Maisamma is often to be found on the embankment of a tank for its protection from breakage or drought.

But the most common representatives of the demons are flat stones, from the size of one's hand upwards, upon which is daubed some spots or streaks of white or red paint to attract the demon's attention. These stones are sometimes set up uncovered in the open yard or field, and can be seen quite a distance, but they are often enshrined in small box-like structures of larger stones, open in front, within which in front of the fetish is an earthen saucer-lamp. These shrines, large and small, abound in every village, in the back yards, at street corners, in the fields, but especially under large trees wherever they may be. They are either single, or more often in groups, sometimes a dozen in a row, looking like the abandoned play houses of the village children.

This widespread veneration of spirits leads the Telugus to explain everything that is terrible or powerful or even wonderful, as the work of some demon which they must conciliate and so keep from doing harm. After a child is born it must be watched carefully for a certain number of days and nights, lest a demon, that assumes the shape of an enormous black bee (a solitary bee that bores large holes in wood), come and kill it by boring through the "soft spot" on the child's head. If cattle are sick, a demon is supposed to have entered them, and he or she must be driven out by burning rags upon the horns. If they have been in too great a hurry about their supper and the half-cooked rice goes on swelling, after it is eaten, causing bad dreams, they wake up all their neighbors at midnight with fearful shouts and demonstrations to drive away the demon "that had hold of their throat trying to choke them to death." In their own illnesses they depend for relief more upon conciliating some demon with the blood of a goat than upon medicine. If a snake bites them they sacrifice to Ellamma. If smallpox appears they must appease Poshamma. In times of epidemics the whole community turn out with priests and musicians and make one united effort to rid the town of the curse. They go from one end to the other of the principal

streets, shouting and howling, beating drums and blowing shells and horns, driving, as they suppose, the demons before them. Then cords, hung with leaves, are stretched across the ends of the streets high in the air, and upon the earth underneath certain conventional marks, in white powder, are made from side to side, which, it is believed, the demons will never step over, so that they are debarred from returning, either by walking upon the earth or by flying through the air. This is done in all the village communities with the co-operation, more or less, of all classes, high and low.

Much of the fetishism of the lower and middle classes is evidently mixed with a Brahmanical, or rather a Puranic, element, but just how much it is impossible

to say. The worship of Nagamma, the snake goddess, is of this kind. Once, while making the circuit of a village north of Hanamaconda, I came suddenly upon what seemed at first like a small graveyard. There were two large slabs a yard high, bearing, in low relief, the figures of cobras with outspread hoods, and on each side of these a dozen similar stones of graded height, the end ones being of the size of one's hand. All these formed a semi-circular shrine among the bushes and prickly pear lobes, within which, at stated times, offerings of milk and cakes and such other food as cobras like, are placed with appropriate ceremonies. Thus they think they conciliate the dreaded reptile, for whose deadly poison no antidote has yet been discovered.

Missionary Children

REV. J. W. WEDDELL, D. D.,

DAVENPORT, IOWA



WE were returning to America on one of the huge American liners. With us, to brighten our journey with their sweet faces and draw out our sympathies by their interesting and somewhat pathetic situation, were three winsome little girls, the children of a missionary prominent in the work abroad. They had said good-bye to their mother at Southampton and were now en route to meet their father, who had been presenting the cause in the States, and who was tarrying long enough to place his children under that kindly roof for missionary children at Newton Centre, then to leave, and, joining his wife in England, return for an eight years longer sojourn on his foreign field. Among those on shipboard who enjoyed the cheery companionship of the children and helped in ministering with that regardfulness of the American traveller to their little wants were some generous souls, mostly of womankind, who demurred at the necessity of such sacrifice as parted for a season

parent and child, and who said, why the waste of affection, are there not others who will go? Charity should begin at home etc. It led to conversations of a pleasant and profitable sort, whose trend we deem it well, for the sake of other good souls that raise a query at this point, to jot down in propositional form.

1. We must learn to appreciate the higher missionary motive, and view things not earth-wise but kingdom-wise. "I wouldn't do it for the world," is on blank earthiness we sometimes say, but how about *two worlds*? You recall the man that met the sisters of mercy going to the pest house to care for the unfortunate inmates. Said he, "I wouldn't do it for all the money in the world." Quoth they, "Nor would we, but we will do it for Jesus' sake." Get this motive in mind and it will not seem a hard, unpleasant thing that temporarily parts mother and child in the interest of the gospel for the world.

is view the sacrifice is not too centre too much about our in- self and service. God is the s glory is the ultimate end and yield to him are kept by him, for e we must save all and as truly ourselves we must seek, at all save our neighbor also. This is : of Christianity, and hence missions is the supreme and the t thing in the church, the salt e lump. Given to God, we get somehow, as witness the tender a everywhere to these little ones, is love, and passes itself down the e. All things are yours and ye t's and Christ is God's. He will is own.

as for what is natural and unnat- t us not be deceived by appear- first glimpses. In the upper is parting of mother and child is and sweetly trustful and natural. l strange to us to see the forti- smiling calmness of the mother de her children farewell just now, but God saw the mighty struggle within or the nights of prayer in e battle of patience and blessed on was won? Moreover, who e sweet religious moods of the : looks and sees always mother's d with the divine self-giving face, en brought near?

the missionary parent lives still child. There is an absolute separ- ous, forgetful of parental obliga- affection, is unseemly and un- its results. But this is rare. The proper method is one which gives relief from missionary labors to mother and father love upon the l give that beginning at least of uining that under God may be t to work out its own gracious resence and contact, all know, are ssary to true affection, though aved, and real love flourishes in ence and over wide stretches of

What children are more happily han missionary children? What have greater love for mother and

father, or receive greater? What children turn out better in the demands of life?

5. Others will do the work, you say, but where are they? point them out. Leave out the missionaries who are given chil- dren as tokens of God's love, and you leave out the main and essential contingents of our workers. The suggestion goes along with that other base intimation that almost any one will do for a missionary. No; God wants the best for this work, and somehow mother love and father love must be mixed well into the ingredients of the good and successful missioner. Father goes down to his office or out upon his commercial tour with the children in his heart and is the better for it, and chil- dren think not less of the parent because his world-wide work breaks in continu- ously upon the fireside life of the little world of the home. It is this giving and taking in the domestic sphere that makes men and women. The missionary family simply has a little more of it than others. It is that that makes the missionary a power.

6. Yes, charity begins at home, but does it stop there? No; it goes on and on, till it takes in the whole world. It lets the love spirit out into all the earth. Sooner or later, if given free course it will bind us all in one. Even now we see the breaking down of barriers, and the first barrier to go is the close bar of the home circle that breaks to let love through to all the rest. And hence the joy of the missionary, sep- arate at times and parted from loved ones. The gate that lets him out lets Christ in and mother, wife and little one are to- gether in that sweet embrace.

7. For, after all, it is but the Christ spirit reproduced in his own. Hence the frequent reiteration of the Christ regarding the breaking and yet the binding of the filial tie. "God so loved the world that he gave"—as the little child said—*the only Son he ever had*. Are we equal to the test? Then are we qualified for the blessing, the joy set before, the peace that passes understanding and the prosperity that makes the church terrible as an army with banners.



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Ohio ch., tow. salary of Dr. J. S. Timpany ..	11 00
Palestine ch., for salary of Dr. J. S. Timpany ..	12 75
Mt. Zion ch.	2 00
Circleville ch.	3 40
Youngstown ch.	10 45

INDIANA, \$249.32.

Napoleon ch.	3 05
Indianapolis, South St. ch., to constitute Rev. J. A. Knowlton and H. L. M.	100 00
Aurora, 1st ch.	36 00
Alexandria, 1st B. Y. P. U.	2 00
Borden ch.	8 00
Greensburg ch.	14 00
Second Mt. Pleasant ch.	4 80
Second Mt. Pleasant ch., Rev. P. O. Duncan on L. M.	5 00
New Bethel ch.	5 60
Middle Fork ch.	8 00
Elizaville ch., sup. San Lee	4 00
Elizaville W.'s Miss. Circle, sup. San Lee ..	2 00
Bear Creek ch.	2 20
Royal Centre S. S.	1 27
Brookburg ch.	1 65
Butler ch. S. S.	1 20
Antioch ch.	1 57
Hopewell ch.	8 50
Little Sand Creek ch.	8 16
Mt. Pleasant ch.	4 10

Otter Creek ch.	4 72
Union ch.	6 60
Big Cedar ch.	2 80
Concord ch.	1 00
Elkhorn ch.	3 80
Pipe Creek ch.	1 00
Richmond ch.	20 00

ILLINOIS, \$121.14.

Clinton ch.	2 00
Arcola ch., sup. Rev. G. Campbell, China	9 80
Gifford ch., E. H. Morse, sup. Rev. G. Campbell, China	5 00
Muncie ch., sup. Rev. G. Campbell, China	60
Pelrson ch., for sup. Rev. G. Campbell, China ..	8 26
Sidell ch., for sup. Rev. G. Campbell, China ..	1 10
Mattoon, 3d ch.	4 20
Pleasant Hill ch.	10 14
Kane ch.	2 00
Woodstock S. S., tow. sup. Ballah, care Rev. J. E. Clough	4 65
Anna ch.	7 50
Anna ch., Henry Moore ..	50
Jonesboro ch., Rev. H. H. Wallace	1 00
Unity ch.	1 50
Iola ch.	1 50
Pleasant Hill ch.	1 00
La Motte ch.	10 50
Aledo ch.	16 80
Rosetta ch.	16 80
Pana ch.	15 50
Freedom ch.	1 00
Chicago, Friendship col. S. S., for African missionary	20
Chicago, 1st Sw. ch., Mrs. John Berg, sup. Phillip, care Rev. O. L. Swanson, Assam	3 00
Lake View, Sw. Y. P., sup. nat. pr., care Rev. O. L. Swanson, Assam ..	12 50

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Le Mars B. Y. P. U.	2 75
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Marathon ch.	5 09
Soo City Sw. ch.	12 00
Kiron, C. F. Clousen ..	1 05
Sac City ch.	16 27
Sac City B. Y. P. U.	5 00
Corwith ch.	4 70
Pomeroy ch.	3 50
Pomeroy S. S. birthday bank	5 00
Atlantic, Dan. Society ..	5 00
Osage ch.	159 00
Rock Creek S. S.	2 25
Coldwater ch.	4 25
Lake City ch.	9 00
Iowa Falls, Mrs. Susanah Cook	222 48

MICHIGAN, \$115.82.

Kalamazoo, 1st B. Y. P. U., tow. sup. nat. pr., Ko Kan Be, care Rev. C. L. Davenport	10 00
Detroit, 1st ch.	52 00
Detroit, North ch.	2 50
Pont Huron ch.	7 00

Donations

599

Rapids, Wealthy	
h., coll. at lecture	
W. Leith.....	4 11
Rapids, Calvary ch.	10 00
ch.....	6 89
Y. P. U.....	1 04
ch.....	1 25
wn ch.....	1 45
ch.....	4 00
Y. P. U.....	10 25
ch.....	1 00
ng, Mr. C. E. Hen-	
and wife.....	15 00
a ch., Rev. J. C.	
.....	4 50
a, Miss Mattie Ad-	
.....	50
ue ch.....	8 61

MINNESOTA, \$210.27.

olia, "In His	
.....	30 00
olia, Bethel ch.....	19 69
C. Carlson.....	2 70
Sw. ch.....	11 36
Bethel ch.....	15 00
l, 1st Sw. Y. P.	
r V. Paul, care	
W. C. Owen, Ba-	
ndia.....	30 00
ty, Sw. ch.....	1 25
ge, Girls' Soc.	
District.....	10 00
ke Soc.....	8 37
Mrs. Claselle.....	1 00
ke ch.....	50 00
Grove ch.....	19 00
i ch.....	10 00
ke ch.....	6 15
ch.....	1 50
ille ch.....	9 32
cle, Mrs. R. G.	
.....	5 00

ISCONSIN, \$151.94.

s Y. P.....	1 77
ke ch.....	39 40
.....	4 00
ch.....	7 97
and ch.....	8 25
ld ch.....	2 85
lie ch.....	7 05
ch.....	3 81
.....	15 00
rg ch.....	7 25
urie ch.....	31 16
irie Y. P.....	2 00
ch.....	19 10
S. S.....	1 20
Y. P.....	5 00

KANSAS, \$682.86.

t Hill, C. Tefft	
wife.....	30 00
ch.....	21 00
k ch.....	5 00
e ch.....	8 00
l Centre S. S.....	70
T. N. Miller.....	5 00
City ch.....	2 89
ch.....	1 25
ch.....	3 60
ch.....	1 82
on S. S.....	1 27
y ch.....	22 50
.....	4 50
t Valley ch.....	6 28
a ch.....	1 25
1st ch.....	56 84
Point ch.....	12 18
.....	5 00
ch.....	75
John Shea, for	
.....	5 00

Kansas City, 1st Y. P. S.,	
tow. sup. nat. pr., Ko	
Meb, care Rev. C. L.	
Davenport.....	13 00
Iola ch.....	24 84
Blue Mound ch.....	2 45
Council Grove ch.....	9 75
Ninnescah ch.....	3 75
Salem ch.....	5 00
Balleville S. S.....	1 05
North East Asso. Y. P. S.,	
tow. sup. nat. pr.,	
Moung Po Lonk, care	
Rev. O. L., Davenport.	15 00
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Otto, L. W. Miller.....	1 00
Caney Falls ch.....	6 87
Caney Falls S. S.....	1 18
Philadelphia ch.....	2 02
Sedan ch.....	2 00
Elgin ch.....	2 22
Chanute ch.....	21 25
Coffeyville ch.....	27 60
Cherryvale ch.....	3 52
Kingston ch.....	4 60
Oswego ch.....	5 25
Kansas City, Sw. Y. P.	
S., tow. sup. nat. pr.,	
care Rev. W. A. Stanton	12 50
Chanute ch.....	6 50
Burden ch.....	32 76
Wichita, Emporia Ave.	
ch.....	7 64
Oxford ch.....	13 85
Little Walnut ch.....	2 25
Fairview ch.....	3 25
Mennonite Brethren Con-	
ference, des. to Rev. A.	
Friesen, Nalgonda, In-	
dia.....	261 00

NEBRASKA, \$293.93.

Chadron, 1st ch.....	16 08
Steele City ch.....	2 55
Ohioa ch.....	2 20
Alexandria ch.....	7 65
East Lincoln S. S.....	1 02
Syracuse S. S.....	3 50
Lorton ch.....	7 72
Lincoln, 1st ch.....	65 98
Cairo W. C.....	2 25
Gibbon ch.....	7 43
Salem ch.....	5 00
Riverside ch.....	7 62
Riverside W. C.....	4 50
Junia, Rev. F. Hill and	
wife, des. to Rev. W.	
T. Elmore.....	5 00
Norman ch., for Rev. W.	
T. Elmore.....	1 00
So. Central Asso., coll.	
for Rev. W. T. Elmore..	12 54
Stromsburg, Sw. W. C....	50 00
Gothenburg, Sw. Y. P. S.	5 00
Valley, Second Sw. ch....	5 00
Oakland, Sw. W. C., tow.	
sup. nat. pr., Moung	
Baw, care Rev. C. L.	
Davenport.....	25 00
Grant, Sw. ch.....	11 50
Dry Valley ch.....	5 00
York ch.....	14 90
York, Senior Y. P. S.....	8 75
York, Junior Y. P. S.....	1 00
Bellwood ch.....	2 45
David City ch.....	4 24
Dorchester ch.....	5 00

COLORADO, \$62.

Grand Junction ch.....	25 00
Cripple Creek ch.....	10 00
Boulder ch0.....	1 00
Trinidad ch.....	16 00
Los Animas ch.....	5 00
Pagosa Springs ch.....	5 00

CALIFORNIA, \$128.45.

Whittier, 1st ch.....	5 00
Hynes, George Matson....	20 00
Hynes, A. E. Matson, for	
work care Rev. C. Nel-	
son.....	25 00
Selma S. S.....	3 00
Selma, Wom. For. Miss.	
Soc.....	3 00
Oakland, 1st ch.....	37 50
Stockton, 1st ch.....	25 45
Vallejo ch.....	1 00
Loomis, Sunbeam C. E. S.	
Lodi, J. B. Draper.....	7 50
Goheen, M. S. Feather-	
stone.....	5 00
.....	1 00

OREGON, \$31.88.

Astoria, H. B. Vidillian..	1 25
Portland, Sw. S. S.....	8 12
Independence, Rev. J. R.	
Baldwin and wife.....	10 00
Portland, Rev. J. O. Bur-	
roughs, for "A-be," care	
Rev. J. W. Carlin, China	12 50

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Valley City ch.....	5 00
Butland ch.....	4 65

SOUTH DAKOTA, \$14.85.

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WASHINGTON, \$29.

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George M. Terrill.....	5 00
Palouse ch.....	4 00
Delta, Sw. W. C.....	10 00
Spokane, Alvin Zuelsdorf.	10 00

IDAHO, \$10.20.

First Baptist Asso.....	7 50
Coldwell ch.....	2 70

WYOMING, \$5.50.

Evanston ch.....	5 50
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MONTANA, \$5.11.

Boseman, B. Y. P. U., for	
Rev. T. E. Schumaker,	
Japan.....	5 11

Total\$7,477 07

LEGACIES.

Randolph,	
Mass., Rev.	
Joseph Cog-	
gin Foster., 1,000 00	
Brooklyn, N.	
Y., Joseph	
Wild.....	135 00
Phila., Pa.,	
Susan E.	
Acker.....	450 81
Jacksonville,	
Ill., Ellen O.	
Spencer.....	2,652 53
Milwaukee,	
Wis., estate	
Louisa L.	
Hanchett ..	3,348 39
.....	7,595 22

\$15,072 29

Donations and legacies
from April 1, 1900,
to August 1, 1900.... 49,834 95

Donations and legacies
from April 1, 1900,
to September 1, 1900. \$64,897 24
Donations to September 1,
1900:

Maine 654 51
New Hampshire 411 58
Vermont 674 31
Massachusetts 6,554 77
Rhode Island 1,546 17
Connecticut 2,406 64
New York 8,483 96
New Jersey 2,526 58
Pennsylvania 4,947 02

Delaware 6 81
District of Columbia... 106 80
West Virginia 621 85
Ohio 2,611 02
Indiana 1,074 49
Illinois 1,877 61
Iowa 2,008 74
Michigan 1,111 83
Minnesota 1,548 16
Wisconsin 729 22
Missouri 895 06
Kansas 1,041 89
Nebraska 1,481 96
Colorado 245 29
California 833 06
Oregon 291 23
North Dakota 46 00
South Dakota 178 35
Washington 183 79

Idaho 36 38
Utah 15 39
Wyoming 30 39
Montana 160 00
Arizona 83 72
Kentucky 10 00
Louisiana 2 79
Georgia 6 00
Alabama 10 00
Indian Territory..... 12 00
Oklahoma 20 00
Canada 100 00
Norway 61 75
Scotland 37 10
Germany 298 95
Alaska 4 00
Miscellaneous 953 99

\$46,106 19

American Baptist Missionary Union and its Missions ❀ ❀ ❀

With Ninety Illustrations

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BAPTIST MISSIONARY MAGAZINE

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The Baptist Missionary Magazine

XXX

NOVEMBER, 1900

No. 11

Sailing of Missionaries

Largest party of missionaries ever sent forth by the American Baptist Missionary Union on one vessel sailed from Boston, Wednesday, October 10, on the "Winifredian," of the Leyland Line. The party numbered eight missionaries, including wives, of whom ten are going to Burma, the Telugu mission in South India and eight to Assam. The party will sail to two at Liverpool, and later into three.

Will sail from Liverpool in the "Cheshire," November 1, for Rangoon, Rev. Ola Hanson and wife, returning to Bhamo; Rev. W. M. Young, going to the Shan Mission; Rev. Albert Ehrgott and wife, going to Rangoon; Miss Elma R. Simons, returning to Toungoo; Miss Agnes Whithead, going to Moulmein; Miss Flora E. Ayers, returning to Mandalay; Miss E. Scott and Miss Alta D. Mason going to Bassein.

Will sail from London, November 2, on the "Goorkha," for Madras, India: Rev. H. Levering and wife (returning), for Secunderabad; Rev. W. R. and wife (returning), for Kurnool; Rev. John McLaurin, D.D., and wife, returning to Ootacamund; Rev. G. J. Huizinga and wife, going out to Madras; Mrs. Edwin Bullard returning to Kavali, Miss Lilian E. Bishop, returning to Sattanapalli.

Will sail from London, November 2, on the "Goorkha," for Calcutta, going from there to Assam: Rev. E. G. Phillips and wife, returning to Calcutta; Rev. F. P. Haggard and wife, returning to Impur; Mrs. A. K. Gurney, going to Sibsagar; Rev. W. F. Dowd and wife, going out to Golghat; Miss E. Long, going to Nowgong.

The sailing of so large a party of Baptist missionaries at one time is an unusual interest. With the multiplication of routes and the diversity of posts in recent years, the departure of a large company of missionaries on one vessel has become somewhat rare. We do not recall so large a party in the records of the Missionary Union. On October 9, 1890, was the largest party, numbering twenty-seven. A company of twenty-five sailed from Boston, September 25, 1892. In recent years, however, while the annual reinforcement of the missions may often have been larger than in the present year, the missionaries have sailed at different times and by different routes. There is, however, a peculiar inspiration and solemnity in the departure of so large a company of the messengers of Christ at once.

FAREWELL SERVICES IN HONOR OF DEPARTING MISSIONARIES

In connection with the departure of the party of twenty-eight missionaries of the American Baptist Missionary Union, who sailed on Wednesday, October 10, farewell services were held, beginning on Sunday afternoon, October 7, and continuing through Monday and Tuesday, October 8 and 9. On Sunday afternoon at three o'clock, there was a mass meeting of the Baptists of Boston and vicinity in Tremont Temple,—this meeting taking the place of the ordinary Sunday afternoon Temple service. An address on "The Present Crisis in China," by Rev. William Ashmore, D.D., was the feature of this meeting. Several pulpits in Boston and vicinity were supplied on this day by our missionary brethren.

On Monday morning the departing missionaries were the guests of the Boston Baptist Ministers' Meeting. At 12.15 o'clock a missionary breakfast was served in Gilbert Hall, Tremont Temple, Hon. Robert O. Fuller, president of the Missionary Union presiding. Beginning Monday afternoon, at three o'clock, and continuing through the evening, and throughout the day and evening of Tuesday, the services were held in Clarendon Street church.

On Monday afternoon, The Home Secretary, Rev. Henry C. Mabie, D.D., presiding, there were addresses by Rev. C. E. Bousfield, just returned from China, and Rev. W. F. Beaman, expelled from Western China during the riots of '95, on "In Perils Among the Heathen," and by Rev. H. C. Applegarth, D.D., Cambridge, Mass., on "Our Missionaries the Embassadors of the Churches," with responses by Rev. W. R. Manley, Rev. S. W. Hamblen and Rev. E. G. Phillips.

On Monday evening: Rev. N. E. Wood, D.D., president of Newton Theological Seminary, presiding, there were addresses by Rev. John MacLaurin, D.D., of India, and Rev. Wm. Ashmore, D.D., of China. Also a meeting on Tuesday forenoon, with addresses by Messrs. Hanson, Young and Haggard, and a meeting under the auspices of the Woman's Society in the afternoon.

The special farewell service was on Tuesday evening, Rev. H. M. King, D.D., chairman of the Executive Committee, presiding, when the newly appointed missionaries, going abroad for the first time, were introduced and an affectionate farewell was spoken by the foreign secretary of the Union, Rev. Thomas S. Barbour, D.D.

The bustle and confusion of sailing are usually such that a final service on the vessel, as was customary in the old days of sailing ships, is now seldom feasible, but this missionary party formed so large a part of the passenger list of the "Winifredian" that a beautiful and touching farewell service was held on the ship. And so we commended them to God and the word of His grace. Let these brethren and sisters, as well as others who have gone before and who will follow be remembered often before the throne of God.

The Recent Outbreak in China can be compared to the Sepoy Rebellion in India. Strikingly similar is the relief of the legations and missionaries in Peking to the relief of Lucknow, and quite as worthy to be celebrated in poetry and song, while the savage brutality and ferocity of the Sepoys is quite paralleled by the horrible cruelties of the Boxers. In missionary annals China will surpass India in the martyrdom of both missionaries and native Christians.

MISSIONARY MARTYRS IN CHINA

WE have been watching carefully every means of intelligence to learn the number of Protestant missionaries murdered in China, but have found all reports uncertain and sometimes conflicting. Even the missionary societies in their own periodicals are not yet able to speak with certainty of the full extent of their losses. The consul general of the United States at Shanghai several weeks ago telegraphed that ninety-three Protestant missionaries had been murdered and one hundred and seventy were missing. Since that time several of those not accounted for have been reported killed, and many are known to be safe. There seems to be no good reason to believe that the list of martyred missionaries will amount to less than one hundred and sixty when all is known; a sad but heroic roll which finds nothing in missionary history with which it may be compared.

Of American missionary societies the American Board of Commissioners for Foreign Missions (Congregationalist) is the greatest sufferer, having received what appears to be authentic information of the death of five men, five women and three children, comprising the whole force on the field in Shansi Province, with almost a certainty that one man, two women and two children have been killed at Paotingfu, making a total of thirteen missionaries and five children. The Presbyterian Board of the North reports the death of three men, two women and three children, all at Paotingfu. Of all Protestant missionary societies the China Inland mission is most severely afflicted. Of the twenty missionaries and five children who are now known to have been killed, five women were from the United States. The Christian and Missionary Alliance has received intelligence of the death of one missionary and his wife; but it is probable that the list will be greatly enlarged when full information is received from the stations in the north. These were conducted by forty missionaries from Sweden. A telegram from St. Petersburg reports the escape of seventeen of these across the Gobi Desert to Siberia, but it is feared that many, if not all of the remainder, may be added to the martyr roll. Of the seven hundred and fifty-nine Roman Catholic priests from Europe who were in China at the beginning of the outbreak, it is supposed that several hundred have been murdered. The hatred of the Boxers appears to have been directed against Roman Catholic missions with special virulence.

Of the native Christians, all reports indicate that the number of the slain must be counted by thousands if not tens of thousands. A great multitude of Chinese will be found among those whom John saw in his vision, "that were beheaded for the witness of Jesus and for the Word of God . . . and they lived and reigned with Christ a thousand years." In the reports which have been sent from China, the testimony to the remarkable constancy of the native Christians has been uniform and inspiring. Under the stress of threats and the fear of death a few have fallen away, but the great body of Christians remained steadfast in the faith and love of their Lord, and thousands have sealed the witness of their confession with their lives.

From the letters from China a large number of most affecting testimonies to the faithfulness of the native Christian martyrs could be gathered. Mrs. C. R. Mills of Chifu writes of a pastor and a Christian doctor, "They have been beaten until there is no flesh left on their bones. They have suffered this rather than retract." At Wenchau one old preacher was offered the alternative of worshiping idols or of death. He chose the latter, whereupon his first cut off, and then his head, and then his body offered in sacrifice. we sorrow for those who have suffered death for the name of Christ, se God for the loyalty shown to their Lord.

❁ Missions in China as They Are ❁

AT the present time the situation in China is simply this. Nearly all the mission stations occupied by various Protestant Christian Missionary Societies, as well as nearly all the Roman Catholic stations, have been necessarily abandoned by those in charge. Only a few of those cities on the coast which were occupied as mission stations still retain their missionary contingent. It was announced, on the strength of a telegram, that all the stations of the American Baptist Missionary Union in China had been abandoned, except that at Swatow. We learn by mail advices that Dr. and Mrs. Grant have remained continuously at Ningpo, so that Swatow and Ningpo, the two oldest stations of the Union in China, are still occupied out of the fourteen stations held at the beginning of the outbreak. The record of other missionary societies is much the same. Many of the stations in the interior have been abandoned in great haste. A considerable number of the stations are known to have been destroyed, and it may be expected that when missionaries are able to return it will be found that a large amount of damage and loss has been suffered at many others.

When this return can be made is, of course, a matter of great uncertainty. It would appear, at the time of the present writing, that it would not be very difficult to arrange favorable terms with the Chinese government and secure larger liberty and protection for the missionaries than ever before. But the complicated element in the situation is the attitude of the European Powers. The greed of some and the jealousy of all toward each other is delaying a peaceful settlement of affairs, and may even result in further warlike operations. It is quite certain that wherever the power of Russia extends, unless the policy of the government is greatly changed, Protestant Christian missions will be made exceedingly difficult. The territories that may come under the protection or ownership of other nations may be opened to Christian missions, if not to the free commerce of all nations.

The missionaries who have been driven from their stations are distributed between the coast cities of China and various points in Japan, and some have returned to their homes in America or Europe. If the settlement of affairs in China is delayed much longer no doubt a larger number will return. The cost of living has become extraordinarily high in the coast cities of China and in Japan. It is stated that at the hotel in Nagasaki charges are as much as twenty-one dollars a day, Mexican, equal to ten dollars and a half gold. While some might afford figures like these, they are beyond the capacity of the missionary pocket or of the just expenditure of the funds of missionary societies. If a settlement is long delayed, it would probably be cheaper to bring most of the missionaries to America rather than to pay the cost of their living, either in China or Japan.

The correspondence of the missionaries indicates that they are ready and eager to return to their fields as soon as the way may be opened. They are not discouraged nor disheartened by the terrible outbreak of violence and fury which has burst upon them, but propose to continue their work of giving the gospel of Christ to the Chinese at the earliest and most favorable opportunity. We repeat that there is no doubt that God has purposes of good to bring out of the present evil state of affairs. The way is sure to be opened for a larger and more rapid progress of the truth in China than ever before. Let all Christians remember China, the Chinese Christians and the missionaries, much in prayer, and also remember that every missionary society will be loaded with a large amount of additional expense on account of these troubles.

Extra passages, extra cost of living of missionaries, and many thousands of dollars' loss of property will call for large additional and unexpected expenditures by every missionary society during the present year. We believe that the Lord's people will realize the situation and be eager not only to repair the losses, but to put the Missionary Union and other societies in position to resume active and aggressive missionary work in China as soon as the way may be opened.

Mission Property Destroyed in China

IT will perhaps be impossible ever to compile a list of missionary property destroyed in the outbreak in China. Knowledge of what has taken place in the interior is still so incomplete that no missionary society can yet tell how large its losses have been. Only when peace and quiet have been restored sufficiently for missionaries to return to the stations they have been compelled to leave will the condition of the buildings and property they left be fully known. Some of the property was left in charge of native Christians and some, as the property of the American Baptist Missionary Union in West China, was formally placed under the care of the Chinese officials. Much will be saved but much will be lost. So far as reported, the greatest losses seem to be those of the Scotch and Irish Presbyterian missions in Manchuria, where mission property to the value of about two hundred thousand dollars is said to be entirely destroyed. The American Board of Commissioners for Foreign Missions has lost all its plant at Tungchow, twelve miles east of Peking, including a college and many other buildings, its property in Peking, and probably everything in the missions in Shansi Province and at Paotingfu in Chihli Province. All the missions in Peking are practically ruined, comprising properties of the London Missionary Society, the American Methodists and others. The English Baptist missions at Weihien, including six houses, school, chapel, etc., at Chinchau, and probably all the property in the Shansi mission is destroyed. Many stations of the China Inland mission, the Wesleyan Missionary Society, the American Presbyterian Board and other missions have been looted and ruined. In fact not a mission society represented in China can be expected to escape without loss. It may be that some of these losses will be made good by indemnities, but it is not reasonable to expect that the Chinese government will be able, even if it is willing, to make full compensation for all the losses and damage suffered by foreigners in the recent terrible outburst of violence and destruction in China.

Our Missionaries in China are in practically the same situation as reported in the October MAGAZINE, except that it appears that Dr. and Mrs. Grant were in Ningpo on August 18, while they had been reported in Shanghai. At last mail advices, Rev. J. M. Foster, Rev. Geo. H. Waters, Rev. George Campbell, Rev. A. F. Groesbeck and wife, Rev. H. A. Kemp, Miss Josephine M. Bixby, M.D., and Miss Harriet E. St. John were at Swatow, while Rev. J. Speicher had returned to his station at Kityang. Mr. Foster writes under date of August 27, "Mr. Groesbeck and Lieutenant Rust of the United States steamship 'Don Juan de Austria,' whom the consul had deputed to examine the losses in the Jiopheng district, are at Ungkung, and find the mandarins refused to block their way. There was looting on the island of Namoa last night again. We feel quite secure here yet and hope to be able to hold on till peace is declared." Dr. Goddard has returned to Ningpo.

A CONFERENCE ON MISSIONS IN CHINA ❁

A VERY important meeting of representatives of seventeen Protestant foreign missionary societies of the United States and Canada was held in the rooms of the Presbyterian Board, 156 Fifth Avenue, New York, on Friday, September 21. It was called for the purpose of considering the many questions which have been raised by recent events in China, and to outline if possible a policy for the future of missionary work in that country, and the attitude of missionary boards towards the present situation. Of course the conference did not claim any authority over the various Boards and missions, but its conclusions will naturally have an important influence on future missionary policy in China.

Rev. Henry N. Cobb, D.D., of the Reformed Church in America, was chosen chairman, and Rev. Arthur J. Brown, D.D., of the Presbyterian Board, secretary. All day sessions were held, at which the questions which would naturally come before the conference were fully considered, and the conclusions were, in general, that there was no occasion for discouragement in regard to missions in China on account of the present disturbances, but that missionary work should be resumed at an early date, and a committee consisting of Rev. R. P. Mackay, D.D., of the Presbyterian Board in Canada, Rev. Thomas S. Barbour, D.D., of the American Baptist Missionary Union, and Rev. Judson Smith, D.D., of the American Board of Commissioners for Foreign Missions, was appointed to prepare an address to the churches of America, setting forth the present situation in China, and summoning all Christians in the United States to a week of prayer commencing October 28. It was also voted that no general recall of missionaries in China is either necessary or expedient.

The conference expressed its deep sympathy with the Chinese Christians in their trials and martyrdom. Several reports were presented by missionaries returned from China as to the steadfastness and heroism of the native Christians under the severest trials, and the courage and faith they had shown even in the face of death itself; and the opinion was expressed that these Chinese Christians are worthy of the same generosity, in their sufferings and losses, as has been shown in the contributions of American Christians for the sufferers by the famine in India. While several of the Boards had suffered losses of property, in some instances amounting to many thousands of dollars, only two reported the loss of missionaries by death,—the American Board of Commissioners reports the loss of six men, seven women and five children, and the Presbyterian Board three men, two women and three children, making a total of eighteen American missionaries and eight children positively known to have been murdered in China at that date. There are also several American members of the China Inland mission who have been killed.

Probably the most important question to come before the Conference was that of exacting indemnity for losses sustained by the mission Boards and missionaries in China. With one member not voting, it was decided to be the judgment of the conference that when the government of the United States asks foreign mission boards for information as to the objects to be included in demands for indemnity there should be named only the actual loss of property and special expenses incurred in consequence of the outbreak. By a vote of twelve to seven, it was decided that in the case of a family dependent for support upon a missionary who had been killed, a claim for indemnity might be presented, and it was unanimously voted that the claims should be presented only through the Boards, and not by individuals.

The conference took no measures to interfere with the civil powers in respect to the settlement of questions pending in China, but Rev. F. F. Ellinwood, D.D., of the Presbyterian Board in New York, and Rev. A. Sutherland, D.D., of Toronto, were appointed a committee to formulate a statement of the relation of the missionary enterprise to the civil power in China, and report to the joint conference of missionary boards to be held in New York in January.

It was the judgment of the conference that the resumption of missionary work in China would afford a favorable opportunity for putting into practice some of the principles of missionary comity which have been approved, especially the regulations with regard to the overlapping of missionary fields, printing and publishing, higher education and hospital work.

In general, the attitude of the conference was one of courage in regard to the future of missions in China, and of conservatism in regard to claims for indemnity and interference with the civil powers. The spiritual character of missionary work was emphasized, and also the fact that demands for losses belong to the civil power and that Christian missions should not be entangled or identified in any way with the exercise of force, against either the Chinese government or people.

It is beyond question that the present crisis in China affords an opportunity such as has never before been given for Christian missions to display their true spirit and character under strikingly trying circumstances. The attitude of the missionary boards towards the Chinese at the present time will go far, either to prove or disprove the truthfulness of Lord Salisbury's sarcastic fling at Christian missionaries, as being too ready to avail themselves of the protection of gunboats and governments rather than to rely upon the instructions and commands of the scripture in their work. We believe that Lord Salisbury's sarcasm was unjust and unjustifiable, and that in the present exceedingly trying and afflictive events which have happened to Christian missions in China they will come forth from the test exhibiting an elevation of Christlike forbearance, patience and heroism which will go far to disprove the many hostile criticisms which have been aimed at the messengers of Christ in foreign lands throughout the whole history of modern missions.

The Famine Situation in India is accurately summed up by *The Indian Witness* of Calcutta as follows: "It may be safely assumed that all fears of another year of famine have been dissipated by the rain which has fallen during the past week. It is fervently hoped that, though tardy in arriving, the rain will continue well into September. True, there are some districts which have not received any rain, and there are places in which famine conditions may prevail for months to come; but the possibility of distress on anything like the scale which has been endured within the past nine or ten months has been mercifully averted by a kind Providence. In parts of the Panch Mahals which have been parched and desolate for months, and in which suffering reached the very highest measure, the railway has been under six feet of water for part of the week, owing to the heavy rain which fell. Good rain has also fallen in those districts of the Southern Panjab in which famine prevailed. Relief, however, will need to be continued in a wide area until harvest time; and there are several thousands of orphan children and many widows to be permanently provided for."

EDITORIAL NOTES

The Tree under which Livingstone's Heart was buried at Chitambo, south of Lake Bangweolo, South Central Africa, has decayed. The section containing the inscription cut by his servants has been brought to England and will be preserved in the museum of the British South Africa Company, and a monument of concrete blocks, twenty feet high and surmounted by a cross, is to be erected to permanently mark the spot of the Christian hero's death. On the four sides of the monument will be bronze tablets bearing the following inscription: "THIS MONUMENT OCCUPIES THE SPOT WHERE FORMERLY STOOD THE TREE AT THE FOOT OF WHICH LIVINGSTONE'S HEART WAS BURIED BY HIS FAITHFUL NATIVE FOLLOWERS. ON THE TRUNK WAS CARVED THE FOLLOWING INSCRIPTION: 'DAVID LIVINGSTONE, DIED MAY 4, 1873, CHUMA, SOUSA, MUIA-SERE, UCHOPEKE.' ERECTED BY HIS FRIENDS TO THE MEMORY OF DR. DAVID LIVINGSTONE, MISSIONARY AND EXPLORER. HE DIED HERE, MAY 4, 1873." Livingstone's body was embalmed and brought to England by his servants whose names are given in the inscription, and was buried in the central aisle of Westminster Abbey.



The second Sunday in November is Bible Day, on which churches and Sunday-schools alike make their offering for the Bible work of the denomination. The hope of the world is in the circulation of the word of God. The obligation is upon every Christian to aid in this work. The American Baptist Publication Society furnishes exercises and boxes free, if the offering is sent to it for Bible work. The receipts of Bible Day are divided between the Publication Society and the Missionary Union for Bible work at home and abroad. For information and supplies, apply to

Rev. ROBT. G. SEYMOUR, D.D.,
1420 Chestnut Street, Philadelphia, Pa.



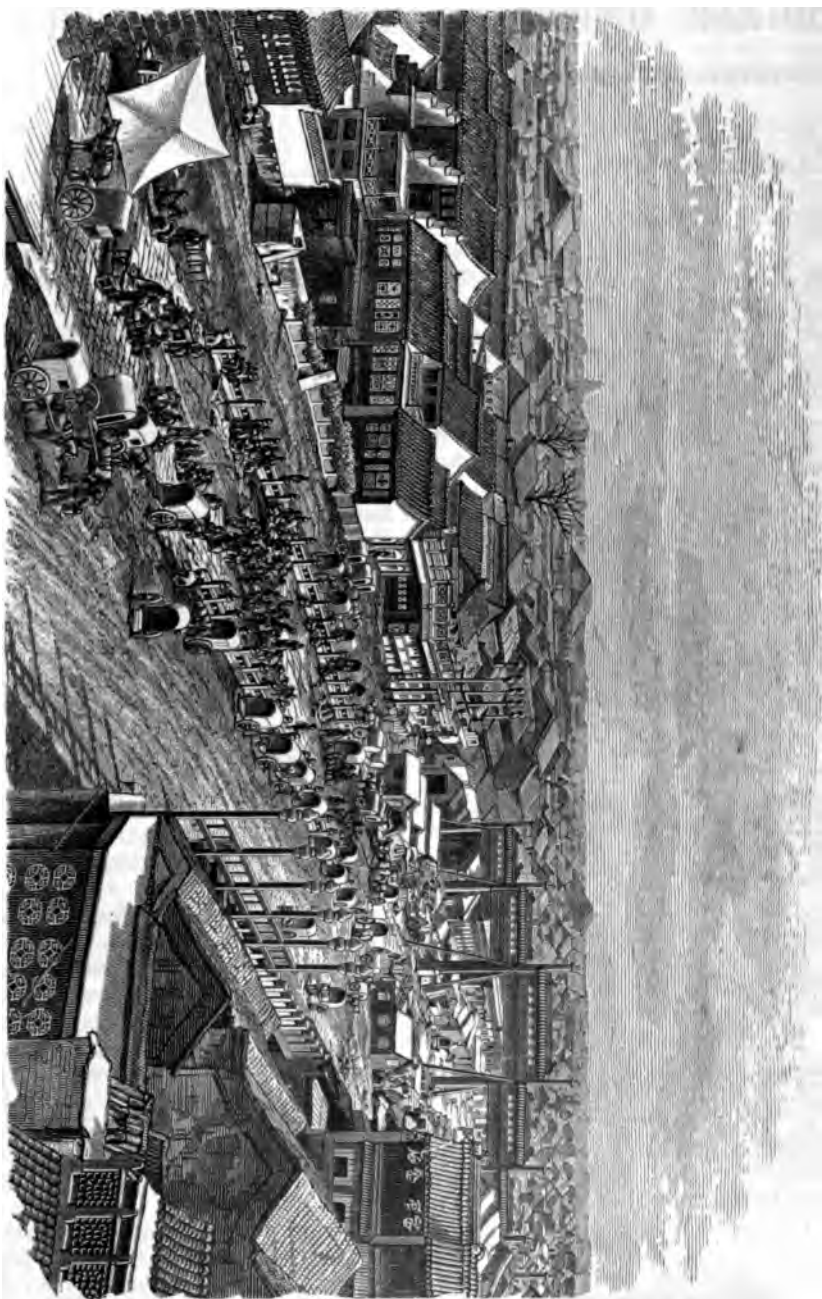
The Woman's Baptist Foreign Missionary Society has issued a review of its educational work in an illustrated pamphlet of two hundred pages. The articles are by those who have been personally engaged in the work and the whole is edited by Mrs. Lucy W. Waterbury. It is a pamphlet of great interest, and aside from the special feature of our missionary work of which it treats, it affords much interesting information concerning other branches, and also on the history of the missions. Price thirty cents, or four copies for one dollar.



The Translation of the New Testament in Japanese made by Rev. Nathan Brown, D.D., has been revised and supplied with references by Rev. F. G. Harrington, and is now republished and for sale at the Baptist Publication Committees' Repositories in Tokyo and Kobe.



This number of the Magazine is of special interest since it contains so much on the recent events in China, which has been received by the first mail since the outbreak. "Africa" was the subject intended for this issue, but the affairs in China have demanded chief attention. Yet we give some articles on Africa.



SCENE IN PEKING, CHINA — THE BEGGAR'S BRIDGE

Official Opinion on Missionaries in China

THE *Missionary Herald* of the American Board publishes an article entitled, "The Diplomats Concerning Missionaries in China." In view of many utterances of late as to missionaries in the far east, it seemed well to ask some of the men well known and highly esteemed, who have served our country as diplomats in China, what their judgments are respecting the character and work of missionaries in that empire. Are these missionaries responsible for the convulsion which has taken place? Has their influence been of such a sort as would lead to this uprising? Ought they to withdraw and leave the Chinese to themselves?

These questions were asked of President James B. Angell, United States minister to China from 1880 to 1881; of the Hon. John W. Foster, formerly United States Secretary of State, Minister to Mexico, Russia and Spain, and serving later on, by the invitation of the Emperor of China, as counsellor for China in making a treaty with Japan; of the Hon. Charles Denby, who for thirteen years, was United States Minister to China; and also of the Hon. John Barrett, late United States Minister to Siam, whose life in the east has made him familiar with the conditions in those lands.

The Hon. John W. Foster's reply is given substantially below:

"There is, in my opinion, no reason why mission work in China should be given up or relaxed on account of the recent troubles in that empire. My observation is that the mass of the people of China do not object to the presence and work of missionaries. In almost all instances the opposition and riots against them have been stirred up by the *literati*, the office

holders and the office seekers. The Chinese as a class are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to carry on their work.

"China stands in great need of Christianity. The teachings of Confucius, among the wisest of non-Christian philosophers, has had unlimited sway for twenty-five centuries; and this highest type of pagan ethics has produced a people the most superstitious, and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity.

"The events on the other side of the globe do not in the slightest degree release the churches of America from obeying the great command of the Master to preach the gospel to every creature. When order shall again be restored in China, the call to the Christians of America to send the gospel into that great empire will be louder than ever."

President James B. Angell's answer was practically as follows:

"The immediate provocations of the hostility of the Chinese officials seem to have been the reform movement of the Emperor in 1898, and the aggressive policy of certain European powers. The spirit which has animated the Chinese has been predominantly anti-foreign rather than anti-Christian. A Boxer proclamation before me assails the foreign merchants, engineers, builders of telegraphs and railways as fiercely as it attacks missionaries. As there are more missionaries in the interior than foreigners of any other class, more demonstrations have been made

at them than against other forces. But engineers and consulars, and finally the legations, been attacked.

their hospitals and schools the missionaries have made many friends among Chinese who have not embraced Christianity. It is the established policy of the missionaries to pursue a conciliatory course, to teach their disciples with loyalty to government, with a love of peace and order. It is also the policy of them, especially the Americans, to settle, so far as possible, all disputes with the people or the government without invoking consular or diplomatic aid. My opinion is that missionary activities alone would have involved foreign powers in serious trouble with China. There is no evidence that the difficulties arising from this cause have ever been any graver than they have been for many years. But when they appeared to the Chinese that the foreign powers wished to seize territory, they were led to make indiscriminate warfare on all foreigners and on all Chinese who attached themselves to them."

The Hon. John Barrett gives his opinion of the situation in the following terms:

"There are incompetent missionaries as there are incompetent merchants. There are mistakes made by missionaries, as there are also mistakes made by foreign merchants, masters and consuls. The average, however, of quality and of results accomplished is in favor of the continuance of missionary effort. The extinction of much of the anti-missionary talk is found in the superficial gossip of the treaty ports of Asia. There is the tendency in the clubs

of Yokohama, Tientsin, Shanghai, Hongkong and Bangkok, to speak lightly of the missionaries and the fruits of their endeavors, without serious knowledge of what is really being done, and of the progress that is made along educational, medical and evangelical lines. The average traveller hears this talk, and goes away with a prejudiced opinion. On the other hand, those who study carefully the work of the missionaries, not only in the treaty ports, but in the interior, and weigh carefully in the balance all adverse and favorable conditions, agree that the missionary field should not be limited, but rather extended.

"Let us be fair in judging the missionaries. We must remember that we are a Christian as well as a commercial nation. We cannot think of withdrawing the messengers of Christianity from Asia until we are ready to withdraw the merchants of commerce and the ministers of diplomacy. When we criticise the methods of missionary zeal, we should be no less severe in our censure of the methods of commercial exploitation. If the former leads, occasionally, to the development of ignorant anti-foreign feeling in the interior, the latter too often is the cause of intense anti-foreign agitation fostered by the unwarranted seizures of territory and ports by foreign nations."

Colonel Denby, in reply to the questions put by the *Missionary Herald*, declared emphatically that "the missionaries ought not to abandon China." The Hon. George F. Seward, who was for many years a consul general in China, and later United States minister to that country, agrees with the other gentlemen quoted in regard to the influence of the missionaries.



The first Denial of Missions

REV. AUGUSTINE S. CARMAN, GRANVILLE, O.

"Am I my brother's keeper?"—*Cain*.
"I am debtor both to Greeks and to Barbarians."—*Paul*.

MY subject goes down to fundamentals and back to the beginning of things. It begins with the first child born into the world and his flippant, sneering answer to God's question as to the whereabouts of his brother. We are to consider this as the primary denial of the missionary principle; but I have seen somewhere a criticism of its use for this purpose, on the ground that the answer of Cain is simply the insolent question, "Am I my brother's jailer?" and can have no bearing upon the question of one soul's responsibility for another.

This criticism falls into the category of newspaper items labelled, "Important, if true," and loses its importance from the fact that it simply is not true. A very cursory examination of the original will serve to show that the word used for "keeper" in this passage is not the one used in the same book to describe the keeper of Joseph's prison, but is the strong, sweet word used by the Psalmist in his assurance "Jehovah is thy keeper," and used elsewhere to describe the protecting relation of the Oriental shepherd to his flock. It truly represents the shepherding, mothering instinct; the sense of responsibility on the part of one soul for the well-being of another; and so its denial is the denial of the elemental principle of missions.

The tragic incident of Cain's arraignment by Jehovah and his sullen rejoinder is more than a mere fact in the history of an individual; it is the indication of a tendency in the human race. To represent that first human child as flouting in God's face a denial of responsibility for his brother, the brother whom he had just murdered, is an intimation of the larger and more fundamental fact that in the hu-

man heart from the very beginning there has been a tendency to deny duty toward another, to treat another's ill condition as a matter of indifference. In Cain's case, of course, it was more than a mere refuge in irresponsibility; it was a cloak for crime. But even had his brother not been lying dead through his deed, it would have been the spirit of selfishness and sin which thus denied responsibility for his brother. "Am I my brother's keeper?" The insolent question is not put to provoke argument. It was put as though it were the end of argument, a self-answering question.

It is the same principle which has swept down through all human history, which seeks the best end of a bargain regardless of the man at the other end, which assents to that bit of devil's philosophy which Milton puts into the mouth of Satan, "Every one's gain is somebody's loss," which holds that men are to rise on stepping-stones of another's ruin, rather than on "stepping-stones of their dead selves." When stripped of all fettering conventionalities, it suffers strong men in a burning building to trample women and children under their feet, or the crew of a wrecked vessel to rush for the boats and leave the passengers to perish. In its garb of conventionality it sits in the pew and asks, "Why should they be sending money for missions when we might be using it to build us a better church than the Methodists?"

This original denial of responsibility even for the brother is the grossest and most primitive form of denial of missionary duty. It is one of the lessons God has been dictating to humanity, that this responsibility touches not only the brother, but all one's kin, all one's tribe, all one's nation, all humanity made in God's image. But

necessity for keeping one people
e from the otherwise universal
ism, complicated and hampered
aching for long ages. How
t be otherwise, when the Jew-
e must dwell in the same narrow
f land with the Phoenicians, of
ally the same language, mar-
in their commercial enterprise,
ritime nation of antiquity, the
ors of gold and copper and tin
rple, the artificers who must be
for finest work on the Temple,
et whose deities, Melkarth and
eth or Astarte, were synonyms
od and lust. How could it be
rise when great Babylon and
, and even intellectual Greece,
ed forms of worship which iden-
religion with prostitution, and
made of their gods simply co-
human beings with colossal

The little nation must be kept
from the awful morass of an-
paganism which existed even
gst nations far more cultivated
advanced in civilization than
elves.

there was provision in the early
tion of the Hebrews for kindly
ient of enemies; and concerning
tranger they were urged to
treatment with the reminder,
thou also wast a stranger in the
of Egypt." The encrustation of
ewish spirit in race pride, that
ng, segregating spirit which
of every alien a dog, was an im-
on by the Pharisaic element
ot exposition of God's purpose
king of the Jews "a peculiar peo-

It was doubtless a natural
h step from the injunction to
separation and the forbidding of
marriage, to a feeling of indiffer-
contempt, even hatred, for all
races. So definitely had this
een taken, so inwrought into the
g and thinking of the typical
n Jew was the idea, that even
himself did not attempt directly
ombat it; even seemed in his
ent of the Samaritan woman
his injunction to the disciples

sent out two and two, to adopt it for
himself. Yet in such utterances as
the Great Commission and that at the
well of Samaria concerning the true
worship of the Father, he dropped
certain seed-principles into the cran-
nies of Jewish exclusiveness destined
ultimately and soon to split the rock
asunder.

Then, too, God had by his provi-
dence been preparing the world for
more than three centuries for the ex-
tension of human interest to all the
race. A singular instrument it
seemed that he chose; the impetuous,
dissolute, pagan Alexander of Mace-
don. Yet he it was who was the me-
dium of bringing together Greek,
Syrian, Egyptian, Persian and Hin-
du; who set free the Hellenic spirit
spirit from its earlier bonds and
caused it to become a world-spirit.
The same Providence also brought it
about that Jerusalem should be sup-
planted by two new radiating centres
of Christianity, and these the two
greatest cities of the Hellenic empire
founded by Alexander, Antioch in
Syria and Alexandria in Egypt, cities
where the cosmopolitan spirit was al-
ready at work even among the Jews.
as is shown by Philo, for example.
But it was an enormous step from the
merely cosmopolitan spirit of the Hel-
lenic world to the missionary spirit of
Christ and Paul. The famous dictum
of the Roman orator, "I am a man,
and nothing pertaining to humanity
do I consider alien to myself," ex-
pressed, it is true, an interest in all
human affairs, but it was an interest
which may have been largely specula-
tive and curious; while Paul's feeling
toward humanity was not merely that
of intelligent interest, it was that of
boundless sympathy and the purpose
to bring to it all of the gift of God
which he himself possessed. Over
against the *Homo sum*, "I am a man,"
of the Roman orator is the "I am
debtor" of the Christian apostle.

Israelitish Christianity had come so
far as to consent to receive the appli-
cation of the Gentile, if he desired to

come through some sort of Jewish gate into the kingdom; but Paul set forth the obligation not merely to consent, with limitations, but to go carrying unlimited salvation to them. His word, "I am debtor," had the dynamics of Christ's word "Go" behind it. And so the church stands to-day with its back toward that first denial and all other denials of missions. It is to go carrying in its open hand a gift which is yet something more than a gift, the payment of a debt, a debt perpetually due, and payable on demand. Does not another man's money burn in your pocket after it becomes due to him? If not your business credit is precarious. And it is a precarious sort of piety which does not burn like fire in our bosoms and burn its way out until we are forced to carry it to the lost world to whom we are debtor.

In one sense our debt is a transferred obligation. The debt is due to Christ, but he has endorsed it over to the unsaved world. The lost world holds our note, our obligation, to give it the gospel.

And in another sense it is a debt of honor. It is strange that the term should have been customarily used to signify gambling debt, debts of dishonor. A real debt of honor is one which we owe to protect the credit and reputation of a name. Christ has redeemed us from moral bankruptcy

and taken us into partnership with himself in the stupendous task of redeeming the world. His honor is pledged to that work. What we do or neglect to do toward that affects the honor, the credit of the name of Christ. A minister of the gospel died after a long illness, leaving an indebtedness to a close-fisted man in the community, who remarked when he heard of the death, "I reckon that's the last I'll see of my money." But after the funeral the widow came to him to say that she would see that the debt was paid, although she must have time to earn the money. The creditor looked sceptical, but said nothing. The mother and her young children set about the task of keeping soul and body together and discharging this debt. With the utmost toil and by pitiful economies they managed gradually to pay it up, every cent of it. The children shared their mother's feeling, and even the youngest, when her little lip quivered at some unusual deprivation, would repress all complaint and dry her tears when her mother said, "It's for father's honor."

If ever the demands of the missionary spirit seem severe; if it involve, as it so rarely does for the most of us, any strenuous self-denial, let the single word suffice us, "I am debtor, debtor to all the world. It is for Jesus' honor!"





J. S. GRANT, M. D., MRS. GRANT AND CHINESE HELPERS, NINGPO, CHINA

GOD'S WAY IN CHINA

J. S. GRANT, M.D., OF NINGPO

letter, written by Dr. Grant at a outstation in July, shows the consequences just before the missionaries were obliged to leave their fields.]

usual thing, missionaries do not do much country work at this time to do much country work; it not only takes a great deal of time, but is rather risky on account of the condition of affairs in China to-day is such that one cannot go out of oneself. The thing is to be sure that in doing God's will, and then go on having all the results in His hands. We are in the midst of perilous times. There is a state of war exists between China, or between the millions in the North and all the Foreign Powers, including Japan. This is for its object the expelling of all foreigners from China, either by killing

or otherwise, the death of all Christians, the destruction of all property such as chapels, houses, etc., and the recovery of all territory granted to the Foreign Powers. This may seem absurd, but there are millions in China to-day, including many officials and *litterati*, who believe it can readily be done. They still believe China to be the centre of the earth, and all the other nations simply strips on the outskirts.

I shall not seek to enter into the causes of this war, more than to say that the crisis was brought about through a society called Boxers, from their manner of drill. This society was started in the north sixteen months ago and now numbers three millions, and has the support of the Empress Dowager and many high officials. Their proclamations accuse the

missionary of cutting open people, drinking their blood, using their internal organs for medicine, etc., and the eyes for various purposes. The Boxers claim the society is of heavenly origin, and members, after practising the arts and incantations of the society, are bullet and knife proof. Hence they need not fear foreign soldiers. Here in Ningpo the minds of the people are still so dark and superstitious that this is thoroughly believed by a great many, and I think in other parts it is worse. The effect of all these lies, and the fact that fighting is going on in the North between Chinese soldiers, assisted by the Boxers, and the soldiers of the foreign Powers, has to be seen to be understood. The people are all excited, and many of them real ugly. Were it not for God's restraining power upon them we would not be here to-day. Posters have been publicly posted up appointing a certain time for the murder of foreigners, destruction of Christians and looting of chapels, etc., but the time passed and we are still going about our work in peace.

As one goes along the street, the expressions that one hears are anything but nice, though very few speak right out to our faces. The Christians, however, are told right to their faces that they are to be killed and homes looted. Thank God there is less of this talk than one week ago. In regard to the effect all this trouble has had upon the Christians, I think I can say in all truth that it has been a blessing. Dr. Goddard and I have done our best to encourage them. I count it a great privilege to be here at this time. As I search God's word for messages for myself and the Christians and then have been permitted to kneel with them in prayers and listen to the deep trust and resignation breathed in their prayers, my heart goes up to God in a song of praise for what He has done in the hearts of our dear Christians. We fear not what man can do to us, for God is our refuge and strength.

My presence at our stations, and the fact that I go about my work as usual, has not only a great effect upon the Christians, but upon the place as a whole. I never had such peace and joy in my life

as I am having these days. I am also sleeping well as a usual thing. I wonder if it is not that you are especially praying for us at this time. There is a strain upon us after all, even though we are laid upon the altar either for work or sacrifice and God has according to His promise in Psalm xxxiv:6 taken away all fear as a usual thing. Yet the condition of the people is such that every unusual noise suggests a mob thirsting for our blood. We have a few things gathered together, and plans laid if they should attack us at night. On waking up at night from some unusual noise, there is a kind of a dread till one gets his thoughts fixed on God who neither slumbers nor sleeps.

Yesterday we baptized a young man aged twenty-six. Two months ago, we refused him as doubtful, while if some of the other inquirers had asked they probably would have been accepted. Would you believe it, these days have been a blessing to him, while all the other inquirers but one have left us? This young man, in order to become a Christian, had to change his business. His present work is much harder and brings him less money than his previous one. He is learning to read and is making good progress. Very few of the Christians have fallen away. The papers spoke of one who denied his Lord and joined the Boxers, but they disembowelled him when they found it out.

I believe God is answering our prayers for China through this, though the blood of many of his saints cries out to Him from the ground. Little do we know when we pray God, what it may mean to us when the prayer is answered, or what it may cost us.

We are still holding on here, though the only work we can now do is amongst the members, encouraging them in every way to stand firm. I deeply regret to state that since my last letter several of the members have ceased coming. It is a time of sifting. It is, of course, possible that these may have left us because they were not of us, though I hope to soon see them back. I look for a purer church in the days to come.

All the Presbyterian missionaries have

Ningpo. There are several of the Chinese and Methodist still with us. The China Inland Mission had about fifty-six in this Province before the trouble began.

They have withdrawn them all but eight, and I believe. I am afraid all manner of injuries were heaped upon the women of the China Inland Mission before their departure. I refer to the massacre of the nine men and women and two children, at Kincheo, not far from Kinwha in this Province. I am sure God will spare us in and around Ningpo.

The officials, thank God, seem to be doing their duty, in that they have put out proclamations, and in other ways show their willingness to stop riots, etc. We are very much in need of rain; the crops are nearly all dried up, the ground is parched and vegetation looks yellow and pretty much spoiled. The drought is

especially bad at this time, as the foreigners are blamed for it as a usual thing.

A telegram has just come stating that the allies have entered Peking and that most of the foreigners are alive, praise God. May this be the beginning of brighter days. Lots of rumors in Ningpo, foolish yet believed in. One is that Prince Tuan bowed himself to the earth and immediately five thousand of the foreign soldiers dropped dead. Again that the Chinese have entrapped the Allies, with the result they will soon all be killed, etc.

The heat has been very trying here, though God in His great mercy has caused the breezes to blow often upon us. We hope before long to have rain, then the long, hot weather will be broken. Mrs. Grant and I have been graciously sustained by the Father these days.

NINGPO, August 18, 1900.

STUDENT MISSIONARY CAMPAIGN

In the *MISSIONARY MAGAZINE* for April there appeared an article regarding the Student Missionary Campaign among Baptist Churches, an organization formed January 24, 1900, at Rochester, N. Y. The purpose of the organization was to utilize gratuitous service of students in a systematic visitation of churches with a view to increasing missionary intelligence.

An appeal made to our students in the month of May called forth a general interest and a fair response. During the summer there were five workers who gave four weeks to the visitation of churches. Twenty-three others worked under the direction of the Campaign, but made this incidental to other work. In all twenty-eight workers visited seventy-six churches, gave ninety-six addresses, held forty-seven conferences with church leaders and introduced eleven missionary libraries (one hundred and sixty-five volumes).

The workers come from the following institutions: Bucknell University, Colgate University, Crozer Theological Seminary, Newton Theological Institution and Rochester Theological Seminary. They worked in ten states as follows: New Hampshire, Vermont, Massachusetts, New York, Pennsylvania, West Virginia, Ohio, Missouri, Kansas and Texas.

The work has been under the direction of the Executive Committee, consisting of Messrs Wm. Arnold Stevens, Rev. E. E. Chivers, D. D., and Lee I. Thayer.

While the results of the summer's work are apparently meager, the committee is satisfied at the showing, inasmuch as the enterprise is safely launched and every step meets the approval of mature judgment. With the lessons learned and the experience gained, the Campaign is in a position to do a larger and better work for another year.

—LEE I. THAYER, Business Manager Rochester, N. Y., October 2, 1900.



from West China to the Coast



WILLIAM M. UPCRAFT, YACHAU

ON Wednesday, July 18, we received in Yachau a consular order, calling us to the coast, "to a place where adequate protection" could be afforded us. It was a surprise and yet we ought to have been prepared for it. Every succeeding week brought us graver tidings of events in and around Peking, and while Yachau itself was quite quiet and friendly to us, the people were much excited.

Two days before receiving the consular order, the Catholic mission, twenty miles from us, was looted and burned, the priest saving himself in flight. With the local official I had already taken counsel as to preserving the city in case of attack, but our chiefest danger lay in the fact that at any time we might be cut off from our base at Shanghai, by riot and rebellion on the lower river. Already some trouble had been manifest at Kiating and more was apprehended. Hence on Friday morning, July 20, I left Yachau with Mrs. Upcraft, intending to go as far as Kiating, consult with the brethren there, and, if possible, leave Mrs. Upcraft with the Openshaws while I rejoined Dr. Corlies who, meanwhile, was staying on at Yachau.

The water being high, we reached Kiating by raft in one day, glad to find our friends there so far quiet and safe, but in a precarious condition. Every one was apprehensive. The people were excited and some placards had been put out

threatening trouble. After long consultation it seemed best to send up a special messenger for Dr. Corlies to come down and to hold ourselves ready to move farther down the river at the shortest notice. A special messenger from Chenta, the provincial capital, brought letters saying that the missionaries there had generally decided to leave and gave us a date when they would pass Kiating. This decided our wavering minds and hastily arranging our affairs and delivering the premises to the care of the officials, we all left Kiating on Thursday, July 26. There was quite a flotilla of boats, with the men, women and children of the Methodist, Episcopal, Canadian Methodist, China Inland and our own missions. Next day we made Suifu and here picked up Dr. Finch. Mrs. Finch and their little son had already gone on to Chungking. Our journey to Chungking was uneventful, only hot and a bit crowded.

Chungking we found to be in an excited condition. The British consul was peremptory in his orders to all British subjects to leave, and leave at once. The acting American consul (a member of the Methodist Episcopal Mission) was wavering, and ultimately decided to send away his people also. Thus on August 1, with all the West China Mission on a three-roomed houseboat, we pulled out from the Taiping gate of Chungking, bound down the Yangtze, on a full river, for Ichang.

From West China to the Coast



BOAT ON YANGTSE

On the fifth day, after a hot but uneventful run, we pulled up at the Custom's wharf at Ichang, gladdened by the sight of three steamers in port, ready to take us on. A great crowd gathered about the wharf to see the refugees, but all was quiet and without incident.

On Monday we all boarded the steamship *Sui-wo* and left at daylight Tuesday for Hankow. The vessel was rather crowded, having accommodation for eight passengers, while our crowd numbered sixty all told. It was more or less of a scramble to get fed, but there was a genuine sense of relief, an unburdening of responsibility that is never absent when one is in entirely Chinese surroundings.

From Hankow, deserted of all its foreign ladies and many of the men, we came on to Shanghai where we found a remnant of the Eastern China mission, with whom it was a grateful privilege to find both refuge and counsel. Taking counsel also of the consul general, who all through has been thoughtful and accessible, it seemed best that those who are run down

and needing change, those whose furlough is about due, and all ladies should return to the home-land.

A consensus of opinion here, expert and otherwise, inclines to the belief that some considerable time must yet elapse before any return can be made to the interior, and even when such permission is granted ladies will not in the first instance go back to interior stations; hence our step. The three remaining members of the West China mission left in China may be regarded as hostages for the future occupation of our field at the earliest possible moment. Dr. Corlies has his teacher with him and will continue his studies uninterrupted. Mrs. Upcraft is much run down and needs the change and rest of the old home. We have not suffered as deeply and widely as most missions. The Divine hand has been singularly near to us and our work so far has been measurably preserved.

The condition of China is pitiable. She is armed in hate towards every other nation, and has aroused a tempest of fury

in them towards herself. But oh, the reckoning and the future! Good, of course, ultimate good; but who shall estimate the long ascent of the "via dolorosa" to that good. Nearly two hundred foreign missionaries have been sacrificed to the hate and lust for blood of this colossal Moloch! Fifty thousand Chinese Christians have been killed or harried, and all their possessions sacrificed! We have been caught in a cyclone of demoniac hate, not alone because we are Christians, but more because we are foreigners.

China has put forth her supreme effort against the progressive, enlightening movement that had filled us all with joy and hope. Futile, of course, but none the less fearful for the now. We can only pray for patience. Like Israel at the Red Sea crossing we must stand still and wait for the salvation of the Lord.

This Chinese movement is not surprising.

We should expect this in the very nature of things. In the political world, revolution; in the international arena, jealousy and bickerings; in the spiritual realm, the opposition of demons and bad men. The condition of China to-day is not an accident, and though we be assailed by the unfaith of our friends and the opposition of our enemies, we must hold fast that which is committed unto us, knowing of whom we have received our trust.

What an overturning, what a testing for the Chinese Christians. What crowning and glory yonder for the new-made martyrs and confessors! The main thing is patience; the essential attitude is faith; we must emphatically "walk by faith" now. God will unfold the future to us, and the inorning will not lack the light even though sorrow has come in to tarry as our guest for the night.

SHANGHAI, August 20, 1900.

MISSION STUDIES FOR SUNDAY SCHOOLS

WE have ascertained that the Sunday-schools connected with our denomination are below the record which has been made by those of other denominations in contributions to foreign missions. For example, the Sunday-schools of one of our Presbyterian bodies contribute more than fifty thousand dollars annually; of the Episcopalians, eighty thousand dollars, mainly through Easter offerings; and the Methodist Episcopal schools contribute for home and foreign missions more than three hundred thousand dollars, whereas the amounts reported from the schools of our own Baptist denomination last year, coming into the treasury of the Union, were only a little above ten thousand dollars. Probably the defect is due to the lack of any proper system of education upon the subject in most of our Sunday-schools.

The Missionary Union has arranged, so far as it can, to remedy this defect. The officers of the Woman's Foreign Missionary Society have assisted in preparing a course of illustrated supplemental lessons, which we earnestly hope may now be introduced into all our schools. These les-

sons are called "supplemental" because it is not presumed that this subject shall claim a large proportion of time, or crowd aside other claims; it is only asked that a few minutes shall be taken for six Sundays in the year at the close of the regular Bible lessons to get the elemental facts before the scholars. In order to help superintendents, or teachers, who may feel themselves unprepared to deal with the subject, a special "Manual," covering the points embraced in the studies, has been prepared to facilitate the undertaking.

Besides this, two alternate Concert Exercises have been provided, having relation to the studies gone over, which may be introduced on fitting occasions. These studies and exercises can be used to conform to such plans of systematic giving as are in use in a given church or Sunday-school. Collection envelopes are provided, free. Samples of the studies, manual, etc., will be sent to any one desiring to introduce the lessons. It is hoped that all superintendents to whom we have sent a communication on the subject will earnestly co-operate in these plans.



ST FORE THE TBREAK CHINA

EV. F. J. BRADSHAW
OF KIATING



When this was written Mr. Bradshaw and the rest of the missionaries in China have come to the coast. A telegram from Shanghai announces the report of the destruction of the mission property at Kiating and Suifu.]

ONE TOKEN FOR GOOD

WHEN we are called to record the faithfulness of our covenant keepers. Rumors were passing in the district telling how the foreigners were all killed, burned or driven away while we were in perfect health, carrying on our usual work openly without opposition. Uncertain reports of triumphs in the North were the talk of opium dens and tea shops. Across the border a military camp had been built in a night and a thousand men had rolled and were under drill almost daily, as if expecting to be early called into service. Word came of trouble in Yunnan. The missionaries at Yunnan had been compelled to flee to the mountains for shelter; but in our province all was quiet. We were not so alarmed on Wednesday, when we found tickets posted, calling on the people to assemble on the fifteenth and kill the foreigners according to imperial decree. On Wednesday evening, July 12, we were gathered together in the inner room. It was a regular church prayer meeting. A heavy thunderstorm raged without,

and only a few had come. But they who came to meet God felt Him very consciously present. We were considering how, when we pray, we too should ask for and expect a token for good, (Psalm lxxxvi). With this thought still on our hearts, we had gone to our knees, and one of the brethren was still speaking to God for us, when there was a crash as of the impact of a cannon ball tearing toward us from the next room, and through the open doors poured a wild, fiery light, striking terror into all hearts. One outsider who had gone to sleep on the form leaped clear to the other end of the bench. But the petition went on to its close, and another and another followed. Then we went out, when what was our consternation to find our common desire answered. Before we had finished praying the crash came—the lightning had entered the men's sleeping room by a small air hole in the roof, struck a near post, torn off a heavy splinter, followed the post through the floor to the book-room below, tearing a like road for itself, until it reached the bookcase. Here it left the post. Tearing down the side of the bookcase, touching a bracket, it passed on through the doors and the small court, in through the open windows of the chapel and out through the vestry, for we too saw the fiery light and felt the shock.

In the back room with back to the splintered post, not two feet away, sat

Hwang Tsi Gao leaning over the table in a doze, supposedly watching the gate lest some late comer be shut out on this stormy night. Small splinters had fallen on his head, and a deafening roar was sounding in his ear, waking him up. And there he sat, not frightened, not even knowing anything unusual had happened, happy and well. Yes, God had given us our token for good. He had allowed (not sent) that thunderbolt to come so near in awful power, and yet no one was hurt and no property destroyed.

Our enemies did not see it thus. To them it was the opportunity, the heaven-given sign to rise and rid them of the foreigners. "The thunder god strikes them and should we fear to do the same?" By eight o'clock on the morning of the thirteenth, the whole city was moving towards our place, many curious to see what had or would happen. The evil disposed were scattered among them, talking a string of lies, saying the place inside is literally torn in pieces, three men laid dead and black, struck by the lightning. Three coffins were secretly carried in the back door. Thus they excited the crowd, and called on the rabble while they shouted the battle cry as only Chinese can. One snatched and began to tear the tracts. My boy, interfering, was seized and was being dragged to the street, when happily the civil official came. As he passed inside, led by the missionary, he ordered the inside doors closed. From this time the yelling increased tenfold. We had hardly time to tell the official what had happened, when he, very much disturbed by the yells of the mob, arose saying, "How is this thing going to end?" Reaching the closed doors he feared to open them. The missionary with a reassuring shout rushed forward, opened the doors and faced the crowd, which fell back, and fled from the room as if struck with panic at the suddenness of the approach. A road was now opened for them to pass in and out one by one, that all might see and go home satisfied. But the Chinese would come in but not go out. The official now made as if to depart. The underlings asked the crowd to make way

for their lord. The official passed out after them to the steps, called for a bench and sat down in the doorway. Mr. Openshaw came, and the foreigners attracting attention were desired to pass within. The military officials, with a hundred braves bearing sticks, came up. But the crowd makes no move to depart. Indeed, they began to burst in the side doors and hustle the underlings. Two of the nearest are arrested and chained to the outer railing. This effectually checked all further violence in action or speech. Still the crowd stood undecided. The officials then and there wrote a proclamation telling the people "All is right at the True Doctrine Hall. The lightning striking the post, casts no reflection on them. Please all go home, lest you be seen in the company of evil men, and involved in their guilt." The doors were now altogether closed; the people moved on, and the True Doctrine Hall was saved.

The officials now sent a deputation to the missionary. "Would he not move out, hide in one of the other compounds or in the *yamen*? They would close the True Doctrine Hall doors and put upon them the Imperial seal, which not even an outlaw would dare to recklessly break." The missionary, knowing that these seals were usually used to close up houses of ill-fame, objected that if the missionary left now, the outsiders would say, "The officials, though outwardly with the foreigners, are really helping us turn them out." So they would be encouraged to pass on to the next compound expecting a like result. Sixty soldiers were thus quartered on us for the night. But these slipped away before the middle watch, leaving us with a six-man guard (four civil and two military).

Next afternoon (the fourteenth) the District official made supposedly a friendly call, but before he left he managed to very delicately hint that the ~~foreigner~~ might be safer if he would go down river. The next morning my near neighbor, a heathen, came in. He had tested the worth of foreigners when given up by the doctors. He told me when they do come seeking my life, to open the door

s back yard, and coming in, have
ives lock it behind me, and he will
e in his brick store room.

consultation and prayer is being
"In God we trust." It was Sunday

The Christians and friends came
ough the back door and filled our

There all hearts were moved as we
d God for (Psalm lxxxvi) the token

given us for good—the striking of
st by lightning and the miraculous

of Hwang Tsi Gao, sitting under
st—a token we would have declined

been told beforehand, but it was
token of his immediate presence,

power and constant protection,
for our enemies, and future bless-

What greater calamity it averted
out God knows. What it has in

he future will reveal. It was an
meeting and each gave his testi-

and thanked God for bringing them
ough fire, lightning and mob, un-

ed happy, to the dismay and shame
r enemies. If God wanted their

or their lives now, they were at
posal. Come what will, we knew

ould take to himself the glory.

Swai and Wang, who were reported far
and wide to have been killed when the
lightning struck the compound, returned
from their evangelistic tour. They, with
Hwang Tsi Gao, went all through the city.
The effect was marvellous. The people
received them as from the dead. Evil
talkers hid their heads and God got the
glory.

Monday, the sixteenth, A. M., a letter
came from Mr. Openshaw with word from
the consuls. One says the troubles at
Peking are reaching terrible proportions,
amounting to a national rebellion, and or-
ders all British subjects in the West to
leave at once. The other says, "Stick on
until you hear more definitely from me,
unless local conditions force you out."
Consternation filled the camp. The Cana-
dian Methodists are preparing to leave at
once. The superintendent of China In-
land Mission has telegraphed to Shanghai
for orders, while the missionaries of the
Union have fearfully decided to stick to
Kiating for a time at least. We know
not what is in the future, but we are told,
our lives we are not to hold dear, and
God is overhead.

STREET SCENE IN PEKING, CHINA



MS

IP=

ESTER
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HILL,



REV. HENRY RICHARDS, BANZA MANTEKE, CONGO

THE fear of the Lord is the beginning of wisdom the fear of man or the fetich doctor called the beginning of degradation and the beginning of degradation of the Congo. Yet fear is a source of power in every religion. It is therefore a commentary upon the condition of those who use the power of fetichism that woman is so afraid that man is so lazy, obsequious; even kings are able to hold their power by terror, rather than by heredity. When entering a strange region (i. e., where white men are strange) the women are wicked, flee when no man pursues because they have been treated like children who are kept in the

house, by being told that the "boogie" man will come and take them. When, however, curiosity has superseded fear, the women resume their drudgery.

They hoe peanuts in the valleys, for the towns are on the hills, as "cities set on the hills," in Palestine were so situated for safety that the warrior might be ready when the enemy or the beast came, and sometimes a little garden town will be made where one man will take up his abode as guard while the women work during planting season in October or November, the beginning of the wet season. Harvest is in May.

The women carry the water from the valley streams to the hilltop towns. To carry up Palaballa hill is not an easy task,

yet even little girls trudge with their demijohns of water in baskets swung from their foreheads by bands over their backs. Under this severe ordeal they grow muscular, lose that delicate refinement which we are so glad to see in American girls, talk loud and sing more loudly, so that you might think them happy, while their condition suggests drudgery. When you wish to preach the Gospel you are allowed to have all the boys you wish, if you will feed them for coming to worship or to school. This is to repay them for the time lost from collecting roots for food and from catching mice for the same purpose. But the girls cannot come to school for fear you might gain control over them and tell them the men ought to do the hard work instead of going off carrying to get cloth once a month, and spending the rest of the time sewing scanty clothing for the family, smoking, attending palavers (parler—to speak) and loafing or hunting.

The Nganga is at the bottom of this advice and the king has left him to secure his power over both men and women alike.

This sad state of affairs led the early missionaries to ransom the girls and the boys whom they wished to keep under their control all the time, away from the vice of the town, as they might as well set them free as not, since they had to feed them, if they secured their time in the school and the chapel.

While woman is kept under by fetishism, man is no less the dupe of the Nganga. Netekele, the Nganga of Palaballa, found Kinkell, the father of Nkoyo, who came to America with Dr. Guinness, and of Nsakala, the cook, and Nkanga, the interpreter, of the mission, coming to the station for medicine for a severe ulcer

upon his foot. Netekele was very angry that the mission should take away his business, and stripping himself as in battle, he brandished a matchet before Kinkella and the people fled to their houses in dismay. The sons, who were in the mission, came running to me to their father, and together we returned to the town. I met Netekele coming behind a palm tree in the dark. To my question, "What is the matter?" he said, "What would you do with a man who treats you like a dog?" I replied, "I certainly should not act like a dog." Whereupon the laugh was turned upon Netekele and he had lost his power.

But for such timely intervention there is no doubt death would have been the result. Men condemned to drink poison have run to the mission in Lukungu for protection so that we may look upon the mission station as a city of refuge only to save life, but to set at liberty those who are in the power of fetichism.

In one case the people outwitted the king, however, who had obtained his position in a questionable manner and compelled to go to war, as he supposed to retain it. His people wished to keep him at home as they were weary of plodding after him in raids, and they made him believe they loved him sincerely by giving him a brass ring to wear on his leg. This is one of the devices men have for keeping their wives at home, and the great clanking rings are welded on the foot so that they cannot be removed without being broken. On the Upper Congo, these rings may reach the weight of fourteen pounds and the neck is adorned with this mark of affection. But this was now the recipient of a most eloquent appeal to remain at home, and he was conquered by kindness.





NEW BAPTIST MISSION CHAPEL, KIFWA, CONGO

SELF-SUPPORTING MISSIONARIES IN AFRICA

glad to call attention to the "Pioneering on the Congo," W. Holman Bentley of the Baptist Missionary Society, published in America by the Fleming H. Company of New York, Chicago & Co. While chiefly a narrative of experience, Mr. Bentley's two and fully illustrated volumes clearly the conditions affecting missionary work in the Congo region. I highly recommend the book as a trustworthy description of life in the increasingly interesting West Equatorial Africa. The fourth in the following extracts known to us, but we prefer to be stated by one who can be trusted of prejudice. They are worthy of consideration at the time.—Editor.]

IN 1886 Bishop Taylor, of the Methodist Episcopal Church of America, commenced work on the Congo. He had founded missions, and worked in many fields, on the lines of self-support. However possible such a system may be in more civilized lands, where a Christian carpenter, watchmaker, tailor, shoemaker, or other handicraftsman may make a living, it certainly is not adapted to the conditions of life on the Congo. Bishop Taylor's mission is the best, or rather the worst, example of the manner in which a mission to the Congo ought *not* to be conducted. In the formation of his pioneer party he seems to have accepted all volunteers—married families, and single men and women, old and young. The preaching of this crusade in America stirred a great enthusiasm; he was to form a chain of stations across Africa. A large party of peo-

ple from all parts of the United States, more or less qualified, placed themselves under the bishop's guidance. Refusing all advice, and without preliminary investigations, he landed his people (thirty or forty) on the rocky beach at Matadi, "trusting in the Lord" for some temporary housing. Every establishment at the time was short of accommodation and their stores full of goods awaiting transport. The poor people were in great straits, and the missionaries of other societies, traders, and others could only find room for some of them. They finally obtained the deserted State station at Vivi.

Then followed a terrible time of starvation, privation and death. A few could be helped, but so large a party were beyond the resources of any. Some had money with them, and could return at once; others had not, and died, either among their own folk, or on the stations of the missions; some of mechanical ability were able to find work. Their numbers being thus thinned by death and desertion, those who survived, and remained, could support themselves by such stores as they had. The bishop conducted a party to Stanley Pool, obtained a deserted post of the State at Kimpoko, and left them there. They cultivated a garden, and supported themselves by shooting hippopotami, and selling the flesh to the natives at absurdly low prices. They held on for some years; some died, the rest retired without accomplishing anything, or even acquiring the local language.

On the lower river they accomplished even less. They came out with a steamer, in pieces, which was destined for the upper river. It was to be conveyed to Stanley Pool in carts drawn by a traction engine. There were no means at the time of taking the engine beyond Banana, so it rusted on the wharf there for years, until the railway company bought it for pumping purposes. With the engines and iron work of their steamer they built a light traction engine at Vivi, which moved a little way up from the beach, and then they saw that it was useless. They then transported half of the steamer by native porters for fifty miles to Isangila; then they realized that they could never afford

to carry so large a vessel to Stanley so they carried the loads back again built the steamer on the lower river work as a freight steamer. As soon as she was ready, the ocean steamers came to deliver at Matadi, and her use was at an end. After years, during which she scarcely earned her paint and oil, she was sold.

A few people continued at Vivi, living on the produce of their garden, but with no time or energy for other work; one remained on until 1898, who supported himself by selling vegetables at Matadi until he died. Up a creek near Banana Miss Kildare lives to this day (1899) in a wooden shanty, beside a small town called the Solongo. She has some resources of her own, and is the only one who has carried on any practical mission work. Those who know all the details, a few of which have been only lightly outlined in this story of the mission is heartrending. The sufferings of those earnest people, struggling to carry out the misguided dreams of the bishop, and laying down their lives in the attempt, will never be told; I can never write a word in reference to them, but of deepest pity and sympathy. They simply acted under orders; the bishop was seldom with them during the early years, and then only for a few days at a time; the rest of his time was spent in visiting the other coast missions of his diocese and attending Conference in America. For the sake of the memory of those who suffered and died, one would be disposed to be silent on the subject, but for the sake of those that missions are not infrequently started and run on unsound principles, proving great things on a minimum of outlay, drawing away support, and hampering the operations of missions which are working on sound lines.

Missions are not to be conducted lightly. The salvation of the world could not be at the cost of the suffering and death of Christ; and the winning of the world for Christ can only be accomplished at the cost of much treasure, energy, and life. It is the part of those who seek to obey the Lord's command. Let those who wish to carry on such work beware of "cheap" methods. I would not write a syllable

against any true economy, but these false economies, and false systems of mission work, need more frequent denunciation. If "self-support" means that those who are able so to do maintain themselves from private resources, then self-support is most commendable; but when it means that a missionary to Central Africa is to dig, farm, do plantation work, produce his own food before he eats it, and support himself by his own personal energies, and after that do his mission work, the principle of *self-support* cannot be too strongly repudiated. We never find the day long enough as it is. What would be done if we had first to support ourselves?

In 1885 three young men went out to the Congo, in connection with Mr. Simpson's Tabernacle in New York, to establish a Faith Healing mission. They took no medicine, and held the same ideas of self-support and "cheap" mission work. The leader died in a week or two, one entered the service of the American Baptist mission, the other returned. Mr. Simp-

son sent out another mission in 1889, but this time in connection with a society which is now known as the Christian and Missionary Alliance (American). Some come out from time to time in connection with it, refusing to take medicine of any kind. Fever soon brings about a change; they either "get further light on the subject," or die, or return. These workers are established at Boma, and at six other stations to the north and northeast of Boma, within a radius of sixty miles. The stations are at Boma, Ngangila, Vungu, Kiama, Mazinga, and Kinkonzi. The mission attempted at first, and for a long while, to work on ultra-economic lines, but happily sounder views have prevailed, and they are doing earnest work in a district which otherwise would be untouched. There is good reason to hope for large success, when more of their missionaries have had time to acquire the language, and to carry out the work on the present lines. There is already much to encourage them.

THE LIU CHIU ISLANDS

Until recently the Liu Chiuans steadily refused to be civilized. But an awakening has begun at last, beginning immediately after the war between China and Japan, so that now a large proportion of the children are in the schools, and the great masses who can neither read nor write feel ashamed of their ignorance and are ready to improve any opportunity that may come in their way.

There seems to be no prejudice against Christianity at present. Buddhism has never taken hold there, so there is not that influence to work against. But Christian evangelists who have gone to them have found the people so shy and unapproachable that it has been a problem how to reach them. Our Baptist evangelist, Uchida san, has solved this problem, or rather as he puts it, God has shown him.

A kind of banana grows there which bears no fruit and has been useful only for the leaves and stalk. From the latter thread is manufactured and woven into cloth for dress material. But no use has ever been found for the bark until now, and it is brought in quantities to Uchida san and his industrial class to be made into baskets, picture frames, light shoes and other things.

This class kept increasing until we had over one hundred names nearly all young women, some of them walking long distances, and their zeal in study was certainly inspiring. They listened earnestly to the Gospel talk which accompanied each lesson and a number seemed to be coming to a "knowledge of the Truth as it is in Jesus." Often the porch was crowded with visitors, and sometimes I had a meeting with the grandmothers in another room.

There is a work to be done also among the Japanese who go there for business. Being strangers in a strange land, they are so glad to meet any of their kinsmen that even a Bible woman is welcomed in their homes, and in some cases their hearts are softened enough trying experiences to listen to her message of peace and salvation.

DAISY D. BARLOW.



PREACHING IN THE OPEN AIR AT KIFWA, CONGO

MEDICAL WORK AT KIFWA

WE have between six and seven hundred patients every month and have to visit quite a number in the towns who are too sick to come to the station. It is not only the Christians who come for medicine; even the heathen who will not come to our meetings, lose faith in their charms and idols, and come for medicine, and thereby give us an opportunity to preach the word of life to them. We do not give the medicine free to any except those who cannot pay, but the people come for medicine sometimes from towns thirty or more miles off.

The doors are wide open for us everywhere. In every town the people are asking us to come and stay with them because they want to hear more about God. Now is the time for us to enter these open doors. If the churches and people at home only could see the needs of these people and hear their cry for the word of Life, would it then be possible for them not to supply these needs?

CHRISTIAN NELSON.

A WARNING

When Quinine Should Not be Used

[The use of quinine is so common in mission lands that it is thought wise to publish the following account of the sorrowful experience of Rev. M. C. Mason and Mrs. Mason of Tura, Assam, in the death of their bright and lovely boy, Gordon. It is evident from this that while quinine has doubtless, with the blessing of God, saved multitudes from sickness and death, there are times when it should not be used even for tropical fever. The case is one of scientific interest, and Mrs. Mason has rendered a great service in consenting to write this account in the midst of her sorrow.]

We have been asked to write some account of Gordon's illness and death for publication; if it shall keep others from our bitter experience, we shall feel repaid for the pain it costs us.

I had the children in Darjiling in the spring of 1880. While there, Gordon had two chills, followed in the one case by sub-normal temperature, in the other by

not high fever. But each time the water he passed was so black that after the second I called the doctor, who seemed much excited and took it for analysis.

While on our way home the last of May, Gordon had such an attack, and again three or four times during the summer. Then we noticed that each time it was after he had had one grain of quinine, and remembered that in Darjiling and on the way home he had had the quinine shortly before the chill. Here we noticed that just about two and one-half hours elapsed after giving the one grain quinine capsuled pill until the chill came on. He had not in any case had fever just before, but showed symptoms of malaria, so we gave the quinine as a preventive. In one case the temperature ran above 106° in less than two hours, and within six hours after was down to 96°. Every time the water passed during the chill was like black blood. We corresponded with Dr. Rivenburg about it. He analyzed the water and pronounced the disease "Black Water Fever," telling us the child ought to leave the country. We gave no more quinine and Gordon had no fever from August, 1899, to June, 1900. From his birth he had been an unusually large, robust child; and during the past year, as always, strong and active. But early in June he began to have fever from time to time, finally settling down to every other day, temperature sometimes not much, again going to 105°. We learned that the Doctor had "Euquinine," which was said to have all the good but none of the bad effects of quinine, so two doses of this were given to Gordon on different days and we hoped much from its use, but it turned out that there was no more in hand. On June 29, he had some fever during the forenoon, not much, and temperature had gone down to normal and he was playing about feeling bright and lively. Mr. Mason was very anxious to break the fever which seemed to be getting such a hold upon him, and strongly

advised by the Doctor, we gave quinine in capsuled pills. In just two and one-half hours he began to be chill, and passed some of that terrible water. In less than two hours his temperature was 106.3°—chill very hard followed by great perspiration, and temperature dropped slowly to 97. He did not get back his strength and seemed tired, but was about, playing as usual. On July 5 he had fever; on the sixth, was extremely bright and lively; on the seventh, temperature 104°; on the eighth, he went to meeting as usual but in the afternoon his temperature went up to 103°, and on the ninth, to almost 102° in the forenoon; then it was going down and he was sweating. That morning the "Euquinine" came from Calcutta and on the Doctor's advice we gave Gordon a dose of powder. In one hour the child was in a terrible chill, and the water he passed was simply his life's blood, so black! His temperature rose 1.2° in fifteen minutes, reaching 105.2° at 3.05 in the afternoon. Then it fell and rose and fell again, keeping not far from 100° to the end. He could keep nothing on his stomach after Sunday, the eighth, drank a great deal during Monday and the night, but did not care for anything after early Tuesday. He evidently suffered much in the abdomen. Toward noon of Tuesday, he seemed not to know or notice much, and with one slight exception showed no sign of consciousness afterward. All was done for him that medical skill and love could think of. The paroxysms of pain, terrible at times, were relieved with intervals of quiet. The pulse was sometimes 180°, and at ten minutes after nine on Wednesday morning, the little body grew quiet and the spirit left its beautiful house.

No doubt exists in our minds, that quinine was the direct cause of death. Let those who handle it beware if its use is soon followed by a chill.

NETTIE PURSELL MASON.

❀ ❀ PERSONAL ❀ ❀

MR. and MRS. H. J. OPENSHAW and MRS. WM. UPCRAFT of Yachau, and REV. F. J. BRADSHAW of Kiating, West China, also MRS. J. R. GODDARD and MISS ANNA K. GODDARD of Ningpo arrived at Vancouver, September 18.

REV. C. H. FINCH, M.D., of Suifu, West China, may now be addressed, care Missionary Home and Agency, Quinsan Road, Shanghai, China.

MRS. MARY W. BURHOES sailed for Burma, September 7. She will join the corps of teachers in the Baptist Mission Girls' School, Kemendine, Rangoon.

MRS. JULIA H. VINTON sailed from Boston, September 22, returning to Rangoon, Burma.

REV. JOHN L. DEARING, D.D., and wife, with MRS. ROBERT HARRIS and MRS. H. G. SAFFORD of the Woman's Society arrived at Yokohama, Japan, September 3, after a remarkably quick passage.

REV. ALFRED C. FULLER of Podili, India, was married in Cambridge, Mass., October 6, to Miss Mabel Lincoln Chamberlain of Cambridge. The MAGAZINE extends heartiest congratulations and good wishes.

ABSTRACT OF PROCEEDINGS OF THE EXECUTIVE COMMITTEE

THE MEETING OF SEPTEMBER 10, 1900. FOURTEEN MEMBERS PRESENT.

THE Foreign Secretary made a report of his visit to England, Paris and Germany, and stated that the affairs of the French Mission, which were the especial occasion of his visit, had been fully arranged, and that the prospects of the mission are excellent. The thanks of the Committee were extended to Rev. Thomas S. Barbour, D.D., and also to Rev. George C. Lorimer, D.D., for his assistance in conference with the brethren in France.

It was stated that excellent rains had fallen in the portion of our mission field in India affected by the famine, and that Dr. Clough was closing the famine relief works at Ongole.

A statement was also presented of the situation of the missionaries of the Union in China and of various dispositions as to their location, pending the opening of opportunities to return to their fields. The treasurers of the missions in China were authorized to meet any special expenses due to the disturbances in China.

The congratulations of the Executive Committee were sent to Rev. Henry G. Weston, D.D., president of Crozer Theological Seminary, Upland, Pa., on the occasion of the celebration of his eightieth birthday.

Rev. W. E. Henry of Crozer Theological Seminary was introduced to the Executive Committee, and after the usual conference was appointed a missionary of the Union.

THE MEETING OF SEPTEMBER 25, 1900. TWELVE MEMBERS PRESENT.

The Home Secretary gave a report of his visit to the National Baptist Convention at Richmond, Va., and his impressions of the missionary operations of that body.

On recommendation of the Woman's Baptist Missionary Society of the West, Miss Anna Edith Long of Chicago, was appointed a missionary of the Union and designated to Nowgong, Assam.

Arrangements were made for printing a new edition of the Sgaw Karen New Testament in Burma, and also for the erection of a recitation hall for Duncan Academy in Tokyo, Japan.

THE MEETING OF OCTOBER 8, 1900. NINE MEMBERS PRESENT.

It was voted that Rev. W. M. Young be designated to Kengtung, Shanland, Burma.

Also that six hundred dollars be appropriated for printing the new edition of the Shan New Testament.

DONATIONS

RECEIVED IN SEPTEMBER, 1900

MAINE, \$269.48.			
Ant Branch of			
Head ch.	5 00		
ch.	5 80		
ddick ch.	9 45		
st ch.	8 00		
ch.	3 78		
o, Mrs. W. C.			
o, 1st Mission	1 00		
for sup. Pa. Hah's			
ld ch.	12 00		
ot Bap. Asso. per	2 10		
Ray, Treas., Le-			
ch., \$2; Lee ch.,			
1 Bangor, \$12; 1st			
r S. S., \$4.45; 1st			
r ch., \$9.06; Old-			
ch., \$14.21; Oldtown			
r Dr. Bunker, \$15;			
nd ch., \$1.80; Mon-			
\$2.40; East Cor-			
90 cents; Passa-			
ag ch., \$1.13; So-			
t ch., \$1.20.....	70.15		
Haven ch.	2 00		
h.	10 00		
ardiner ch.	5 00		
s, 1st ch.	2 00		
.....	4 00		
quis Asso., Hart-			
ch., \$3.25; Cam-			
a ch., \$3.20; Lebec			
\$1.01; Monson ch.,			
Parkman ch., \$2.50	11 99		
unk, Kennebunk			
ge ch., per A. A.			
rdson ch.	7 12		
gton ch.	1 00		
n Point ch.	1 00		
Paris ch.	11 58		
vale Y. P. S. C. E.	3 72		
n Memorial ch.	24 00		
n ch., Mrs. A. H.			
y, sup. wk. at Loi	10 00		
rick ch.	3 85		
vell ch.	15 00		
Sumner ch.	3 00		
gton ch.	2 00		
Berwick ch.	8 00		
ore Falls ch.	6 00		
Rockport ch.	4 15		
Levant C. E., for			
in China	2 50		
ngton Asso., per			
W. Lord, treas. ...	3 81		
Head S. S.	5 58		
nd ch.	2 76		
1st ch.	2 54		
V. HAMPSHIRE, \$172.08.			
rt, 1st ch., Ephraim			
ael Fletcher Miss.			
for Burma mission	73 82		
ow ch.	5 00		
Londonderry Junior			
avor ch.	1 00		
Derry ch.	36 26		
rt, 1st Des., Timo-			
& Lois Fletcher			
ion Circle for Bible			
en's work, care			
W. L. Ferguson,			
ore, India.	56 00		
VERMONT, \$30.83.			
gton, 1st S. S., for			
George A. Hunt-			
Japan	7 66		
Londonderry ch. ...	4 81		
Londonderry S. S. ...	96		
Middlebury ch.	4 30		
Fairfax ch.	4 40		
Lamolle Asso.	1 00		
North Springfield ch. ...	7 50		
MASSACHUSETTS, \$815.37.			
Roston, Samuel Watts, for			
sup. two nat. miss.,			
care Dr. Bunker	40 00		
Northampton, 1st S. S. ...	5 78		
Colrain, 2nd B. Y. P. U. ...	1 00		
Fitchburg, 1st ch.	100 00		
Allston, Brighton Ave.			
Y. P. S. C. E., tow. sup.			
Miss Kin Kano, care			
Miss L. Mead	25 00		
Wakefield ch.	53 93		
Haverhill, 2nd ch.	5 00		
Newton, Immanuel ch. ...	50 00		
Hudson ch.	22 29		
Norwood Sw. Bap. Miss.			
of the Tremont Temple			
ch.	7 36		
Springfield, State St. ch.	56 02		
Brookton, No. ch.	17 74		
West Acton ch.	18 16		
Fall River Temple, Y. P.			
S. C. E., for sup. Tha			
Dive, Karen Theological			
Seminary, Inseln, So.			
Burma, care Rev. W. F.			
Thomas	10 00		
Worcester, South Y. P. S.			
C. E., as one-half pledge			
for year	50 00		
West Boylston ch., W. R.			
Walker, treas.	12 54		
Still River ch.	50 00		
Cambridge, 1st ch.	100 00		
Edgartown, 1st ch., coll. ...	9 80		
Edgartown, 1st Y. P. S.			
C. E.	2 20		
Petersham ch.	6 00		
Boston, Muriel K. Mable,			
of which \$5 is for Dr.			
Bunker's work	15 00		
Dorchester, a friend for			
Sunglah, care Dr. Downie	25 00		
Salem Asso., B. Y. P. U.,			
tow. trav. exps. of Rev.			
J. W. Carlin	3 50		
Hancock, 1st ch.	5 75		
Weymouth S. S.	4 00		
Methuen, 1st ch.	6 25		
Newburyport ch.	5 00		
Charlestown, 1st ch., Mrs.			
S. P. Hill	10 00		
Frammingham, 1st ch.	43 85		
East Milton B. Y. P. U.,			
for Loi Kaw mission ...	12 50		
Orange, Mrs. M. C. Car-			
penter	10 00		
Hyde Park S. S.	25 00		
Colrain, 1st ch.	6 60		
RHODE ISLAND, \$313.57.			
Providence, Cranston St.			
Y. P. S. C. E., "In His			
Name," for stu. in In-			
seln, care Rev. W. F.			
Thomas	6 30		
North Kingstown, 1st ch.	2 45		
Providence, a friend ...	50 00		
Pawtucket, 1st ch.	70 00		
East Providence, 2nd ch.	7 51		
Providence, Union ch. ...	68 14		
Newport, 1st ch.	81 00		
Providence, 1st ch.	17 95		
Lonsdale, 1st Soc.	5 90		
Newport, 1st S. S.	4 32		
CONNECTICUT, \$408.97.			
Bridgeport, E. Washing-			
ton Ave. ch.	12 09		
Hartford, Sw. ch.	10 00		
Norwich, Central ch., Mrs.			
C. D. Manning	10 00		
Lyme, Old Lyme ch.	5 00		
Borathville, Scott Hill			
ch.	1 00		
Hartford, 1st ch., for Dr.			
Bunker's support	260 00		
Meriden, Sw. ch.	10 00		
Saybrook, 1st ch.	4 90		
Torrington ch.	8 00		
Rockville, B. Y. P. U., for			
sup. Kah Ko, nat. pr.,			
care Rev. A. V. B.			
Crumb	10 00		
Brooklyn ch.	14 75		
Haddam ch.	3 23		
Hartford, So. ch., E. B.			
Squires, sup. of Moung			
Lay, at Loi Kaw	67 00		
Stonington, 3d ch.	3 00		
NEW YORK, \$776.32.			
Maine B. Y. P. U., for			
sup. Loi Kaw mission,			
care Dr. Bunker	30 00		
Benton ch.	24 36		
West Oneonta, 1st ch. ...	7 25		
Franklinville, 1st S. S. ...	5 71		
Elmira, South Side ch.	5 00		
Mexico, 1st S. S.	5 00		
Westerlo ch.	20 15		
Schenectady, Villa Road			
ch.	3 50		
Yonkers, Warburton Ave.			
S. S.	12 31		
Hornellsville, South side			
ch.	5 00		
Ovid, Joseph Dunlap, Jr. ...	10 00		
Flat Creek ch.	5 00		
Little Falls, 1st ch.	10 00		
Buffalo Bapt. Asso., Java			
Village ch., \$7.25; Dele-			
van ch., \$6.50	13 75		
North Syracuse, Mrs. Mary			
L. Allen	1 00		
Knowlesville ch.	4 47		
Akron ch.	6 87		
Granville, Miss Ann Allia			
Lare	3 00		
Huntington ch.	10 00		
Spencer, 1st ch.	43 00		
Trout Creek, Mrs. Edith			
A. Fletcher	10 00		
Rochester, Park Ave. ch.	40 00		
Batavia, Frances J. Hunt-			
ley, to apply on sal. of			
Rev. J. Heinrichs and			
wife of Ramapatam, In-			
dia	100 00		
New York City, Washing-			
ton Heights C. E., for			
Loi Kaw mission, care			
Dr. Bunker	15 00		
Wayne Co. Baptist As-			
so., Macedon ch., \$5.50;			
S. S., \$2.33	7 83		
Jamestown, Sw. ch.	8 35		
Buffalo, Fillmore St. ch. ...	5 49		
Buffalo, Michigan St. ch.	1 00		
Strykersville ch.	8 50		
Sardinia ch.	2 70		
Arcade ch.	3 00		
Hinsdale ch.	5 00		
Sandusky S. S.	2 50		
Ischua ch.	65		
Scipio ch.	3 25		
Scipio S. S.	3 26		
Sherman ch.	8 00		
Haskell ch.	2 35		
Cherry Creek ch.	14 05		
Bolton, 1st S. S.	2 44		

Findlay Lake ch.	1 50
Busti ch.	8 75
Kennedy ch.	3 23
Clymer ch.	1 00
Clymer S. S.	1 00
Randolph, Miss E. M. Chamberlain	2 00
Sinclairville ch.	1 25
Clymer Y. P.	75
Bainbridge ch.	1 00
Oxford S. S.	3 00
Chenango S. S.	25
McGraville ch.	15 00
Lansing & Groton ch.	15 75
Seneca Falls ch.	8 50
Naples ch.	6 50
Virgil ch.	3 25
Virgil S. S.	1 50
Freetown ch.	2 15
Cortland, 1st S. S.	1 00
Walton ch.	10 00
Middletown S. S.	15 50
Hudson River Cent. Asso. Fleshkill Landing, Bethle- hem Sta. ch.	25 75
E. Branch ch.	50
Saugerties S. S.	3 50
Brooklyn, Hanson Place Y. P. for sal. of Isaac Onomura, Japan	25
Georgetown ch.	25 00
Chettanango S. S.	10 90
Whitesboro ch.	15
Camden ch.	48 78
Boonville S. S.	25
Amsterdam S. S.	25
Galway ch.	1 00
Covert ch.	4 50
Brocton ch.	3 00
Mechlenburg ch.	2 00
Enfield ch.	8 44
Antioch ch.	1 00
Mariner's Harbor ch.	50
Stephentown Y. P.	6 53
Lebanon Springs ch.	1 60
Savona ch.	75
Reading ch.	3 55
Second Kent ch.	1 60
Yorktown ch.	15 91
Cross River ch.	5 00
Sharon Springs S. S.	1 00
Sharon Springs S. S.	25

NEW JERSEY \$330.25.

Mount Holly, Mrs. Hettie A. Rhee, a thank offering to the Lord for the blessings of the past year	25 00
Asbury Park, L. M. Tay- lor, for Lol Kaw mis- sion, care Dr. Bunker Moorstown ch.	5 00
Camden, Grace ch., one- half year con.	33 05
Jacobstown ch.	28 13
Daretown ch.	17 00
Cape May City ch.	5 00
Keyport ch.	14 42
Newark, North ch.	35 52
West Hoboken, 1st S. S.	48 53
Netcong S. S.	10 00
Mt. Olive ch.	1 50
Jersey City C. F. Miller	7 05
	100 00

PENNSYLVANIA, \$1367.69.

North East, Stella M. Griffin	5 00
Washington, 1st ch.	2 00
Pittsburgh, Fourth Ave. Bible School	15 00
New Tabernacle ch., quar- ter	52 11
Bethlehem ch., for hospi- tal asst. & nat. prs., care Rev. M. B. Kirk- patrick, M.D.	80 00
New Britain ch.	15 17
Trinity ch., Wm. E. Burk Band, special gift for nat. pr., care Rev. L. W. Cronkhite	50 00
Wayne, Central ch.	54 01
Bethesda ch.	1 94

Church of the Evangel. bal. (making \$207.03)	20 05
Taylor, Calvary ch.	3 00
Roulette ch.	1 62
Mt. Zion ch.	39 30
Zoar ch., bal.	40 00
Sharon ch.	29 75
Zion ch.	7 49
Camptown, Wyalusing ch.	12 00
Port Matilda ch.	1 00
Holidaysburg Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronkhite ..	25 00
Lockport ch. (1899)	1 53
Lockport ch. (1900)	3 00
Williamsport, 1st ch.	97 00
La Porte & Eaglesmere ch., add'l	1 50
Shiloh ch.	1 20
Brush Valley ch.	5 00
Pine Flats ch.	2 59
Cookport ch.	2 00
Monongahela Union ch.	5 25
Flatwood ch.	11 13
Big Crossing ch.	2 50
Falls City ch.	3 30
Greenslow ch.	4 70
Mt. Zion ch.	2 50
New Geneva ch.	1 67
Oak Hill ch.	5 25
Ohio Branch ch.	4 00
Redstone ch.	4 18
Star Junction	1 00
Dawson ch.	4 00
Bradford ch.	18 50
So. Wheeling ch.	9 00
So. Wheeling S. S.	38 25
Interest Benson Glp, per Peters Creek ch.	25 50
Fifth Ave. S. S.	5 00
Fourth Ave. ch., Pitts- burg, of which \$3.50 is for work among India famine sufferers, con- tributions from Feb. 1 to Aug. 1, 1900.	611 52
Cannal ch.	1 60
Mansfield ch.	10 00
Sullivan, State Road ch.	2 00
Blossburg ch.	2 00
Shipper ch.	2 30
Aldenville ch.	3 00
Berlin ch.	3 00
Ridley Park ch.	22 00

Less amount refunded

Two Lick ch. 3 00

1370 69

WEST VIRGINIA, \$904.89.

Huntington, 5th Ave. ch.	11 60
Huntington, 20th St. ch.	10 93
Redemption, bequest Mrs. Mary Barnes	5 00
Broad Run Asso., coll. at Broad Run Asso., ch. of Eastern Asso., ch. of ...	13 11
Broad Run ch.	62 17
Broad Run, Miss A. Al- derson	5 00
Potts Creek ch.	4 09
Sinks Grove ch.	5 00
Greenbrier Asso. chs.	60
Antioch ch.	3 89
Harbourville ch.	49 75
Enon ch.	2 00
Huntington, Twentieth St. ch.	2 00
Good Hope ch.	5 63
Milton ch.	6 00
Portersville ch.	2 50
Susannah ch.	17 50
Union ch.	2 17
Spencer ch.	2 35
Spencer, Wom. Circle	2 65
Two Run ch. 25 per cent add'l	94 60
Two Run B. M. League Amwell ch.	4 35
Cotton Hill ch.	2 18
Ganley Bridge ch.	4 07
	5 75
	3 82
	2 90

Good Hope ch.	1
Little Sewell ch.	1
Lookout, L. F. Cavendish and wife, thank offering ...	10
Hopewell Asso. chs.	106
Bethlehem ch.	10
Earnshaw ch.	1
Fairmount ch.	1
Fairview ch.	1
Jones Run ch.	1
McIntire ch.	10
Monongalia ch.	1
Mt. Zion ch.	1
Olive Branch ch.	1
Pleasants ch.	1
Ten Mile Creek ch.	1
Willow Tree ch.	1
Beech Grove ch.	1
Brownstown ch.	1
Campbells Creek ch.	1
Cobbs Creek ch.	1
Danville ch.	1
Charleston, 1st ch.	1
Charleston, Virginia Ave. ch.	1
Forks of Coal ch.	1
Hampton ch.	1
Handley ch.	1
Hopewell ch.	1
Lens Creek ch.	1
Mt. Carbon ch.	1
Mt. Olivet ch.	1
Olive ch.	1
Olive Branch ch.	1
Pleasant Oak ch.	1
Peytona ch.	1
Racine ch.	1
Slaughter's Creek ch.	1
Sand Fork ch.	1
Sugar Creek ch.	1
Tuppers Valley ch.	1
Bethesda ch.	1
Elizabeth ch.	1
Kanawha ch.	1
Mt. Moriah	1
Mt. Zion ch.	1
Middle Ridge ch.	1
Murphytown ch.	1
Newark ch.	1
New England ch.	1
Pleasant Valley ch.	1
Parkersburg B. Y. P. U., town sup. Moun. San Baw, care Miss S. J. Higby, Burma	1
Sarepta ch.	1
St. Mary's ch.	1
Tygart's Creek ch.	1
Willow Dale ch.	1
Willow Island ch.	1
Williamstown ch.	1
Union Valley ch.	1
Mt. Pisgah Asso. chs.	1
Fork Ridge ch.	1
Fork Ridge S. S.	1
Wolf Run ch.	1
Golden Rule ch.	1
Big Sandy ch.	1
Ceredo ch.	1
Kenova ch.	1
Pleasant ch.	1
Washington ch.	1
Twelve Pole Asso. chs.	1
Elkins ch.	1
Grafton ch.	1
Phillippi ch.	1

OHIO, \$595.86.

Hamilton, 1st ch.	1
A friend	1
Dayton, Linden Ave. ch., of which \$4.20 is for Miss Mary Scott's work in Swatow, China, and \$10.80 is for work on Congo	1
Rethany ch.	1
Conneaut ch., for trav. exp. of Rev. H. Rich- ards	1
Cambridge Asso. chs.	1
Central ch.	1

Donations

637

Asso., coll. at ...	5 65
ch.	5 00
ch.	1 00
ville ch.	25
ville ch.	8 05
id, Third ch., tow.	
lev. G. H. Brock,	
.....	12 50
ch.	2 85
ch.	35 00
enna S. S.	4 00
Fairview ch.	1 00
Creek ch.	3 15
1st ch., Miss I. F.	
.....	35 00
ria ch.	2 34
ch.	3 00
ch.	51 53
Rev. F. G. Cres-	
.....	8 33
1st ch., W. D.	
printing press for	
Bunker	10 00
1st ch.	5 00
t Valley ch.	7 00
ville ch.	10
Valley ch.	4 76
ch.	30
Salem ch.	1 00
lle ch.	37
etamoras ch.	10
ch.	10
ch.	20 00
rnel ch.	7 00
tation ch.	35
n ch.	3 15
n B. Y. P. U.	71
lead ch.	10 00
h.	1 25
ch.	50
w ch.	1 75
iy ch.	1 00
ek ch.	6 00
asant ch.	2 00
Tree ch.	2 50
ch.	75
Creek ch.	50
Point ch.	2 00
burg ch.	1 25
Ashland Ave. ch.	57 69
ill ch.	1 00
aso. chs.	7 62
rings ch.	2 60
eld ch.	3 00
rt ch.	1 00
gton T'p ch.	9 00
INDIANA, \$287.39.	
Creek ch.	2 00
ch.	9 00
ch.	5 00
n, 1st ch.	47 80
polis, College Ave.	
.....	60 20
Creek Asso., coll. at	14 74
lone ch.	2 00
ille, 1st ch.	8 34
View ch.	2 00
st Valley ch.	2 00
d ch.	4 20
Creek ch.	3 17
lead ch.	4 50
ch.	2 32
h.	4 35
gton ch.	4 50
ch.	50
ll, Miss H. L. Bad-	
.....	25
ch.	4 50
eld ch.	3 80
ch.	8 00
Union ch.	3 40
ice ch.	1 50
ethel ch.	1 00
Creek ch.	2 20
Hill ch.	6 00
s Hill ch.	1 75
Sun ch.	5 00
wood ch.	2 80
les ch.	3 20
Fork ch.	2 00
la S. S.	1 55
Branch ch.	6 00

Patriot ch.	1 50
Union ch.	2 25
Butlerville ch.	1 75
Dupont ch.	4 80
Graham ch.	4 23
Hebron ch.	6 05
Ryker's Ridge ch.	5 15
Vernon ch.	4 11
Wirt ch.	6 11
Mt. Pleasant, 1st ch.	10 00
Valparaiso ch.	11 00
Otwell ch.	1 00
Connerville, Ruby Clark	
and sister	07

ILLINOIS, \$469.68.

Centralia, H. T. Cum-	
mingham, for work, care	
Dr. Bunker	2 00
Chicago, Miss Julia E.	
Parrott	75 00
O'Fallen ch.	5 29
Big Saline Asso., coll. at	2 21
Sulphur Springs ch.	2 50
Atlanta ch.	10 00
Deer Creek ch.	40 00
Grant Park ch.	2 30
Mason City ch.	4 75
Arcola ch.	50
Nebo ch.	2 13
Nebo S. S.	1 52
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Alsey, Mrs. Kate Welsen-	
bach	50
Bethel ch.	1 35
Centralia ch.	45 00
Centralia Y. P.	8 00
Patoka ch.	3 06
Salem ch.	5 00
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China & Africa	50
Wisetown ch.	50
Central Asso., coll. at ..	11 76
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Chicago, Galilee ch	1 80
Chicago, Second ch.	59 00
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Ten Mile ch.	4 00
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Clough	12 50
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Shelbyville ch.	1 00
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Friendship ch.	55
Stimpon ch.	1 60
Bethel ch.	3 00
Eanon ch.	1 00
Harmony ch.	50
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Newell, 1st Danish ch., to	
be used for mission pur-	
poses in Congo, Africa,	
care Rev. C. Nelson	4 00
Danville ch.	2 00
Sheffield ch.	9 44
West Mitchell ch.	4 75
Rock Creek ch.	5 50
Riceville, I. N. Nash, for	
Mitemona San, care Rev.	
J. L. Dearing, Japan ..	30 00
Meriden ch.	3 30
Meriden individual	75
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Kiron, East Hall	1 00
Sioux City, Sw. ch.	9 10
Stratford S. S.	3 00
Ottumwa, a friend for	
student, care Duncan	
Academy, Japan	9 00
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Cedar Falls, Dan. ch.	10 00
Cedar Falls, Mary Patter-	
son	3 00
Yauketon, Dan. ch.	12 72
Humboldt, Jessie Winf...	2 00
Alta ch.	13 80
Seymour ch.	
care Dr. Bunker	5 00
Seymour B. Y. P. U., for	
Ahhodah, care Dr. Bun-	
ker	5 00
Chariton River ch., for	
Ahhodah, care Dr. Bun-	
ker	2 50
Little Flock ch., for Ah-	
bodah, care Dr. Bunker	
Centreville B. Y. P. U.,	
for Ahhodah, care Dr.	
Bunker	10 09
Udell ch., for Ahhodah,	
care Dr. Bunker	2 00
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care Dr. Bunker	55
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Cherokee, T. S. Brown,	
for Rev. J. Firth, As-	
sam	25 00
Murray ch.	2 25
Cumberland ch.	2 35
Cumberland S. S.	1 28
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Luni ch.	4 00
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Day offering	2 43
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Mayville ch.	2 00
Kalamazoo, 1st ch.	10 43
Lawton ch.	2 00
Bear Lake ch.	5 00
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Minneapolis, Bethel ch. ..	80
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Saw Ka Dah, Tongoo,	
Burma	20 00
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zagga, care Rev. W. C.	
Owen, Bapatia, India, ..	5 00
Willmar ch., for Thomas	
and Rungtah, care Rev.	
W. A. Stanton, Kur-	
nool, India	10 00
Oaseola, Mr. Mattson, for	
work, care Rev. E.	
Lund, Philippine Islands	
Fish Lake ch.	50 00
Worthington, Sw. P. Blixt	
Duluth, 1st Sw. ch.	30 00
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.....	5 25

Lincoln ch.	3 00
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Mankata ch.	7 50
Brainard ch., for Rev. W. E. Hopkins, India	20 00
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Ellis ch.	4 00

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Waubesa ch.	5 00
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Albany ch.	1 15

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Noel ch.	6 31
Board of Home & Foreign Missions	137 10

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Washington ch.	7 15
Chicaskia ch.	4 10
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Lucas, Bertha and Ethel Milstead	2 00
West Union ch.	1 00
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Codell ch.	1 15
Woodston ch.	1 00
Hayes, Mr. Evelhoch ..	5 00
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Augusta ch.	5 00
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Beatrice ch.	32 91
Beatrice Y. P. S.	2 00
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Cortland ch.	1 60
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Fairbury ch.	19 11
Anahey ch.	5 00
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La Clede ch.	20 00
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Farnham S. S.	2 18
Stromsburg, Sw. ch.	8 25
Omaha, Sw. W. C.	5 50
Oakland, Sw. ch.	17 55
Weston, Sw. ch.	3 00
Mead, Sw. ch.	10 78
Mead, Sw. W. C.	7 00
York ch.	7 50
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Exeter ch.	6 00
Bethesda Y. P. S.	1 00
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Goldfield ch.	21 00
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Denver, Mt. Olivet ch. ...	2 25
Trinidad Y. P. S.	10 00
La Veta ch.	11 13
La Junta ch.	3 22
Fowler Asso.	2 06
Pueblo, 1st Y. P. S.	4 00
Pueblo, C. L. Powell and J. A. Pell	55
Durango ch.	16 70

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Pasadena ch., B. B. Jacques, for sup. of nat. pr. Ko Kye, care Rev. J. E. Cummings, Hensada	10 00
Clovis ch.	1 00
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Paradise ch.	5 00

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KENTUCKY, \$15.

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Friendship Asso. coll. ...	5

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Claremore, Rev. J. M. Newman	1
Vinita ch.	1

ALABAMA, \$10.

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Total \$3,370

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Brooklyn, N. Y., estate Joseph Wild	1,000 00
Waynesburg, Pa., bequest of David Rush	47 50
Janesville, Wis., estate of J. S. Crosby	1,132 84
Santa Ana, Cal., estate Dexter P. Smith	180 66 2 34

\$10.7

Donations and legacies from April 1, 1900, to Sept. 1, 1900 64.8

Donations and legacies from April 1, 1900, to Oct. 1, 1900 75.6

Donations to October 1, 1900

Maine	9
New Hampshire	5
Vermont	7
Massachusetts	7.3
Rhode Island	1.4
Connecticut	2.1
New York	9.1
New Jersey	2.1
Pennsylvania	6.1
Delaware	1
District of Columbia ..	1
West Virginia	1.1
Ohio	3
Indiana	1
Illinois	2
Iowa	2
Michigan	1
Minnesota	1
Wisconsin	1
Missouri	1
Kansas	1
Nebraska	1
Colorado	1
California	1
Oregon	1
North Dakota	1
South Dakota	1
Washington	1
Idaho	1
Utah	1
Wyoming	1
Montana	1
Arizona	1
North Carolina	1
Kentucky	1
Tennessee	1
Louisiana	1
Georgia	1
Alabama	1
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Oklahoma	1
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MISSIONARY IN CHINA FOR FIFTY YEARS



The Baptist Missionary Magazine

L. LXXX

DECEMBER, 1900

No. 12

➤➤➤ A Weighty Opinion ❄❄❄

THE most notable utterance on affairs in China is undoubtedly the article by Sir Robert Hart, in the *Fortnightly Review* for November. Sir Robert has been the Inspector General of the Chinese Maritime Customs for many years. Although he is an Englishman he is an officer of the Chinese government, and for years has had under his control a force of about one hundred and fifty officials, foreign and Chinese, stationed in all parts of the empire. It has been generally admitted that no one was better qualified to speak in regard to affairs in China than Sir Robert Hart, and if anything he has been disposed to incline to the Chinese view of the situation. The headquarters of the Chinese customs were in the vicinity of the foreign legations in Peking, while offered by the Chinese government an opportunity of escape from Peking, Sir Robert chose to cast his lot with the legations and would not leave unless the same liberty was given to them. He was, therefore, one of those who passed through the terrible siege of the Peking legations, and has the best opportunity from personal observance to speak both of the past and the present in the Chinese situation. In his article he sets forth the attitude of the Chinese mind toward foreigners in a way which has been adopted by no other and which would be impossible to any other. It is his view that the Boxer movement is simply a symptom of an extended and almost universal feeling on the part of the Chinese, and he believes that this anti-foreign movement will be stronger in years to come than it is at present, that if wise arrangements are not made there will be another outbreak more terrible than the present, because it will be more extensive, better organized, better armed and led. In view of his exceptional opportunities for information and accurate judgment, Sir Robert Hart's views are very discouraging regarding the future of China to those who have hoped for a speedy settlement of the present difficulties and a larger opportunity for commerce and Christian missionary work in China. His article cannot, however, be called pessimistic. It must be accepted as very largely true; and the future policy of foreigners in China must necessarily be molded much on the information which he conveys. It is extremely interesting to notice that the only hope which Sir Robert Hart suggests for a speedy pacification of the Chinese people rests either in the partition of China among the European powers in so active a way as to prevent a general coöperation of the people in an

foreign movement, or in what he calls the "miraculous Christianization of the Chinese Empire." This latter alternative is undoubtedly the most weighty utterance which has ever been made by any statesman on the power of Christian missions. It places them on a level with the combined action of all the foremost nations of the world as an element for the settlement of the difficulties in China. Beside this immensely important and authoritative expression of Sir Robert Hart the casual criticisms of travellers and officials fade into utter insignificance. With the prominence and importance which have been given to Christian missions in the course of recent developments in the East, with the free acknowledgment that without the missionaries and the native Christians it would have been impossible to preserve the lives of the foreigners in Peking, and with this tremendously significant utterance of Sir Robert Hart,—**than whom no one is better qualified to speak on affairs in China,**—Christian missions have been placed by authorities which cannot be disregarded nor gainsaid in a foremost position as the single element above all others best fitted to advance the interests of civilization as well as Christianity in the semi-civilized and barbarous nations of the world.

China's Missionary Martyr List is still incomplete, as there are yet a number of missionaries of whom nothing has been learned. The list of the dead numbers 122, and it is probable that few, if any, of the fifty-six others not yet heard from will prove to have escaped the hands of the infuriated Chinese. The most important news of the past month is the probable death of twenty-four missionaries from Sweden, who were engaged in labors in Northern China, in the interior from Kalgan. They were members of a party of Swedes who went out to China in the year 1893 and began labors in nominal connection with the Christian and Missionary Alliance. The whole party numbered about forty, and of these seventeen made their escape across the desert of Gobi from Kalgan to Urga, in Mongolia, and thence returned by way of the Siberian railway to Europe. It is hardly probable that any of those who were left at the stations further in the interior are yet alive. The China Inland Mission stands first on the list, with a total of fifty martyred missionaries, not including children, and the Christian and Missionary Alliance comes next with twenty-six. It is yet difficult to obtain exact information in regard to the societies, but as far as we have noticed the American Board of Commissioners for Foreign Missions stands next in the number of losses, thirteen of their missionaries having perished. The recent occupation of Paotingfu by the allied forces has confirmed the report of the death of all the missionaries at that place. Our Baptist brethren in England are among the chief sufferers, having lost thirteen of their members in China, and the American Presbyterians lost five. The number of native Protestant Christians who have perished has been estimated by some one at 4,000, but it is probable from later reports that this number will be largely exceeded.



The American Board of Commissioners for Foreign Missions reports 102 stations, 1,268 out-stations, 539 missionaries, 239 ordained native pastors, 3,233 other native laborers, 495 churches, with 51,699 members, of whom 4,523 were added during the past year; 63,638 scholars in Sunday-schools, 59,671 scholars under instruction, and \$156,642 in native contributions. The receipts of the Board for the year were \$737,957.30, and the debt at the close of the year, \$82,631.16. The *Missionary Herald* for November contains an affecting tribute, with portraits, to the thirteen missionaries of the Board who were killed in China.

Thanks for **Missionaries in China.** The following letter from United States Minister Conger, addressed to the missionaries who shared with the legations the horrors of the siege in Peking, constitutes a full and effective answer to many of the common objections to missions:

"Besieged American missionaries, one and all of you, so providentially saved from certain massacre, I desire in this hour of deliverance to express what I know to be the universal sentiment of our diplomatic corps' sincere appreciation of, and profound gratitude for, inestimable help, which the native Christians under you have rendered toward our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that in God's unerring plan your sacrifices and danger will bear rich fruits in a material and spiritual welfare of people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, very sincerely yours,

E. H. CONGER."



The **Settlement of China's Affairs** is proceeding slowly at the hands of the diplomats. It seems clear, however, that the agreement between Germany and England will stand, and the Chinese people and the world are to be congratulated that these two foremost governments have formed an alliance to maintain an open trade with all parts of China, and have agreed not to take advantage of the present troubles to obtain any further territorial advantage in the Chinese empire. It is evident also that they intend to use their influence to prevent other countries from territorial aggression upon China. The terms of this agreement have been accepted by nearly all the allied powers and the way is open for a settlement of affairs in China more favorable than might at one time have appeared probable.



Membership on **Missionary Boards** is often looked upon by those without personal experience as a task and a burden; but those who have been members of missionary boards or executive committees have learned that, while a large burden of care and responsibility is assumed, the work is yet full of inspiration and elevating influences. The enlargement of heart and mind which comes to a missionary committeeman in the discharge of his duties goes far to compensate him for the outlay of time and energy involved. These men who serve on the executive boards of missionary societies are the largest contributors to the work in the outlay of time and strength involved, but they are not without their reward. Dr. Galusha Anderson, in removing from Massachusetts to enter upon his duties as professor in the Divinity School of the University of Chicago, wrote that his greatest regret in the removal was caused by the necessity of resigning his membership on the Executive Committee of the American Baptist Missionary Union. Robert N. Cust, Esq., in the midst of political and literary labors of unusual multiplicity and exacting, has been a member of the Missionary Committee of the Church Missionary Society for twenty-two years. In a very interesting "Retrospect" of his relations to the society he writes:

"Looking calmly back, how much happiness, positive happiness, those men lose who do not take a share in missionary committees! There, indeed, is found the feast of reason and the flow of soul, hard work without the sordid feeling that you are paid for doing it; genial companionship with men whom you only know in the committee room and of the most varied antecedents, but fellow laborers in the great cause of saving souls."

China and India will hereafter be associated by a new band but one of a sombre shade. In many of its features the outbreak of the Boxers is strikingly similar to the Sepoy Rebellion in India. Two events in each are peculiarly parallel. The memorable defence of the British Residency at Lucknow, with the heroic relief by the British column under Sir Henry Havelock, is duplicated by the brave defence of the British legation in Peking and the rescue by the allied forces, and the terrible slaughter of men, women and children at Cawnpore in 1857 is reproduced in the frightful atrocities of July 9 and 10, 1900, at Taiyuenfu, in Shansi Province, China, when thirty Protestant missionaries, ten Roman Catholic priests and many Chinese Christians were barbarously murdered.



The Locations of Our Missionaries in China on September 11 are given by Rev. J. T. Procter in the following note:

"Mr. Sweet, Dr. Finch and myself represent the Union just now in Shanghai. Drs. Goddard, Grant and Corlies are in Ningpo. Drs. Huntley and Eubank are in Japan. How long we shall have to remain here it is impossible to say. It is hardly probable that any of our stations, unless it be Ningpo and Hangchau, can be occupied before the beginning of the new year. For myself I can put in the time to positive advantage in the study of the language. This is also true of Mr. Eubank and some others. Then also I can do a great deal through correspondence and by having the preachers come occasionally to Shanghai for conference and prayer. We are very glad indeed for the evidence that so many in the home land are just now praying for poor China. We are really expecting great things in the future as the answer of these prayers. All your representatives here are quite well. We are looking for Dr. Eubank back from Japan this week."



"The Next War in China." For several years the officials of Protestant Missionary Societies have held an annual meeting in the city of New York, to consider important questions relative to the management of missionary work. They have brought their best wisdom and experience to bear upon these questions. Doubtless they have thought that they were making some progress. One topic which has specially engaged their attention is the question of "comity" in missionary work. Much interest and good feeling have been developed in the discussion of this question, and an able committee has been appointed to report on the subject at the next meeting in January. It appears that the work of this committee will be unnecessary. A writer in the *Boston Transcript* has forestalled the report and announced with certainty the future course of missionary work in China. The policy is to be one of "strong sectarianism." The course of missions, he says, "is bound to lead to bitter sectarianism, so that while the war against the Christian missionary, as far as the government opposition is concerned, may cease, there is to be war between Christian sects." "The future policy of the Christian bodies is to be more than ever to advance their own cause." "The next war in China will be a religious war." In the face of this assertion it is evidently useless for missionary officials of experience and even some ability to further consider the question of Christian comity in missions in China. Doubtless this writer in the *Transcript* will be ready to give his dogmatic and exact advice on other points of missionary work, so that the trouble and expense of the meeting of the missionary officials might be avoided and all questions in missionary policy of every sort referred to the writer in the *Transcript*.

AN ILLUSTRIOUS EXAMPLE

MISSIONARY MAGAZINE for April, 1884, attention was called to a pastor in Kansas who settled with a small church where not one copy of the MAGAZINE was taken, but before three months passed twenty-four copies were ordered for and the church began to send its regular contributions to the Missionary Union. After a time this pastor was laid aside by ill health, but he did not mean to lose his interest in missions. As he is no longer permitted to lead the churches in their Christian and missionary work, he is endeavoring to do what he can personally, and has made a resolve that he will contribute a dollar a week to the treasurer of the Missionary Union. To do this he has started a business which he is carrying on for the Lord, and every week, by the treasurer of the Missionary Union, receives the dollar. His words are, "*There is money enough and the churches are willing to give it if the pastors do their duty;*" and he is an illustrious example of the truth of his own words. If pastors and others would follow the example of this devoted friend, both in their leadership of the churches and their personal contributions, missions would never suffer for lack of means. We take the liberty of saying that this devoted brother is Rev. L. M. Barnes, now a resident of Harbor, Michigan, and the father of Rev. Lemuel C. Barnes, D. D., of the Fourth Avenue Baptist Church of Pittsburgh, Pa. It is easy to see the son gained his well-known interest and enthusiasm for Christian missionary work.

Personal Aid in the Home Department. It has already been announced that the health of Rev. Henry C. Mabie, D. D., the Home Secretary of the American Baptist Missionary Union, demands some temporary relief from the full burden of the exacting duties of his office. Dr. Mabie will take complete rest of two months, and hopes to be able to resume work about the beginning of the new year. In this emergency the Executive Committee has called on Rev. F. P. Haggard of Assam to render such aid as may be necessary during the relief required by Dr. Mabie. Mr. Haggard has been in Assam for a year or more, and has visited many churches both in the East and the West. His services have been uniformly acceptable, and his action on the work of missions aroused so much interest as to mark him as the most fitted to be called upon in this special emergency. Mr. Haggard had already started on his return to Assam, but received in England the cable message from the Union asking him to return. He is expected to arrive in Boston about November 1st, and to enter at once on his work. He may be addressed at the Missionary Union, Tremont Temple, Boston, Mass.



James Buchanan, LL. D. We regret to learn of the decease of Judge James Buchanan, a member of the Board of Managers of the American Baptist Missionary Union, who died on Tuesday, October 30, at his home in Trenton, N. J. Mr. Buchanan was a lawyer of eminence in his state and had occupied a prominent position on the bench. He had also served four terms in the Congress of the United States. His engagements did not permit of frequent attendance at the annual meetings of the Union, but when present his counsels and meetings of the Board of Managers were highly valued. His death was sudden and due to heart failure. His decease brings a great loss upon the denomination as well as the professional and political circles in which he lived.

CHRISTIANITY IN THE NINETEENTH CENTURY

THIS goodly volume, just issued by the American Baptist Publication Society, does not purpose to be a missionary book, but is so close that it comes within the larger circle of Christian missions in the sense which it treats. The volume is the result of twelve lectures delivered by the author, Rev. George C. Lorimer, D. D., LL. D., before the Lowell Institute in the city of Boston, and its scope is well indicated by its title. It treats the conditions and progress of Christianity during the century now closing from the broadest aspects, beginning with "The Christian Faith in the Twentieth Century" and closing with "The Religious Message of the Nineteenth Century to the Twentieth." In this broad survey of the progress of Christianity during the century, Dr. Lorimer has covered the growth of the Kingdom of Christ in all lands, and his method of treatment necessarily leads to a discussion of all the chief principles and many of the facts of Christian missions. Many of such discussions will be found as is embraced in the following extract:

"It has been frequently charged that sectarian divisions have impeded the progress of the gospel in heathen lands. Twenty different churches, we are told, are struggling with each other and laboring for the conversion of the Hindus. And it is not that a similar spectacle may be witnessed in China and elsewhere. I am convinced, however, that these representations are, as is usual in such discussions, too wide. The missionaries of evangelical societies assure us that there is very little, if any, friction between the teachers and preachers of the various denominations. They cooperate with each other and assist one another and refrain from discussing their differences themselves. A missionary committee has likewise been developed of late years which forces at work are not being wasted in unseemly strife. The evil complained of ever it may have been fifty years ago, is now one of appearance mainly."

In all his treatment of missionary topics, Dr. Lorimer has shown a breadth of view for which he is so justly celebrated, combined with a keenness and keenness of discussion which will afford genuine help where needed. All who desire an insight into the progress of the Christian mission in the last century, including Christian missions in the broadest sense, will find themselves deeply interested in this volume, the scope and spirit of which is well shown in the following extract, which we take the liberty of repeating to close the notice of this admirable volume:

"Christianity was never more extended than she is now, her outposts were farther from her centre, and her circumference was never so vast. If there are signs of heart failure where vitality should be strongest, and if here and there traces of wasting tissue, still the continued aggressiveness and the constant freshness of the faith warrant the most optimistic expectations. Those of our race who recall the dreary and depressing prospects that confronted the church a hundred years ago, if they will only contrast with those dark times the brightness of the present hour, will perceive that she has not only gained in power and influence, but has conquered for herself a position fruitful in unmeasured possibilities. Then she was contenting on her missionary operations; then she was but inaugurating her beneficent benefactions; but now she is the greatest of all imperialisms, girding the globe with a broad zone of light; and now she witnesses the flowering of her philanthropic radiant hues and sweet fragrance of modern humanitarianism, which, however pithily often ignores or denies the roots whence it sprang. The Bodley professor of Divinity at Oxford has recently assigned Christianity the foremost place among the religions of the world. In 1800 the total number of Christians in the world was set down at about two hundred millions; in 1900 the grand total exceeds five hundred millions."

Future Policy for Our Missions in China

REV. WILLIAM ASHMORE, D.D., OF SWATOW, CHINA

PROTESTANT churches have been at work for a little more than their first hundred years, now, in China. The art of evangelizing on a large scale great masses of unsaved people had become "a lost art," or at least it was not yet an acquired art. It has been with us, therefore, a century of experimentation. We have had to learn how God teaches his people in that way. And we have had to learn with perplexity and many mistakes; we smile and wonder at some of them now. For instance, in one of the earliest companies of missionaries sent out from London were included, supposed to be essential to the fulfilment of the outfit, a harness maker, a farrier and a person who announced himself as "a gentleman valet." And when we were going to the South Sea Islands where horses and carriages were unknown, and where trousers and shoes were unknown and gentleman valets were not called for. Three peculiar notions held sway: one was that men must be civilized in order to be Christianized; another was that the old heathen were hopeless and gone and that it was necessary to begin with the young and educate them up to capability of conversion; another was that the heathen were destitute of a conscience, and therefore the children had to have been developed before they could have any use of right and wrong. Consequently missionary policy was framed to meet these assumed conditions. To meet the vast and complex and exclusive school system characteristic of early missionary days—the way we had of thinking to Westernize the learners—introducing foreign names, giving them foreign names and introducing sundry other features of

our civilization. We are far, very far, from being over these notions yet. They still obtain in the minds and practice of many. Special deputations have had to be sent out to the East to correct some of these pernicious tendencies. They are hoed down to a level with the ground, but they spring up again, and then come other discussions and other deputations, and the old straw is again flailed over with a deal of dust flying in the air and stuffing people's eyes, ears and noses. "The place of education in missions" comes along with the regularity of the four seasons. The periodicity of some of these things is one of the peculiarities of missionary administration.

In determining a missionary policy for ourselves, whether in China or elsewhere, it is necessary to consider the teachings of experience, as matter of course, in order to pursue the good and avoid the evil. We are to recognize also the important truth that different fields involve different conditions. Variations of method should follow within certain limits. Apart from this we need to study the teachings and the precedents found in the Scriptures. It is to be taken for granted, and we think, that, so far as these teachings and precedents are definite, they furnish the rule for our guidance in church building to-day, whether among "Greeks or Barbarians," civilized or uncivilized nations. This does not interfere with a certain amount of flexibility in application of principles and methods.

Our Missionary Union Constitution declares that "*The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the*

world." Subsequent expositions of that clause emphasize the idea that this diffusion is to be made chiefly through "*oral teaching and preaching*." This is terse and explicit, and sufficient for popular information. But in outlining more fully a policy for future guidance, we can best blaze the track by the bare allusion to certain representative passages of the Word of God, which indicate in fullness the work in its entirety which has to be done on mind and heart. "All power is given unto me; go ye therefore," etc. "Repent, for the Kingdom of Heaven is at hand." "And that repentance and the remission of sins should be preached among all nations," etc. "And this Gospel of the Kingdom must first be preached among all nations," etc.; and "I will come again and receive you unto myself." "The Spirit of the Lord God is upon me, *i. e.*, to make thee a minister and a witness," etc. "That they should repent and turn to God; teaching them that denying ungodliness and worldly lust," etc. "Waiting for his Son from Heaven." "The same commit thou to faithful men who shall be able to teach others also." We are all familiar with these passages, so they need not be quoted in full, for want of room, but merely indicated after the manner of a commandment.

From a multitude of such passages we are able to construct for ourselves an outline of a missionary policy and of the work in its various and successive stages which we have to undertake. Men are lost—are dead in trespass and sin—the Gospel of Christ alone can save them. The times of their past ignorance God hath winked at, but now commandeth he all men everywhere to repent. To us is the whole work now committed. In addition to the affirmation in the Union Constitution, we may further say that our missionary errand to China is to plant Christianity in that empire and among that people. By

"Christianity" we mean a self-ishing, self-perpetuating, self-ling and self-reliant Christianity should be thoroughly biblical; and "plant" we mean something than the mere scattering of seeds then passing on after what is the postboy method; we mean fostering of the seeds after they begun to sprout, and the bringing them along till they shall, like young trees, be no longer in danger of being trodden under foot of passer-by; and until the exotic become the indigenous, and then pass on, and bless God when it that we can.

In executing this "dispensation of the gospel" we recognize two distinct departments of work.

I. *The evangelization of the heathen masses.* "Do the work of an evangelist," was said to a pastor. Do the work of a pastor is, in the beginning, a part of the work of a missionary who is primarily and officially an evangelist, and will only provisionally and temporarily "pastor and teacher." The work of an evangelist requires a special preparation of its own. A dead man and a live man are not the same. It can be lamented that in our ministerial educational curricula there is so little specific training in the art of dealing with dead men and of bringing them to life. We plentifully teach young ministers how to help the living along after they have become valets, and have been fished out of the water by some special evangelist, but we are lacking in teaching them how to resuscitate the living, lifeless drowned men themselves. Thorough education ought to be in the use of Scripture means for the recovery of dead men, as well as the art of diagnosing a dead man's characteristics. This is the first of a missionary. He has no live as a usual thing, to begin with. Hence preaching from town to town, from village to village, from house

"other towns and villages, after the manner of the Master, for the purpose for which he is "come

the Christianization or the building on their most holy faith of those who have accepted evangelization and become disciples unto the heavenly vision. In this department we deal with live

As the subjects are different, the teachings are different, the methods used are different. We teach and preach and preach repeatedly towards God, and faith in our Lord Jesus Christ. Two or three or more persons may not believe, we *separate* them as did his disciples from the unrepentant multitude. Then comes the work of nourishing, of furtherance in the joy and joy of the gospel, of dealing with pruning excrescences, of faith to faith, hope to hope, grace to grace, knowledge to knowledge and of bringing them along from flesh-born infancy to childhood, from childhood to the measure of the stature of the fulness of Christ. The consummation of this end is in a process—a process that will utilize the highest capabilities of the missionary. Of course the two phases of evangelization and Christianization overlap. Evangelization is the beginning of Christianization and Christianization is the consummation, or the full fruition, of evangelization. In this art of nourishing in sound doctrine and stimulating to healthy practice, the young ones, till they reach the weaning age, are to be seen some of the great successes and also some of the great failures of missionary administration. As a rule, converts have been carried in arms when they ought to be left to creep, and left to creep when they ought to be going round on their feet. The object of this article has been to conform more than thirty years that Christians should be left unaided to their own resources in

the conduct of their own religious services. Therefore he has always refused to be their pastor, though he has done pastoral work, and above all he has taught men of their own number how to do it. It is sometimes advocated that they must always have a missionary at their elbows to keep them in the traces. This having a missionary in some small place to look after a few sheep, or having it so that they cannot make a single move without being directly supervised by a missionary, may be more of a hindrance than a help. It prolongs dependence and delays independence.

It is in the conduct of this department of missionary work that the missionary has to meet numerous issues which arise, and on which missionary sentiment is divided. The place of schools in the general administration, the relation of the missionary to converts, and of the converts to the missionary, and of both to the powers that be, the settlement of numerous questions that arise concerning social relationship,—such as cases of polygamy, of meats offered to idols, of unequal marriages, of lawsuited in general,—it is in dealings with such matters that we need to go back and study New Testament principles and precedents. It is a bane of the coming Christianity of China, and indeed of all Asia, that so many *home* ideas, *home* conceptions, and *home* features are allowed to have appellate influence with the teachings of the New Testament. We profess to discard tradition, and yet we have a deal of "the traditions of the fathers" among us. Far better to construct at once from New Testament models, rather than to make copies of copies, and follow derived and second-hand, not to say third and fourth-hand, and even tenth-hand "drawings" by some good, but yet uninspired men. It would be an improvement of inestimable value to the common weal if

in our theological seminaries students were required, as anterior and superior in all ecclesiastical study, to learn to *construct a New Testament church out of biblical and New Testament materials exclusively*, to learn from the Word of God what kind of material is to be used in the creation of a church, where it is to come from, how it is to be prepared and made ready, what ordinances are to be observed, what decrees are to be kept, how offices are to be managed. Baptists, of all Christians, can best afford conformity to such a method. Baptist students ought to be taught how, and all other students ought to be taught how, and especially all missionaries ought to be taught how. Our "articles of faith," our "creeds," our denominational usages in sundry particulars, our "confessions," would be the gainers by what painters call drawing from originals and

not from copies, as already suggested.

All this is of a general nature, but it is matter which does lie at the foundation of all inquiry as to a future policy for China or any other country. We now desire to summarize in very compendious and concrete form some convictions about our future policy in China, as the raw material of these convictions have been wrought out in half a century of observation, study and experience, and as they have been added to by recent events, and brought up to date by the missionary situation as it is to-day. In giving expression to these convictions, the writer is speaking for no one but himself, but having been asked to give his estimate of a "future policy for our missions in China," he does so frankly and faithfully from his own point of view.

(Concluded next month.)

CHINA'S MARTYRED HOSTS.

IT has been very freely stated in certain circles and confidently published in more than one newspaper that there were no native Christians in China. During the past two or three months we have met with many who had been quite sure of this fact, but they were remarkably silent when they would have talked very freely before. It is now too early to get details of the sufferings of native converts in China, but there is overwhelming witness that thousands there loved not their lives unto death. They were called rice-Christians when alive. The world was not worthy of them, and so God called them home, considering them worthy to share the throne of Him who said, "Where I am, there shall also my servant be." The very few cases of which the writer has been able to ascertain details bears testimony to the fact that they prize the Gospel which has saved their souls and given them true happiness, above their lives. At Shaohing, when all around Christians had been robbed and persecuted, and

Christian preachers were in danger of their lives, the latter stood at their posts, and daily opened the chapels and preached the Gospel of the glory of the blessed God committed to their trust. At Ningpo Dr. Goddard was called out into the country to baptize two at Zagyiao when to identify one's self with Christians was to stake one's life. In and around Ningpo there were several others at the same time asking for baptism, which showed, as no words could, that they preferred to suffer affliction with the people of God to enjoying the pleasures of sin for a season. We think of those of whom it was said, they "had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, were tempted, were slain with the sword; being destitute, afflicted, tormented, they wandered in deserts and in mountains and in dens and caves of the earth." Every word of this is true of Chinese Christians to-day.

C. E. B.



Cloud
and
Sunshine
in
China



REV. JACOB SPEICHER,
KIT-YANG, CHINA



THESE are eventful days for foreigners in China, and it is very difficult to know towards what in Swatow we are drifting. Some of our wisest men predict a long period of war and unrest in China; others are more hopeful of the situation. Under the existing conditions China is not a safe place for women and children, and some of our missionaries at Swatow have felt it their duty to pass a resolution to the effect that all the ladies and children should, if possible, leave the port. Mrs. Speicher and I have seriously considered the problem, and we have come to the conclusion that taking all things into consideration she and the two children should go to the States for the time being. The rumors of war, the excitement constantly visible at Swatow, have had a bad effect upon her health. Moreover, one of our missionaries to-day received a letter from our consul at Canton containing the following important message: "I feel it my duty again to warn you of the grave situation of affairs and to advise you to take prompt measures for the safety of yourself and all our nationals in your district. Please notify me when you leave Swatow and post me on developments. Matters here are in a precarious condition." This is a startling message, and there is nothing left for us to do but to send our wives and children away.

ATTITUDE OF THE CHRISTIANS.

Our consul at Canton is apprehensive, and it is natural that he should be. On the other hand, much depends on the local condition of each mission centre, which must also have its due consideration in determining what course to pursue. That women and children should leave China is necessary. On the other hand, the local condition at Swatow is so much more peaceful at present than Canton that it would be wrong to our mission interests for male missionaries to abandon the work. For instance, the local condition at Kit-yang is very satisfactory at present, more quiet than four weeks ago. During the crisis of the past month or two I have stuck to my post at Kit-yang. We have more than \$15,000 Mexican worth of property here, and there are fifteen to twenty small out-stations within ten square miles of Kit-yang. My presence here, I think, gives encouragement to our poor native Christians. Nothing at present would prove more disastrous than for the local missionary to show signs of fear and leave the place. That would cause our Christians to be stricken with panic and the enemy would be encouraged to carry out their secret desires. The word of the foreigner at Kit-yang is believed, and our very presence and our friendliness with the people ha-

given the wild rumors the lie. How the situation will be during the next few weeks is a question. We may look for another wave of excitement upon the fall of Peking. But for the present all is reasonably quiet, and it would be a mistake to abandon our positions. I will return to Kityang, but will watch circumstances and will not run unnecessary risks—that would be foolish. On the other hand, this is the time when a little courage and love for the native brethren will greatly encourage the native Christians and perhaps save unnecessary fears and idle rumors.

The ladies' house is about finished and our chapel will be completed in about a month. This outward sign of our faith for the future has a good effect upon the people.

A CAUSE OF TROUBLE.

Later.—The anti-foreign society in our district has increased in numbers since I last wrote. There are in the district between Swatow and Kityang more than one hundred thousand men who have joined this movement. It is true this society is in sympathy with the Boxers in the North, and they look upon them as their comrades in a common cause, namely, to rid the country of the foreigner and his influence. But there is also a local cause which explains why such large numbers in the district between Swatow and Kityang have so readily joined this anti-foreign society. It is due to the fact that some missionaries in the past have been willing to give adherents of their missions the benefit of their influence with the mandarins. Many a scoundrel will unite with a mission for no other purpose than to get the help of the foreigner to keep him out of the clutches of the law. There is no thought of repentance of his past crimes; on the contrary, the convert becomes bolder, and by reason of the reputation that he is a friend of the foreigner, the so-called convert makes it all the more uncomfortable for his enemies. The missionary who has made a practice of doing this is the French priest. So eager has he been to increase the number of his converts and his influence in this district that every thief and scoundrel could find protection from the law if they became adherents of his mission. Throughout this whole district the wicked and rowdy element has united with the

priest, and oftentimes his converts have carried things with a high hand. He has instructed his converts that they must be ready to defend themselves with firearms, and it is said that six months ago he could have called out a mob numbering thousands. The local mandarins were afraid of him; the better element looked upon him as the captain of a band of thieves. He did more harm to true mission work in a day than the entire Baptist and Presbyterian missionary force could do good in a month. People began to hate the very word "ka" (teaching), used to designate mission propaganda. Many did not discriminate between the priest's "ka" and the Presbyterian and Baptist "ka." Many people were longing to rid themselves of this unrighteous use of power and influence on the part of the Roman Catholic missionary. Thus when this association was formed it is said to have been the aim of the originators to do good works, such as making roads, caring for the dead, etc. But the shrewd Chinese soon found it to be useful to antagonize the evil influence of the foreigners' teaching. It seemed to be the time of deliverance for many who were injured and wronged by the Catholic converts, and in a short time thousands and tens of thousands hastened to unite with the movement. Then came the irony of the whole affair. Thousands of the priest's adherents, seeing that his influence was on the wane, and that this new association was determined to put an end of his influence, joined the new movement, and are to-day perhaps even more anti-foreign in their utterances than others who had joined for moral reasons.

At Kityang our congregation has not been affected very much by this movement. I do not know of a Christian in our more than a hundred baptized believers who has been moved. It needs backbone for the Christians to withstand the reactionary influence. But we have been careful in the receiving of converts, and have from the beginning refused to act as lawyers in matters that are purely secular, even for our Christians, not to speak of the heathen. We might have received three times as many converts during the past three years had we adopted another policy, but in a time of trial like the present they would have brought shame and dishonor upon the name of the Lord. The taking up of lawsuits, etc., of our Chinese converts and ad-



herents is a subversion of the gospel. It is a wrong committed against the native and a wrong against all true gospel work. The convert is taught thereby to put his trust in the missionary who is near; God is afar off to him. I personally will have none of it at Kityang. The Roman Catholic's failure has only confirmed me in my former resolution. The priest's hope was to increase his power through the vast number of converts in the Kityang district, but to-day he is the laughing stock of all serious minded Chinese. Those who are God's chosen, those who have been ordained to be God's elect before the foundations of the world were laid, will be attracted by the cross of Jesus, and it is an undeniable fact that the cross has an attraction to many Chinese. This will give us a spiritual church, which will be able to withstand all fiery trials and persecutions.

REASONS FOR THANKSGIVING.

During the crisis of the past six weeks there are three things of which I would like to make mention to thank God for his help and blessing. The first is the unsuccessful attempt of the anti-foreign association to confound our people during their services by a large idol procession. The third Sunday in June was appointed by the association for a large parade.

They were to pass the Presbyterian and our chapel at eleven A. M., in order to show their power and large number. But when that day and hour came there were scarcely more than fifty in line, and a more shamefaced and disappointed company I never saw in my life. This short account does not do justice to the importance of the affair, because the heathen view such things with more superstition than we. The effect of this unsuccessful attempt to frighten the native Christians was remarkably in our favor.

The second event which I desire to mention is the attempt to compel our Christian merchants in Kityang to make a money contribution toward heathen festivals. Our people refused, and then placards were posted all over the city, calling on the people to boycott the Christians, and setting a period, from the fifteenth of July to the fifteenth of August, during which time a raid was to be made upon the property of the Christians. I asked the magistrate to issue a proclamation in behalf of the Christians, which he did, and I am glad to say that nothing came of the plotting.

The third event is the fact that in spite of this period of reaction and hatred towards the foreigner we have been unmolested in our plans of building. Usually

the heathen find objections to any plan of building of a foreigner's house or chapel, on the smallest pretext, but in this we have experienced the blessings of God resting upon us. For these three evidences of his mercy and help I desire to praise his holy name.

PROSPERITY IN ADVERSITY.

At an out-station near by I have had the blessed privilege of baptizing eighteen persons out of more than thirty candidates. These eighteen were not all from one station, but represented three out-stations in close vicinity to one another. One person baptized was an old woman of seventy-seven years. Eight of those baptized were about sixty years old or more. It was indeed a day of great rejoicing. Rejoice with us that even in this critical time *the Holy Spirit is carrying on his great work*. We expect to baptize at Kityang, our central station, on October 7.

Our Ungkung and Jiopheng brethren (native) are in great want for food and clothing. Our Kityang church, although taxed to the uttermost with the burden of building the new chapel, raised a collection of \$47 to-day for their brethren in tribulation. This was done in my absence, which proves all the more the working of the Holy Spirit in the hearts of our people. Oh, I cannot rest until this whole district comes under the sway of the Divine Spirit. Pray for us that in building up the church at this point our work may prove to be more than hay, stubble or wood.

We have much to be thankful for because the disturbances of the Jiopheng district (Ungkung) have not spread to other parts of our mission field. As far as Kityang is concerned I have noticed that during the past few weeks the people have again become as friendly as ever.

During the past six weeks I have been at Kityang constantly, and my presence has given confidence to our whole mission interests in this district. The Christians have taken courage, and their enemies, who would like to prey upon them, have ceased their threatenings. For the present I abstain, as do all the missionaries of this part of China, from itinerating from village to village. I have had quite a number of visitors from the city both of the

gentry and business men not a few. It is a fact beyond all dispute that our mission work enjoys the confidence of the thinking people. I ascribe this fact to the position which we have taken never to meddle with native lawsuits, and never to let the Christians use our influence for any material advantage. The thinking Chinese hate the missionary who meddles with litigation; and how jealous the native lawyers are of his influence! During the past year I had the painful experience of having \$2,000 offered to me if I would save one person from the clutches of his enemies. It is needless to say that I showed him to the door at once. A large number of the gentry, lawyers and a host of business people of the city have become our firm friends because of our scruples in this matter. It is because of their friendship that I am able to live at Kityang unmolested, and erect a high and commodious chapel during this critical time. God forbid that I should boast but in the cross of Christ, and our victory at Kityang is due to the fact that we have paid strict attention to our religious duties only.

Our chapel will be completed in a week or two. The church has raised \$1,200. In spite of the crisis the Lord has been very gracious to us, and we call upon our souls not to forget his benefits.

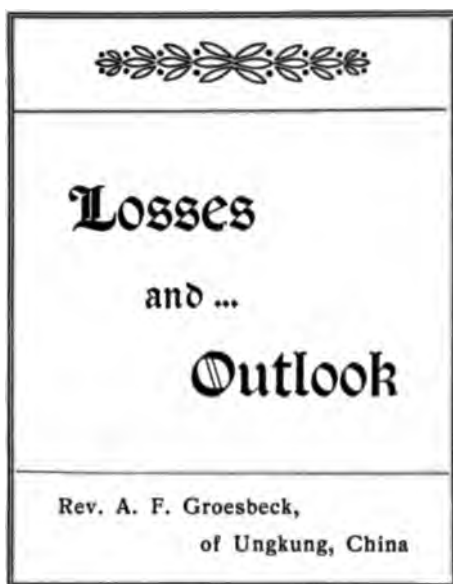
The Mi O chapel (formerly a heathen temple) is worth more than \$1,000. It cost \$446.60 to repair the old temple fit to be used as a Christian building. I was on the point of writing, asking for a grant of \$200 to accomplish this undertaking, when I heard of the painful fact of the enlarged debt of the Missionary Union. I could not send that letter, but I laid the whole matter before the church at Kityang, and they at once took upon themselves the responsibility of another \$200 besides the \$1,200 which we had raised for our local building. We will have a debt of about \$700, but we can pay the whole amount within a year.

The fact that they raised \$47 to-day for the Ung Kung brethren shows that they are not weary in well doing. I realize that it is only by the aid of the Holy Spirit that enduring spiritual results can be obtained. It is the cry of my soul to be filled with the Spirit and to be able to lead my Chinese brethren to see the beauty of holiness.



J. M. FOSTER, SWATOW, CHINA

company with Lieutenant Rust, United States Navy, who was sent by the consul at Canton, I went to Ungkung and examined in person all the buildings that have been destroyed. We found all the buildings at Ungkung, Sio-Ko-Tung and So-Lai unroofed, windows, doors, furnishings, all gone. The buildings at Chieh-Ko-Sua were looted; the buildings at Ungkung and Ko-Tung were slightly damaged. Somewhat of these places has a small portion of roof remaining. The preachers, women, visitors and servants at these places lost the larger part of their personal belongings. The losses to date are about as follows: Ungkung, \$7,832.95; Sio-Ko-Tung, \$839.10; Ko-Tung, \$658.20; So-Lai, \$2,459.50; Chieh-Ko-Sua \$1,108.20; total, \$12,897.95. We are now holding regular services in three chapels. Five are temporarily closed. I have not yet a complete list of the losses of converts. Some have not yet reported, and the looting has not yet stopped. Up to the present about forty families have been plundered, fewer by far, in proportion to the number of converts, than either the English Presbyterian or Catholic. No converts have lost their lives, excepting one English Presbyterian. Our personal loss consists



largely of my library, which I have been collecting all my life.

I lay much of the responsibility upon the Catholics. The priest is certainly a good, fair man, but like all French Catholics out here, he has dabbled much in law cases, and his native helpers have done more of it than he has ever imagined. The French without question are using the priests to further their own ends in the province of Kwangtung. The Chinese officials lay the whole blame for the affair on the Catholics, which I believe is going too far, and yet certainly a large share of the blame is theirs.

There has been no trouble up to the present time, however, which the officials could not have readily controlled, had they so desired. In the last analysis they are the real culprits. But why have they been unwilling to act? Not so much because of what the French Catholics have done, as because of the conditions generally prevailing in China. In all this affair the officials have certainly conducted themselves so as to give the people reason for believing that they were only doing their duty when looting chapels and houses of adherents. On the night of the raid on our mission had a single arrest been made, the whole matter would have stopped.

The officials have found no excuse for the looting of our chapels sufficient to present to their superiors. The magistrate has tried to minimize the damage done, but has never dared to say that the plundering was caused by our interference in law cases or because of anything else done by us or our people. The case so far as I can make it out is just about this. The people, although they had nothing against us, thought they could loot our property with impunity, and so went at it and were unhindered by official interference.

I have been to see our consul at Swatow. He is doing all he can for us, but it is hard to get anything done in China at present. The viceroy promises immediate action and has ordered the local officials to seize and punish the culprits, but nothing is done. Why nothing is done is hard to tell. At present there seems to be little prospect of immediate settlement.

Of our work, I can only say that we will get back to it as soon as it is safe or advisable. Our native Christians are being sorely tried, the heathen demanding money from them for idolatrous purposes and for public amusements. Houses are being torn down and plundered; fields and crops have been destroyed. Some who a short time ago were in plenty are now having to struggle for a bare subsistence. No one dares offer a Christian aid or afford him work. The ordinary channels of trade and barter are closed to them. The winter will, I fear, bring considerable suffering with it. We are trying to help some of them to work, and have given a few a little money to buy rice. Some of the less efficient native helpers who can find other modes of employment, I am dismissing. Others I will retain, giving them what work we have at present and hoping for a speedy return to our field of labor. Those retained may be of service elsewhere on the field. I can make use of one for personal teacher. As soon as the country is quiet we shall be back to our

work, whether we have chapels or not. Village and street preaching, as well as the important work of visiting the Christians, can be carried on.

Yet things may be worse before they are better. I am sorry that America takes the position that she does. Not one Chinese out of a thousand believes that the troops of the allies have been victorious. Immense cartoons can be bought everywhere setting forth their defeat. Let the troops withdraw from Peking before punishment of the guilty and settlement of the entire case, and no foreigner would be safe anywhere in China. If Germany and England hold firm to the position already taken, the prospects for lasting peace are much better. Surely enough noncombatants have suffered to arouse the civilized world, if it can be aroused.

The treaties with China will probably be modified as a result of these troubles and all reference to converts be left out. The French will fight against this; England and America will probably favor it. What effect such a change would have on our work is difficult to determine beforehand. It might be advantageous and might be decidedly otherwise. In case the change is made, converts will be slower in coming and the church will have time to adapt herself to Chinese social conditions and government regulations. This leads me to add that the very success of our work has been its danger. When the conversion of a single man disturbs the equilibrium of a whole village, the fewer converts, the less trouble; no concerts, no trouble. It is no small task to train a large body of converts to adjust itself peaceably to such antagonistic surroundings; and to have no treaty guarantee of freedom of worship means to turn our converts over to the tender mercies of the heathen. Hence this whole question of treaty rights is exceedingly difficult. In the end, our work would gain by the change, I believe.

SWATOW, September 20, 1900.





Opium and the Troubles in China ❀❀

REV. CYRIL E. BOUSFIELD,
OF SHAOHING, CHINA

My experience of the last few years in China has convinced me that an answer to the question now asked so often as to what is the cause of the recent troubles in China, can be found in the history of the introduction of opium by the Chinese government. We do not say that this is the cause, or the most important cause, but that it is very largely responsible. Since all have not time to read the history, it may not be inappropriate to recount very briefly the history of the introduction of the baneful drug into

China. Opium was first brought to China by the merchants of the East India Company and sold to the Chinese at Canton and elsewhere. At that time the Chinese government and the Chinese people were supposed to be friendly to foreigners, and for them, a fact which is often forgotten now. The Emperor heard of the injury that opium was doing to the people and took measures to stop all importation of it. The English pleaded that opium was good for medicine and a benefit to the Chinese. The Emperor yielded to this specious lie, and allowed a small quantity only to be imported each year. Then the English government took advantage of the trade of the East India Company and attempted to smuggle opium into China wholesale. In this they succeeded. The Emperor, aroused by this monstrous trade done to his people, sent Commis-

sioner Li with a small force of soldiers to Canton. He acted promptly but moderately. He closed by force all the English stores where opium was sold and threw all the opium he could discover into the sea. It was also said he found an English ship laden with opium, but with a few other commodities as a pretext for coming into port. Commissioner Li dumped the whole cargo overboard. Then the English came with a fleet of warships and blockaded Canton and other places. They found China unprepared, and forced her to receive as much opium as the English chose to send, to throw open five or six of her ports to foreign trade, into every one of which ports, from that time to this, countless boxes of opium have been poured annually. This is done by the British government in spite of the Chinese protests, because they say they cannot govern India without the immense revenue derived from the opium trade with China. They also exacted an immense indemnity, took the island of Hong Kong, China's finest harbor, and to-day hold it as a British colony.

Now as to the effect of opium on the man who smokes it. At first it acts as a powerful stimulant. It braces his nerves and muscles, and on a fictitious strength enables him to work as he never could without it. Then reaction follows, and the poor fellow is tempted to take more. After each dose, the reaction slowly be-

comes more and more powerful. Soon he finds himself worse than a slave to the hateful poison. He finds his physical strength rapidly getting less, his mind impaired, and his body emaciated. He then fain would free himself from what he now finds to be a potent enemy. But he cannot. It is beyond man's power to give up opium after he has once become the slave of it. Then follows ruin to himself, to his home and his family, then despair; then he loses self-respect, conscience, all sense of shame, all regard for decency; he falls as low as even man can fall. He attributes all of this—for he is fully conscious of his awful condition—to foreigners, who, in spite of the emperor, in defiance of justice and right, for *auri sacra fames*, brought him the opium. This is the state, and this the feeling of hundreds of thousands of the Chinese people. They are ready to form desperate mobs prepared for any crime and filled with hatred for foreign nations who have ruined them.

Add to this the seizing of ports by France, by Germany, by England, by Russia, the demand of Italy, the iniquitous aggression of the French Roman Catholics, and their outrages, and can any one wonder at the terrible murders and outrages by Chinese recently that

have made the world shudder with horror during the last few months? So conscious are the whole Chinese people of the way they have suffered by the forcing of opium upon them, that it is scarcely possible to preach the gospel and speak with them for even a few minutes without hearing, "You foreigners brought us opium," for they cannot distinguish between Americans and English and French or other foreigners.

Do not these things stir us to give them the only cure for opium? By the gospel alone can an opium smoker be really cured.

There is a notable instance of its power to do this in our Eastern China Mission. A few years ago an opium smoker heard that gospel, which has a greater power than even this instrument of the devil, and he believed it. He was converted by it, and he gave himself to God and prepared himself at Dr. Jenkins's Seminary at Shao-hing to preach it. He has preached it at his own charges and now is preaching it at Di-fu without a cent of salary under the Chinese Baptist Home Missionary Society, which is auxiliary to our Eastern China Mission. He found the only effective cure for the opium habit, and the gospel will cure that and all the troubles of China's millions.

THE LOOTING OF HANYANG STATION

GEORGE A. HUNTLEY, M. D.

WE have kept in close touch with Hanyang by correspondence during our sojourn here, and we are cheered to learn that notwithstanding considerable persecution, the native Christians have remained steadfast and hopeful.

There has been some little trouble in Hanyang. On August 9 the native premises which we use as a chapel were broken into by a mob, nine hundred strong, who soon wrecked some of the furniture, but before they were able to gain admission to the dwelling-house, the officials arrived on the scene and dispersed the rioters. Since then robbers have entered our dwelling-house and looted my study, in which was my case of surgical instruments, and also the dining-room. I have not yet been able to ascertain the extent of the loss. The break-ages in the first trouble the officials have

already repaired. I have no doubt they will be willing to give compensation for the robbery when I am able to provide them with an inventory of the stolen things. We purpose returning to China to-morrow by the *Empress of China*, and hope to leave Mrs. Huntley and family in Shanghai, and return to Hanyang alone.

We do not feel concerned for the future of Christian missions in China. We feel sure after this crisis is past we shall enter upon a new era. The church having passed through the furnace will be purified. The blood of the martyrs will again prove to be the seed of the church, and there will be a great harvest soon, and we shall be glad indeed if we are permitted to bring in a few of the sheaves.

KOBE, JAPAN, September 25, 1900.

D'S CARE

FOR

CHINA ...

Rev. P. F. Price



One of the most remarkable facts of all history is God's sparing China so

Egypt, with her ancient and analogous civilization, belongs to the dim past. Assyria, Babylonia, Greece, Rome, Macedonia, old India, have all passed away. China remains. Of that ancient forest tree alone stands, though it has weathered four thousand winters. Human history has said again and again: "Cut it down; why cumbereth it the ground?" But God's mercy and the divine purpose have "Spared it a little longer." God has kept China from entire collapse. Moral China is rotten to the core. Dr. R. B. Smith has said of the various reasons for the fall of the empire: "A result of the decay of all beliefs is the debasement of the moral nature to the lowest level in any of the creeds." And that corruption has been finding a lower and lower level. It might have been supposed that such a rotten structure would have collapsed long ago, but there have been some beams that have kept the old structure together. The reverence for ancestors, the general patience and peaceableness and industry of the people, the industry of the women, these and other noble qualities of the Chinese have kept them from hopeless moral collapse.

The providence of God the Chinese have seen, in spite of untold diseases and plagues, have been preserved from destruction.

The ravages of climate and the utter universal disregard of all sanitary measures might be thought to be causes sufficient to decimate the population, but over and over these destructive causes God has preserved the wonderful physical vitality. Fam-

ines have slain their thousands and floods their tens of thousands. Dr. Faber says there was war during 900 years of the Chow dynasty, during which millions were slain. It is estimated that the Taiping rebellion drained the life blood of 20,000,000. Six millions died during the great famine of 1877-78. War, pestilence and famine have so done their work that it would be hard to find anywhere in history such a wholesale periodic destruction of human life. Yet the population, instead of declining, has been on the increase, and we are face to face to-day with a population of no less than 400,000,000 souls, the most tremendous responsibility ever laid upon the church of God.

God has kept China from division into separate states. While the Jews, their contemporaries, have been scattered to the ends of the earth, the Chinese have held together. Many causes might have seemed to be at work to separate them, but there have been the cementing forces of one great sage, one written language, and one paternal government, so that the rulers of China have governed more people for a longer time than any other succession of kings, emperors or presidents in the whole history of the world. God has averted the assimilation of China with other nations. When the Most High divided to the nations their inheritance he divided China on the north by the mountains and on the east by the trackless sea; and for long years natural environment and human prejudice hemmed her in and barred outward interference. But the tendencies have been different in our day. Within sixty years China has had three

foreign wars—and counting this now in progress four—and has lost a part of Manchuria and all of Korea, Formosa, Burma, Siam, Tongking, Hongkong, Kiaochow, Weihaiwei, an average of more than one dependency each decade. There has been abundant talk of partitionment among the powers. Suppose there were. Engand would take her share and her rule would be beneficent. But Russia would have a good portion of the north, and France a large slice of the south; and Russia's intolerant religious rule would be a blight, and French aid to Rome's temporal power would be a backset to Christian missions. But China has been kept a unit. We may thank God for that. Even should division now come, such progress has been made that it would be hard to set the dial of Protestant missions backward. And should China still remain—as we devoutly hope it will—one people, we cannot believe but that the present upheaval will have brought a larger measure of the precious boon of religious liberty. God has given to China a unique position among the nations of the world. Napoleon said of China, "There sleeps a giant; let him sleep." But we have seen that giant awakening. And when he does awake the world is going to know it. When the Chinese begin in great numbers to turn out the results of their industry and imitative skill there will be a panic in the markets of the world. When a great army learns to be soldiers, as a few regiments have now, they will be reckoned as a great power. And when through intercourse with other nations the moral influence of this, the greatest branch of the family of nations, begins to be felt, that influence will be immeasurable, either for good or for bad.

God has kept back China from the too rapid progress of civilization and commerce without Christianity. We know too well that modern civilization carries with it not only enlightenment and progress, but also vice and corruption; and a people morally weak assimilate the bad more rapidly than they do the good. Now it has been thought, by even those who labored and hoped for the highest good of China, that the land would have been opened to the entrance of Western civilization long ago, but every apparent opening has proved a disappointment. Commerce reached China long before missions, but now the tables are turned

and missionaries have penetrated where commerce cannot go. Is there not the purpose of God in it that the missionary may lay those true substructures of truth and righteousness on which all true civilization rests? Then again, we are not as Japan or India, where the works of Hume and Huxley and Paine and Ingersoll contend the ground with the gospel. Our problem is simpler, for we meet more of apathy than of intelligent antipathy. The Chinese need exposition more than argument, persuasion more than polemics; and when they do accept Christianity they accept it as they do one of their own proverbs, something beautiful in itself that can be nothing else than true. And that old enemy of the gospel—conservatism—becomes its ally in helping to link the people fast to the new faith.

God has kept China from the sway of corrupted religions. It is a profoundly impressive fact that the Christian religion has existed in some form or other in China for eleven centuries. Nestorianism entered China in the seventh century and lingered until the thirteenth, but all that is left of Nestorianism now is an ancient tablet. In the thirteenth century Romanism appeared, and we must not forget that at that time the Roman, even as the corrupted Jewish church when our Savior came, held the true oracles of God. This church met with varying success until the first part of the eighteenth century, when it reached a great height of power and influence. High dignitaries throughout the empire were numbered among the converts, and even the uncle of the Emperor Kang Hi himself was baptized, and space within the imperial palace grounds was granted for the building of a church. In one province alone there were said to be 100 churches and 100,000 converts. In a visit throughout the empire the emperor showed marked favor to the Jesuits everywhere. It was Rome's opportunity. What if she had taken it? What if the blight of Romanism had spread over the land as it has over South America, over Cuba and the Philippines? But political ambition—from which may the Protestant church ever be delivered—arose, and Rome lost her opportunity; and now, after the lapse of two centuries more, she has never regained what was lost in the reigns of Kang Hi and Yung Chin. What is the Protestant church going to do with that opportunity?—*The Chinese Recorder*.

THE ALL OF KING



BY

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THE ENGLISH SETTLEMENT, SHANGHAI

OR more than a year the fanatical Boxers had been killing Christians burning their villages with secret connivance of the mandarins. They threatened to come to the capital and drive out the foreigners. But nobody believed they would make the attempt. Early in the storm cloud burst on us with lightning suddenness. The railway to the north was torn up and our legations ordered a guard of marines from Tientsin. A little guard, only 414 for some eight days, arrived in the nick of time, as the next day the track from Tientsin was torn up. Their arrival certainly precluded a massacre, though it did not prevent war and bloodshed.

The people of each country had taken refuge under the flag of their legation. Churches and missions had been burned, also legations in exposed quarters. Appeals to our naval authorities were made, and as a first step toward rescue the forts at Taku were captured. This the Chinese to declare war against all powers concerned.

On the nineteenth the German minister was killed in the street while going to the legation office. This showed that there was no hope of protection from that quarter and the people in most of the legations fled to that of Great Britain, which was large and capable of defence.

Here we were at once attacked by fire from the artillery, government buildings being reduced to ashes, in the hope of involving

us. We fought the fires, however, with success, so that they did not reach the legation, and as to the artillery, it was so poorly served that it did no great execution.

Our guards and volunteers kept watch day and night, and now and then made a sortie to drive back the enemy. In these engagements we lost heavily, and in the course of eight weeks one-third of our force had been killed or wounded.

Our food supply was reduced to the lowest ebb. Horses and mules to the number of eighty-eight were eaten, and we feared we should have to try the virtues of dog meat, which some of the Chinese affect to relish. In two weeks our bread would have run out, and we thought the Chinese, despairing of storming our castle, counted on starving us to death. I say to death, for with such a foe there can be no surrender. We were wild with joy when at 2 A. M. on the fourteenth of August we heard the machine guns of our deliverers outside of the city wall. In the forenoon of the same day the Americans, under General Chaffee, came in through the water gate under the wall.

The key of the situation was the wall between the Tartar and Chinese cities—all the legations being on the Tartar side, within easy range. On the outbreak of hostilities it was held by Chinese soldiers, but the Americans and Germans, whose legations were nearest, aided by English and Russians, drove them back and

camped on its top. There they had a continual fight to keep their ground, but there was no thought of retreat, as that meant destruction in detail to the whole foreign quarter. Though valiant deeds were done by men of other nationalities, the glory of holding the wall belongs chiefly to Captain Myers of the U. S. marines and to H. G. Squiers, secretary of the United States legation.

In the British legation were crowded a thousand foreigners and as many Chinese. The ministers generously gave free scope to the action of committees of defence composed of missionaries and women. Several of our missionaries greatly distinguished themselves by their activity in fortification and procuring supplies, and in organizing labor. Messrs. Gamewell, Tewkesbury and Hobart deserve special mention.

Distinctions of creed and nationality were merged in the presence of a common danger. Everybody tried to do something. Professors of our university shouldered rifles or wielded spade and shovel. Ladies joined the fire brigade, and passed buckets from hand to hand to fight the fire. They also made sand bags dozen after dozen, tearing up curtains and clothing to obtain material. The courage of the men was equalled by that of the women, who strove to look cheerful, whether they felt so or not. Only one man went mad, and one, only one, woman fell into hysterics.

About 1,700 Roman Catholic and 400 Protestant natives sought protection. They were mostly placed in the palatial grounds of a Mongol prince adjoining the British legation and defended by French, Japanese and Italian soldiers. Not only was it essential to our safety to keep the enemy out of those grounds, but the labor

of the Christians in building barricades was indispensable. How they were to be fed was a serious question. But happily large stores of abandoned grain were found within our lines and seized for their use.

Two thousand more of the Roman Catholic Church found refuge in a cathedral two miles away. Bishop Favier, aided by forty marines, undertook to hold the position, and though cut off from us as completely as if he had been at the North Pole, he succeeded in keeping the enemy at bay. Some of the buildings were undermined and blown up with nearly a hundred converts in them. There is no brighter page in the history of the war than the defence of the Peitang Cathedral.

The murder of German missionaries a few years ago gave the Kaiser a pretext for seizing a seaport. The seizure of the port exasperated the secret societies called Boxers, who combined the various forms of paganism against Christianity. The government encouraged them, and finally incorporated them among the imperial troops. Their fanaticism was contagious: mandarins, princes, and even the Empress Dowager, became convinced of their miraculous powers. Hypnotism and other magical tricks figured among their methods, and almost the whole population of the northern provinces became enrolled in their anti-foreign league.

Their manifesto charged foreigners with seizing Chinese territory, getting possession of the maritime customs, building railways and insulting the gods.

It promised the aid of the gods, and declared that their votaries would be shielded from harm. Hence the courage, amounting to madness, with which the Chinese government made war against the world.—*The Independent*.



SITUATION IN CENTRAL CHINA

(From a private letter to Rev. J. S. Adams)

ALL the missionaries in the interior, save a few belated China Inland missionaries, have now been removed. There are none to be found of the class, outside Hankow and Shanghai. The great majority of them have gone to Japan, and when they will get back again is a question no one can answer. The relief of Peking has both complicated and simplified the situation. It is a matter for thankfulness that so many have escaped, but it makes it necessary to resolve what the next move will be. I fancy the powers will have to follow up the court even to Si-an, as it is not possible to get any settlement without they get hold of them. In that case the forces will advance by the Yangtse and the Han, and this will be the next theatre of war. Chang Chih Tung has done splendidly in maintaining order in these regions. If he had not so done hundreds and hundreds more of lives would have been sacrificed, but he only bargains to keep things quiet as long as we don't do things of which he does not approve. To come this way on the war path the old gentleman simply will not stand. However, there is nothing for it but to wait and see.

There have been some few attempts at anti-foreign rioting here, but they have been promptly put down in each case. Several of the chapels have been "fugged" and taken over by the authorities, and others are strongly guarded by soldiers. There is no daily preaching and no book-selling going on, only the usual Sunday services. In the country around a good few of the smaller chapels have been destroyed, but on the whole the authorities have put forth a good deal of effort to keep things quiet.

There have been some remarkable escapes, and some very tragical massacres, especially in the Shansi province, but no doubt accounts of all these will in time be laid before the public. I see the good people at home are inclined to blame the missionary, and to hold that he should have no protection at all. It is very refreshing to see the sweet piety of some people—including Lord Salisbury and the Bishop of London—as shown in the way they are willing to take brethren's throats. I wish they could get a taste of it. The

point to be kept before the public is that all this trouble is simply due to orders from the throne and to proclamations that the officials in certain provinces issued in connection with their calling on the people to drive out the foreigner. It is not a movement which has been provoked by anybody—it is not even a popular movement anywhere, as is easily shown by the fact that in certain provinces the foreigners have been all driven out or killed, while in the neighboring ones nothing whatever has happened. The whole thing is simply a move in a political game, and the responsible parties are the governments of the countries concerned.

For about a week there have been Boxer placards up announcing yesterday as the day when operations would be started—of course we did not believe it. There have been many great fires and other things to frighten the folks, so the scare amongst the natives was immense, and to us very unreasonable. All the same we were on the eve of a rising, although not of Boxers. The enemy this time calls itself "The China Independence Association," and seems to be a compound of Kolahui and Kang Yu wei. They had got men and arms, trumpets, whistles, flags, etc., and were all ready for a blow-out yesterday, when, as usual, some one sold them, and the authorities swooped down and caught the leaders. Thirteen of them were caught in a house on the Concession, which they had rented a month ago,—that old house next to Paoki, the instantaneous photographer, you will remember it. There was nothing bogus about the business. There they were with arms, manifestoes and all the rest of the revolutionists' trade. Said manifestoes professed they were friendly to the foreigner and asked us not to interfere, but the real fact was they intended going for foreigners and mandarins alike. The mob was to be roused by the usual anti-foreign cry, and it was they who had been using the Boxer placards to get up a scare. I need not say we are weeping tears over the miscarriage of their plans. Old Chang has managed the business splendidly.

JOHN ARCHIBALD.

HANKOW, August 23, 1900.



Rev. J. R. Goddard

TO MAKE A LASTING PEACE

REV. J. R. GODDARD, D. D.
Ningpo, China



Rev. J. R. Goddard

THE excitement here has subsided to a large extent, and I have been able to go out freely among the people, although they are not as ready as formerly to have anything to do with foreigners. We are all waiting for the settlement to be made at Peking. Nearly all Americans here regret that our government seems so ready to withdraw its troops and to accept a "peace at any price" policy. If the other governments follow suit we may as well return home, or else prepare for a repetition of the outrages of this summer, on a larger scale, and, with the experience of this year, carried out more effectively, not many years hence. It is appalling to think that, humanly speaking,

but for the courage and humanity of two or three high officials, the orders issued by the Empress Dowager to "exterminate all foreigners" would have been ruthlessly carried out all over the land. And unless the allied powers insist on the punishment of those responsible for such orders and the massacres which have followed them, and see that the punishment is inflicted on the right persons, it will not be long before they try it again, and they will do it more thoroughly next time. Until due reparation is exacted for the lives of noble men and refined ladies who have been brutally murdered, there can be no lasting peace here in China.

IN KWANGTUNG PROVINCE

REV. H. A. KEMP.

OUR country work is at a standstill. Notwithstanding the promises of Viceroy Li Hung Chang to the powers that peace would be preserved in this province on condition that war would not be waged by them against the South, the conditions here are anything but assuring. Supposing the viceroy to be making an honest attempt to preserve peace, there still remains the grave obstacles of lying, deceitful and foreign-hating subordinate officials. At Hu City, although orders have been received from Canton to issue proclamations in regard to protection of foreigners, native Christians and property, not one word has been posted where the people can see it, with the result that much evil talk and some violence have been resorted to. One Christian has been robbed. Our house in the city has been stoned; a house which I had erected on our building site for workmen to live in has been torn down and carried off. All

great movements against foreigners and native Christians have had small beginnings like this. I have written our consul at Canton asking him to urge the viceroy to insist on the officials here putting out proclamations. He replied that he had placed the question before the viceroy and he promised to act immediately. This was ten days ago and still no sign of proclamations. I have before me now an account of the battle of Tientsin in Chinese which was printed at Hu City. One of my preachers brought it to me this morning. There is a picture of the battle and a most absurd account of the defeat of the foreign troops. It has been posted all over the city, in the most prominent places. It is of a very inflammatory character, and as it is thoroughly believed by the people, it is calculated to create grave troubles. The statement is made in the account that the foreigners had seventeen battleships wrecked and count-

ss thousands of foreigners were slaughtered. And now all the kingdoms of the north are asking for terms of peace. Now is sort of thing is, although to us bald nonsense, believed by the heathen, and will certainly, sooner or later, bring on trouble here. We had an informal meeting of the mission, and in that meeting we concluded that owing to the uncertainty of the situation it would be the part of wisdom for as many as could get away, especially women and children, to withdraw to a place of safety. Of course we did not decide the place. In accord with the above advice, three of the ladies have already started for Japan and others will

probably follow, unless something very unusual occurs which will render the exodus unnecessary. I may say that we have been told repeatedly by our consul that the situation is grave, and he has urged us to leave the port.

The trade here is paralyzed. In place of twelve and fourteen steamers in the harbor there are but one or two daily. The Bund, which is usually teeming with life, is practically deserted. In fact, the whole thing is depressing. Well, God still rules. He, and he alone, knows the final outcome.

SWATOW, July 31, 1900.



REV. M. D. EUBANK, M. D., AND MRS. EUBANK

❖ ❖ WHY WE LEFT ❖ ❖

M. D. EUBANK, M. D.

WE were not run out by a mob from Huchau, but left because we thought it time to do so. We had gone to the hills for the summer when the trouble arose, so left all of our household effects at Huchau. We had only our summer clothing with us. Matters got so bad at Huchau that we thought it best not to

return. We came from the hills to Shanghai and stayed there sometime. But the United States consul's constant advice to us was to go to Japan. The conference thought it wise to leave Shanghai also, so we came to Japan.

ARIMA, JAPAN, August 10, 1900.

AFTER THE FAMINE

REV. JOHN E. CLOUGH, D. D., ONGOLE, INDIA

WE have now had good rains, and the young crops look fairly well. We hope that the famine will be at an end. We are not giving much famine relief, and are closing up the work which we have been carrying on, but are still keeping the inmates of the "Relief Kitchen," which is made up of the old and feeble, the sick and the young children. There are at present in this kitchen about two hundred and twenty-five. Miss Kelly and Miss Smith have the superintendence of this, and hence it does not give me much work or concern. Thus far this Relief Kitchen has been largely sustained by the munificent gifts of and through our beloved brother, G. S. Eddy, Esq., Ph. D., College Evangelist, who, by the way, is a warm friend of ours. It is a significant fact that ever since the famine began, and in fact for years before, just as we needed money here, whether the sum was small or large, it has come, and very often from brethren whom I never met. Our own beloved brethren in America have been, *since they woke up*, very kind and considerate and generous. May the Lord repay them,—the Telugus cannot, neither can I, but Jesus can and will.

On the 14th of September the Telugu Baptist Convention met at Ongole. Before evening large delegations were here from Ramapatam, Bapatla, Kanigiri, Nellore, Secunderbad, and most of our other stations. One incident pleased me very much. On Sunday, the 16th, the work of the Baptist Home Missionary Society was presented and a collection and subscription were taken up to pay the travelling evangelist and agent. Notwithstanding the scarcity, which is yet great, the delegates from different churches, and notably the Ongole congregation, responded most liberally. Without any undue pressure, in a short space of half an hour, Rs. 482—8—8 were subscribed, and then all heartily joined in singing, "Praise God from whom all blessings flow." I thought if Rs. 200 were given the brethren would do well. On the whole, this was the most satisfactory convention that was ever held.

GOOD NEWS FROM ONGOLE

J. E. CLOUGH

JULY 28 I cabled to Dr. Barbour hold all famine money tentative. Since that time we have had rains occasionally, although not abundant, and the growing crops now in this section look fairly well. There is much distress, but it is not acute. However, we are going to a limited number of Christian children, members of our village school who are very destitute in villages at distance from Ongole, and to a few hundred old, weak and destitute people and children in our "Relief Kitchen" at Gudalagunta, Ongole. Almost everything in the shape of money, food and relief works are stopped. In about six weeks a good crop, we hope, will be reaped, and then the famine will be at an end. I am assured that I would not mourn as if I knew that another one would not come in India.

The fearful outbreak of cholera in Kelly's Boarding Girls' School, I am glad to say, by the blessing of God, succeeded in stamping out, and it did not spread beyond the mission and the boarding school compounds, but it did sad work there. Sixty-three girls and two boys were attacked, and seven of the girls died. But for the assiduous and long continued care of Misses Kelly and Smith, aided by Mr. Velloms, the medical officer in charge of Ongole, and what little I could do, the mortality would have been a hundred fold greater than it was. The young ladies remained in the dormitories set aside for the sick and dying girls for twelve hours and nights, going home only to eat a hasty meal two or three times a day, occasionally by turns to have an hour's sleep when completely exhausted. I watched these young ladies on duty, constituted nurses, day after day, help those dear little Christians, and feed them, giving them medicines, etc., with their own hands, this thought often came to me. There are brave men and brave women in South Africa and in China, surrounded by Boxers, but none are more courageous than these, for they are fighting a deadly foe than Boers or Boxers.

All is fairly well with us now, the young crops look well and hopeful, cholera is gone, and withal there is a satisfactory feeling towards Christianity and thus the outlook is never more propitious than it is to-day.

✿ BOOK NOTICES ✿

DR. EDWARD A. LAWRENCE'S book, "MODERN MISSIONS IN THE EAST," is one of the notable books of the last few years. The clearness and directness of his vision made his observation of missions during his tour around the world of practical and permanent value. We have received a volume of REMINISCENCES of Dr. Lawrence by his mother, Margaret Woods Lawrence. Aside from its general interest, it is a charming and touching tribute to an only son by a loving mother. To be had of the author at Marblehead, Mass., at \$2.00.

THE WRONGS OF INDIAN WOMANHOOD will prove of deep interest, especially to the women of Christian lands. It presents in a striking, concrete way the condition of women and girls in India and under Hinduism, and their great need of the Gospel of Christ to free them from their degraded and sorrowful lives. The chapters were first written for the Bombay *Guardian* by Mrs. M. B. Fuller, wife of the superintendent of the Christian Alliance Mission in India. Published by the Fleming H. Revell Company at \$1.25.

FORBIDDEN PATHS IN THE LAND OF OG. Fleming H. Revell Company, \$1.25. One of the best books on the country east of the Jordan.

ARABIA, THE CRADLE OF ISLAM, published by Fleming H. Revell Company, \$00. This book is by Rev. S. W. Zwemer, a missionary in Arabia, and gives a more complete account of the country, people, products, customs, religion and missions of Arabia than any other volume with which we are acquainted.

✿ PERSONAL NOTES ✿

REV. C. B. TENNY sailed from Victoria, B. C., October 8, for Japan.

MRS. W. B. BOGGS sailed from New York October 6, returning to Ramapatam, India.

REV. C. W. BRIGGS sailed from Victoria, B. C., October 8, for the new Baptist mission in the Philippine Islands.

REV. EDWARD O. STEVENS, D. D., and MRS. STEVENS sailed from New York, October 17, on the *Germanic*, returning to Moulmein.

THE sailing from England of the missionaries for Assam and South India was on the *Arabia*, October 25, instead of the *Goorkha*, November 2, as announced last month.

REV. W. T. ELMORE and wife sailed from Boston, November 7, for Podili, India; also MISS GERTRUDE L. WHERETT for Gauhati, Assam; and MISS KATE M. FRENCH for Madras, India.

Abstract of Proceedings of the Executive Committee

THE MEETING OF OCTOBER 22, 1900. FOURTEEN MEMBERS PRESENT

THE statement of receipts from April 1 to October 1 was presented by the Treasurer, showing that \$75,628.55 had been received in donations and legacies, which is \$7,971.93 less than last year.

A certificate of the Auditing Committee to September 1 was presented and placed on file.

In the absence of Rev. Henry C. Mabie, D. D., the Home Secretary, the subject of his need of further rest was taken up, and it was voted that a cable should be sent to Rev. F. P. Haggard, who had started for Assam, to return from England, in order to render Dr. Mabie the assistance and relief needed under the circumstances.

Rev. Ernest Grigg was transferred from Moulmein to Thayetmyo, Burma.

Rev. Henry M. King, D. D., Rev. Henry C. Mabie, D. D., Rev. Thomas S. Barbour, D. D., and Rev. Joseph F. Elder, D. D., were appointed representatives on behalf of the Missionary Union, to the meeting of missionary officials to be held in New York City, January 16-18.



If you want your money to earn

AN ASSURED INCOME FOR LIFE

and would like to have your money help the missionary cause at the same time, write (stating your age) for the particulars of the Annuity Bonds of the American Baptist Missionary Union. Address,

***E. F. MERRIAM, Editorial Secretary,
Tremont Temple, Boston, Mass.***

DONATIONS

RECEIVED IN OCTOBER, 1900

MAINE, \$1,188.99.			West Haven ch., for the		Worcester, Dewey St. Y.	
East Winthrop ch.....	7 00		Converse fund, on sal.		P. S. C. E., for sup.	
East Winthrop Farther			for 1900	5 00	Rev. John Firth, As-	
Lights	3 00		North Bennington ch.,		sam, India	9 05
Blddeford, per Samuel			for the Converse fund,		Whitman ch.....	29 90
Smith, Jr., treas.....	6 80		on sal. for 1900.....	5 00	Wakefield, 1st ch., for	
Bangor, 1st ch.....	35 00		Wallingford ch., for the		work care Rev. F. P.	
Thomaston, Miss Bertha			Converse fund, on sal.		Haggard	8 00
E. Stackpole, deceased.	1,000 00		for 1900	1 00	Lowell, 1st S. S., for	
Skowhegan, Bethany ch.	16 44		West Rutland ch., for		sup. of two nat. pr. in	
East Sumner ch., L. M.			the Converse fund, on		Telugu country.....	100 00
Circle	3 15		sal. for 1900.....	1 05	Lowell, Worthen St. ch.	36 48
So. Norridgewock ch....	5 50		Barre, 1st S. S. and C.		No. Reading ch., for Dr.	
Old Town ch., for Dr.			E. S.....	6 78	Bunker's mission work.	10 00
Bunker's mission	13 00		Brookline ch., per Mrs.		Dedham, 2d ch., per Dr.	
Springvale Y. P. S. C. E.	1 50		C Stebbins	7 20	F. L. Babcock, Tr.....	27 35
Gardiner, 1st ch.....	10 00		Hinesburgh ch.....	25 00	Marshfield, 1st ch.....	5 50
N. Sedgewick ch.....	2 00		Fair Haven, Harriet A.		Melrose, 1st ch.....	4 28
Surry ch.....	2 40		Merrick	50	Lynnfield Centre, Geo.	
W. Ellsworth ch.....	80		Burlington, 1st Bible sch.,		E. Batchelder, for Mr.	
Bluehill ch.....	12 00		for miss. work, care		Brock's field	10 00
Manset ch.....	2 80		Rev. G. A. Huntley,		Brockton, Sw. ch., sup.	
Sedgewick ch.....	6 80		M. D.....	9 55	Meh Lay, care Rev. C.	
Franklin ch.....	2 00		MASSACHUSETTS, \$1,763.82.		L. Davenport, Sando-	
Fremont ch.....	4 40		Natick, 1st ch.....	68 53	way	12 50
Brooklin ch.....	3 80		Springfield, State St. ch.,		Brockton, Warren Ave.	
Ellsworth ch.....	1 60		for sup. Indlah Kotlah.	15 00	ch.....	14 62
Lamoine ch.....	3 20		So. Chelmsford, 1st ch..	13 00	Danvers ch., W. A. Ja-	
Jefferson, 1st ch.....	22 00		Brookline, 1st ch.....	41 70	cobs, Tr.....	25 00
Topsham ch.....	11 00		Boston, Clarendon St.		Granville ch.....	18 90
Oldtown ch., Mr. and			ch.....	265 68	Bellingham ch.....	5 25
Mrs. N. H. A. Gam-			Boston, Clarendon St. Y.		South Hanson ch.....	7 70
mon, toward work at			P. S. C. E., tow. sup.		South Hanson S. S.....	5 25
Banza Manteke.....	8 00		Mr. and Mrs. Thomas		Carver ch.....	1 00
Cardville, Miss Flora			Hill	125 00	Grafton, 1st ch.....	5 00
Alexander	3 00		Boston, T. O. Evans....	5 00	Berkshire Y. P. Asso....	5 00
Kennebunk, Mrs. Pettigrew	1 00		Boston, Warren Ave. S.		Beverly Farms ch.....	17 00
Saco, Mrs. Patterson....	1 00		S., Prim. Dept., for		Gloucester, Chapel St.	
NEW HAMPSHIRE, \$69.53.			work at Impur.....	5 00	ch.....	8 44
Antrim ch.....	16 50		Boston, Blaney Mem'l		Gloucester, 1st ch.....	28 10
Petersboro Y. P. S. C. E.	2 50		ch.....	16 00	Amesbury ch.....	32 07
Keene, 1st ch., \$3.10 of			Boston, Tremont Temple		Amesbury, People's ch..	10 40
wh. is for Telugu field.	15 04		ch., E. D. MacLaurin		Leominster, A. E. Blood,	
Newport ch.....	4 59		of C. P. Jameson's Bi-		for sup. Lo Say Ra,	
Fitts William, 1st ch.....	11 00		bble class, tow. sup.		care Dr. Bunker.....	7 50
No. Londonderry ch., for			Robert Harper, M. D..	15 00	Fall River, 1st ch., from	
work in China.....	3 00		Boston, heirs of the late		Meh Shwayee Soc'y,	
Laconia ch., for work in			Ellen French.....	200 00	for Miss Haswell's wk.	
China	16 00		E. Boston, Central Sq.		in Amherst, Burma....	160 00
VERMONT, \$90.88.			ch. C. E.....	3 90	Swansea ch.....	4 00
W. Pawlet ch., for the			Newton Centre, 1st ch.		No. Billerica S. S., tow.	
Converse fund, on sal.			in Newton	171 44	sup. nat. pr. among	
for 1900	24 35		Newton, Y. M. C. A. of		Telugus, care Dr.	
Manchester, Mrs. Holey,			Theol. Institution	7 25	Clough	20 00
for the Converse fund,			Worcester, Dewey St. ch.	8 83	North Attleboro, 1st ch..	7 07
on sal. for 1900.....	5 00		Worcester, A. M. John-		Norwood ch.....	4 00
			son, 1st Sw. ch.....	1 00	N. Abington ch.....	6 11
					North Adams, A. V.	
					Whittaker	5 00

Donations

671

Somerville, Perkins St.	
B. Y. P. U.	75
Rockport ch.	8 00
West Royalston ch.	2 75
Orange, Mrs. M. C. Carpenter	25 00
North Scituate, 1st ch.	12 88
Turner's Falls, Ladies' Industrial Soc., for Lol Kaw mission	13 46
Chelsea, 1st ch.	81 70
Clinton ch.	9 50

RHODE ISLAND, \$417.80.

Newport, Central ch.	42 61
Newport, Central ch. Y. P. S. C. E., tow. sup. nat. pr., Ylas Z-me, care Rev. J. R. Goddard	12 50
Providence, Broadway S. S., of wh. \$1.20 is from class 13 for Congo and \$3.25 from class 40 for India	4 45
Providence, Broadway S. S. class 49, for work care Dr. Bunker, Burma	5 50
Providence, a friend.	30 00
Providence, Brown University Y. M. C. A.	100 12
Providence, Cranston St. Y. P. S. C. E., for sup. of San Ko Keb, care Mr. C. H. Heptonstall, Tongoo, Burma	10 00
Providence, Central ch.	45 31
Providence, Calvary ch.	39 85
Providence, Stewart St. Y. P. S. C. E., tow. sup. of Mounq Lay, care Dr. A. Bunker.	25 00
Providence, 1st ch.	90 33
Bristol, 1st ch.	12 13

CONNECTICUT, \$227.70.

New Haven, 1st "Kemp" Mission Circle, for wk. care Rev. H. A. Kemp, Swatow, China	10 00
New Haven, Mrs. J. Whitmore	5 00
New Haven, Grand Ave. ch.	28 05
Stamford, 1st Bible S., for sup. work of the Gospel ship	15 84
Suffield, 2d ch., C. L. Spencer	50 00
Stratfield ch.	11 00
New Britain, N. Ward, for helper, care Dr. Bunker	13 00
Rockville ch.	8 55
Deep River ch.	86 26

NEW YORK, \$2,523.63.

East Worcester, Benj. W. Gage, for work care Dr. Clough	15 00
Ransomville ch.	12 00
New York, Judson Mem'l Y. P. S. C. E., tow. sup. Rev. and Mrs. E. Grigg, missionaries in Burma	50 00
New York, Ralph L. Cutter, tow. sal. Rev. G. A. Huntley and wife 3 mos., to Oct. 12, 1900.	200 00
New York, Alexander Ave. S. S., sup. Ko Shway Min, care Rev. C. L. Davenport	50 00
Rochester, Park Ave. ch.	5 34
Rochester, Park Ave. S. S.	10 00

Buffalo, Reid Mem'l ch., for work in China	15 16
Buffalo, Glenwood ch.	10 00
Buffalo, Emmanuel ch., for work of Rev. E. T. Welles	125 00
Palmyra Y. P. S. C. E., for work care Rev. A. V. B. Crumb	5 00
Springville, 1st ch.	36 10
Lima C. E.	5 00
Hoodick Falls, 1st ch.	13 23
Alps, Mrs. T. E. Saxby	5 00
Lima ch.	35 65
Blue Point, Mrs. E. B. Marshall	1 00
Fayetteville, Mrs. E. Edwards Smith, tow. fur. hosp. of Mrs. M. B. Ingalls, Thongze	10 00
Hamilton, a friend.	10 00
Auburn, Immanuel ch.	17 30
Auburn, 2d ch.	12 00
Scipio	8 98
Parishville ch., for "Poka" mission fund.	12 50
Jay ch., Mrs. J. S. Boynton, deceased	50 00
Fairport B. Y. P. U., for sup. Rev. T. Moody	40 00
Greece B. Y. P. U., for sup. T. Moody	10 00
1st Rochester, for sup. T. Moody	81 87
University Ave., Rochester, Y. P. S. C. E., for sup. T. Moody	3 00
Plymouth Ave., Rochester, Y. P. S. C. E., for sup. T. Moody	7 00
Lake Ave., Rochester, Y. P. S. C. E., for sup. T. Moody	50 00
North ch., Rochester, Y. P. S. C. E., for sup. T. Moody	13 00
Meigs St., Rochester, Y. P. S. C. E., for sup. T. Moody	6 40
Parsells Ave., Rochester, Y. P. S. C. E., for sup. T. Moody	5 00
Alexander St., Rochester, Y. P. S. C. E., for sup. T. Moody	7 00
Bronson Ave., Rochester, Y. P. S. C. E., for sup. T. Moody	16 00
Mumford Ave., Rochester, Y. P. S. C. E., for sup. T. Moody	9 00
Clifton Y. P. S. C. E., for sup. T. Moody	5 00
East Henrietta Y. P. S. C. E., for sup. T. Moody	7 00
West Henrietta Y. P. S. C. E., for sup. T. Moody	20 00
1st Parma Y. P. S. C. E., for sup. T. Moody	24 39
Belesda Y. P. S. C. E., for sup. T. Moody	2 00
Churchville Y. P. S. C. E., for sup. T. Moody	5 00
Ogden Y. P. S. C. E., for sup. T. Moody	10 63
Brockport Y. P. S. C. E., for sup. T. Moody	5 24
Lake Ave. ch., Rochester	275 00
Bronson Ave. ch., Rochester, of wh. \$25 is for Wesley Fletcher mem'l fund, for Benjamin, in Africa	56 93
Parsells Ave. ch., Rochester	3 65
Brockport S. S.	2 75

Mumford ch.	25 00
Mumford S. S., for As-sam	1 11
Hilton Farther Lights	8 05
Clifton S. S.	5 65
Clifton ch.	6 00
West Henrietta ch.	3 50
1st Parma ch.	1 56
Penfield ch.	16 75
Belesda ch.	50
Pittsford ch.	43 95
Webster ch.	5 53
Ogden ch.	12 95
Ogden S. S.	7 25
2d Parma ch.	13 00
Hamlin ch.	13 47
East Chatham ch.	5 73
Buffalo, Delaware Ave. ch.	107 06
Buffalo, Delaware Ave. ch. Y. P. S. C. E., tow. sup. of Rev. A. Bunker, D. D.	56 31
Buffalo, Prospect Ave. ch., tow. sup. Rev. A. E. Carson	58 22
Corning, 1st ch., for work in India	10 00
Corning, 1st C. E. Soc.	7 04
Avoca ch., for sup. T. S. C. Oswego, 1st Y. P. S. C. E., tow. sup. of H. L. ni, care Dr. Bunker	10 00
Pitcher ch.	5 85
Coventry ch.	10 00
Earlville ch.	2 61
Brigham and Spring Well's ch.	10 00
E. Cameron ch.	6 00
Jasper ch.	3 50
Jamestown, 1st Sw. ch.	3 70
Alpine ch.	1 00
Sherburne Y. P.	4 39
Locke S. S.	25
Mt. Upton ch.	80
Attica ch.	27 14
Attica Y. P.	6 44
Attica S. S.	1 50
Warsaw Y. P., sup. of student, care Rev. J. M. Baker, Ongole	25 00
Rosendale S. S.	1 10
Mt. Morris S. S.	1 36
Brooklyn, Summer Ave. ch.	22 81
Brooklyn, Trinity Y. P.	13 00
Brooklyn, Bedford Heights ch.	19 98
Brooklyn, Central Adelphi St. Y. P.	25 00
Brooklyn, Summer Ave. ch.	16 88
Brooklyn, Marcy Ave. Ind.	54 00
Rockville Centre ch.	14 00
Eaton S. S.	12 00
Georgetown Y. P.	2 00
W. Henrietta S. S.	1 00
Rochester, Parsells Ave. S. S.	50
Boonville Y. P.	10 00
Bartlett ch.	7 00
Remsen ch.	5 00
Trenton ch.	16 10
Utica Tabernacle	40 00
Vernon ch.	14 00
W. Winfield	13 50
Alabama ch.	30 15
W. Edmeston ch.	3 42
W. Edmeston Y. P.	1 20
Scotia S. S.	25
Trumansburg Y. P., nat. pr., Loo Ker, care Dr. Bunker	10 00
Newfield S. S.	25
N. Y., North Y. P., for Lol Kaw, nat. pr., care Dr. Bunker	12 63

N. Y., Mt. Morris ch.....	45 00
N. Y., Calvary ch.....	53 00
N. Y., a friend.....	10 00
N. Y., 1st S. S., nat. pr., Shway Chee, care Rev. L. W. Cronkhite.....	25 00
N. Y., Mrs. Ealden, for Dr. Clough's work.....	70 00
N. Y., Epiphany ch.....	5 23
Petersburg ch.....	7 00
Petersburg S. S.....	5 12
Shushan S. S.....	30
Lakeville ch.....	12 00
Palmyra S. S.....	6 06
Mrs. Sophia A. Stewart.....	5 00

NEW JERSEY, \$497.57.

New Brunswick, Living- ston Ave. S. S.....	25 00
A Baptist friend, for Moung Shive Yau, care Rev. C. L. Davenport.....	16 25
Burlington, Mrs. Hall's class, acct' nat. pr., care A. H. Henderson.....	
M. D.....	6 25
Camden, 8d ch.....	5 00
Tabernacle S. S., Camden	6 00
Tabernacle B. Y. P. U.....	2 00
Lambertville ch.....	23 00
Lambertville Y. P. S. O. E.....	3 00
Central ch., Trenton.....	25 00
Central ch. Y. P. S. O. E., for Palipati Jacob, care Rev. W. A. Stan- ton.....	25 00
Penn's Grove ch.....	1 87
North ch., Millville.....	8 00
Keyport S. S.....	10 00
Lakewood ch.....	7 44
Newmarket, "N. P." S. S.....	12 50
Jersey City, Miss Eva Palmer, for sup. nat. pr. for Rev. A. V. B. Crumb.....	6 25
Jersey City, Summit Ave. Y. P. for Rev. Rich- ards's field.....	12 50
Bayonne, 1st ch.....	6 65
Ridgewood S. S., Mar- garet Hopkins.....	12 50
Union Hill, 1st Ger. ch., for Bible woman in In- dia.....	5 54
Bloomfield ch., for sup. of Rev. J. M. Carvell.....	248 62
Orange, Washington St. S. S.....	3 00
Orange, Italian mission S. S.....	2 50

PENNSYLVANIA, \$2,881.02.

Pittsburg, Oakland ch., Miss Ella D. Mac- Laurin, tow. sup. Brit- on Corlies, M. D.....	25 00
Philadelphia, Mrs. Susan E. Acker, deceased....	400 00
East Brady, Mrs. Mary B. Wassell deceased....	618 20
Philadelphia, 5th ch. B. Y. P. U., nat. pr., care Dr. Downie.....	12 50
A Christian steward, ac- count sal. Dr. Leslie, Congo.....	200 00
New Britain ch.....	2 00
Mrs. S. A. Trevor (\$500 mem'l to Dr. M. R. Trevor).....	1,000 00
Wissahickon B. Y. P. U. and S. S., acct' nat. pr., care Dr. Leslie....	12 50

Frankford Ave. ch., acct' sal. Rev. E. T. Welles.....	29 00
Philadelphia, 34th St. S. S.....	12 00
Bethlehem Mission, Phila. Blockley Y. P. S. O. E., for San Thay, care Rev. D. A. W. Smith.....	15 00
Gethsemane ch. King's Daughters, bal. nat. pr., care Rev. L. W. Cronkhite.....	3 00
Shiloh ch.....	12 23
Lahigh Ave. ch., quar. col.....	10 82
Powelton Ave. S. S.....	2 75
Germantown, 2d ch.....	4 74
Lonsdale B. Y. P. U., acct. sal. nat. pr., Rev. L. W. Cronkhite....	10 00
Cold Point ch.....	11 80
Whitehall ch.....	15 60
North Wales ch.....	10 00
North Wales, special fr. pastor.....	5 00
Ch. of Evangel, Mrs. McC.....	25 00
Penn. Ave. ch., Scranton, bal.....	12 50
Dunning ch.....	1 00
Meadville ch., Wom. Cir. Meadville ch., Wom. Cir., acct. sal. Dr. Leslie, Congo.....	3 00
Indiana ch., for China..	2 00
Homer City ch.....	4 45
Shiloh ch.....	3 23
Vintondale ch.....	78
Richmond ch.....	50
Dillon ch.....	1 00
Lewisburg Y. P. S. O. E., for station work, Banza Manteke.....	32 25
Muncy ch.....	35 60
Jackson ch.....	2 40
Warrensville ch., Band No. 1, by Mrs. Derone; Band No. 2, by Mrs. Kurts; for two orphans, 6 mos. Ongole Orphan- age.....	15 60
Warrensville ch.....	1 60
Clinton ch.....	4 00
Memorial ch., Newburg..	8 10
Centerville ch.....	5 00
Wyalusing, 2d ch.....	2 00
N. Moreland ch.....	2 50
Dorranconet ch.....	3 24
Wilkinsburg ch., quar. off.....	43 87
Wilkinsburg ch., acct. sal. of Rev. W. A. Stanton.....	10 00
Homestead ch., quar. off.	10 20
Homestead ch., acct. sal. Rev. W. A. Stanton....	17 00
Freeport ch.....	5 00
McKeesport, 1st ch. quar. off.....	25 23
East Bethlehem ch.....	2 00
New Freeport ch.....	2 00
Beulah ch.....	9 00
Goshen ch.....	11 20
Mt. Zion ch.....	2 50
Mt. Hermon ch.....	4 85
So. Wheeling S. S., addl. Prospect Hill ch., Rev. F. G. Merrill's Bible class, for orphans, On- gole Orphanage.....	2 00
Marcus Hook ch.....	15 00
Emmanuel ch., Chester..	37 25
Students Crozer Theo. Sem., for Dr. Lynch W. A. Nicholson and wife, for Shive Pyn, care Rev. L. W. Cronk- hite.....	4 00
	28 00
	30 00

Lewisburg S. S., Mrs. W. G. Owen's class for orphan, Ongole Or- phanage.....	15 00
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DISTRICT OF COLUMBIA, \$30.

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	27 86

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673

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Troy S. S.....	2 08
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Mead ch.....	5 15
Estina ch.....	22 31

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Boo Pho, care Dr.	
Bunker	27 09
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Denver, 1st ch.....	18 10
Denver, Judson Mem'l	
S. S.....	4 97
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C. E., for Bive Karen	
work at Tsungoo,	
Burma	6 25

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Kye, care Rev. J. E.	
Cummings, Henzada...	5 00
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ply for nat. work of	
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Oakland, Sw. ch., Rev.	
A. W. Backland and	
W. Werner, to apply	
for sup. nat. pr., care	
Rev. C. L. Davenport,	
Sandoway	12 50
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P. S., sup. pupil, care	
Rev. D. A. W. Smith,	
Inseln	6 25
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sup. B. W. "Francis,"	
care Dr. Clough	15 00
Los Angeles, Sw. Y P	
S., to apply on sup.	
nat. work, care Rev. O.	
L. Swanson, Assam...	15 00
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Idaho Asso.....	23 05
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Salt Lake City ch., des.	
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WYOMING, \$31.50.

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MONTANA, \$1.75.

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Blake, tow. sup. of an	
orphan girl, care Rev.	
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son	1 00
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OKLAHOMA, \$49.85.

Hennessey, Jun. Y. P. S.,	
des. to work in N.	
China	10 00
Hennessey S. S.....	1 47
Cheyenne ch.....	1 00
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Blackwell, Miss Rowland	
Lamont, H. G. Moore...	1 00
Pond Creek ch.....	5 00
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Tolga, M. L. Cook.....	11 77
Okla. Con. coll.....	1 00
Okla. Con. coll.....	14 70

DENMARK, \$219.16.

Baptist chs.....	219 16
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BURMA, \$15.06.

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Eliza Skatts... ..	14 33
.....	1,214 33

\$15,876 87

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Nov. 1, 1900.....	91,506 42

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Michigan	1,705 13
Minnesota.....	1,913 08
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Missouri	980 83
Kansas	1,635 05
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Volume LXXX

Number 1

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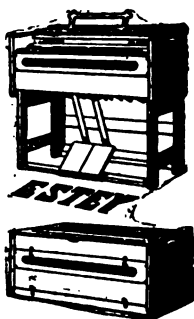
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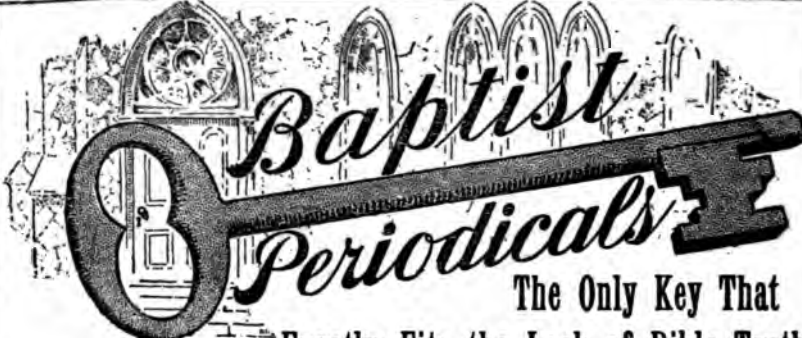
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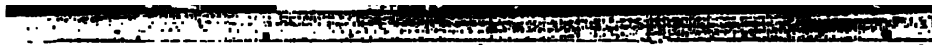
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